

BOOK were many and the buyers none. And with all these miseries
 VI. the price of food became exceeding great, for the *cafiz* of wheat
 was priced at ninety *maravedis*, and that of barley at eighty,
 and that of painick * eighty and five, and that of all pulse sixty,
 and the *arroba* of figs seven, and of honey twenty, and of cheese
 eighteen, and of carobs sixteen, and of onions twelve, and
 the measure of oil twenty: flesh there was none, neither of
 beast nor of any thing else; but if a beast died †, the pound
 was worth three *maravedis*. And they were so weak with hun-
 ger that the Christians came to the walls and threw stones in
 with the hand, and there was none who had strength to drive
 them back.

Chr. del Cid.
cap. 186.
Chr. Gen.
f. 205.

*Of the famine
 which there
 was in Va-
 lencia.*

XXII. And the Cid having it at heart to take the town, let
 make an engine, and placed it at one of the gates, and it did
 great hurt both to the walls and within the town; and the
 Moors made other engines, with the which they brake that of
 the Cid. And the Cid in his anger let make three engines, and
 placed them at the three gates of the town, and they did mar-
 vellous great hurt. And food waxed dearer every day, till at
 last dear nor cheap it was not to be had, and there was a great
 mortality for famine; and they eat dogs and cats and mice.
 And they opened the vaults and privies and sewers ‡ of the town,

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

† *i. e.* horse, mule, or ass.

‡ Of the sewers at Valencia Miedes gives a long account, *L. 12. C. 17.*
 which fills the whole chapter. They were the work of the Romans, and were
 perfect two centuries ago, to the great comfort of the inhabitants. A canal from

and took out the stones of the grapes which they had eaten, and washed them, and ate them. And they who had horses fed upon them. And many men, and many women, and many children watched when the gates were open, and went out and gave themselves into the hands of the Christians, who slew some, and took others, and sold them to the Moors in Alcudia; and the price of a Moor was a loaf and a pitcher of wine: and when they gave them food and they took their fill, they died. Them that were stronger they sold to merchants who came there by sea from all parts. And the Moors of Alcudia, and of the town which the Cid had made there, had plenty of all things, and as great as was their abundance, even so great was the misery of those in the town: and they spake the verse which sayeth, If I go to the right the water will destroy me, and if I go to the left the lion will kill me, and if I turn back there is the fire.

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

XXIII. Now the Moors of Valencia being in this great misery because of the siege which the Cid laid unto the town, Abeniaf bethought him that he would send a messenger to the King of Zaragoza, and beseech him to come to his succour, even as he had succoured the grandson of Alimaymon, when the Lord of Denia and Tortosa came against him. And the good men of the town took counsel whether they should say in these letters, To you the King, or whether they should humble themselves before him and call him Lord; and they debated upon this for three days,

*How they
sent to ask
aid of the
King of Za-
ragosa.*

the river, after supplying the dye-houses, entered them, and swept away their filth to the sea, . . . fertilizing, says Miedes, the fields through which it flowed.

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

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and agreed that they would call him Lord, that he might have the more compassion upon them. And though Abeniaf was troubled at heart at this determination, nevertheless he said in the letter as they had appointed. And he called a Moor who spake the mixed language, and instructed him how to get out of the city by night, so that the Christians might not see him, and told him that when he had given that letter to the King of Zaragoza, the King would give him garments, and a horse, and a mule to ride on, and that he himself would show favour unto him as long as he lived. So the messenger departed with the letter. And the famine in the town waxed greater, and food was not now bought by the *cafiz*, neither by the *fanega*, but by ounces, or at most by the pound. And the pound of wheat cost a *maravedi* and a half, and that of barley a *maravedi*, and that of painick a *maravedi* and a quarter, and of pulse a *maravedi*, and of flax-seed three parts of a *maravedi*, and of cheese three *dineros*, and of honey three, and of figs one; and the *panilla* of oil was eight *dineros*, and the pound of colewort five, and the ounce of carobs three parts of a *dinero*, and the ounce of onions the same, and the head of garlick the same; and a pound of beast's flesh was six *maravedis*, and grape-stones were half a *dinero* the pound, and the skins of kine and of beasts five *dineros*: the *dinero* was silver, for there was no money current save silver and gold.

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

Of the answer of the King of Zaragoza, and of the search which Abeniaf made for food.

XXIV. When the King of Zaragoza saw the letter which Abeniaf and the men of Valencia had sent him, he gave no heed to it, neither cared he for the messenger, neither did he give him even a draught of water for his reward. And the messenger waited for his answer from day to day for three weeks, and he dared not depart without it for fear lest Abeniaf should slay him; and he thought also that some of the King's people would come out after him and slay him upon the way: and he

was urgent for his answer, and began at last to cry aloud at the gate of the King's house, so that the King asked of what that messenger was making his complaint. Then they told the King that he wanted his answer that he might be gone. And the King wrote an answer and said, that this aid which they besought of him he could not give till he had sent to ask help of King Don Alfonso of Castille, for he could not else venture to do battle with the Cid. And he exhorted them to defend themselves the best they could while he procured horsemen from King Don Alfonso to help them, and that they should from time to time send him word how they went on. So the messenger returned in great sorrow that he had sped no better, and that nothing had been given him as Abeniaf had promised: and all this which the King of Zaragoza said was only delay, and meant nothing. And the famine now waxed so great that there was no food to sell, and many died of hunger. And many for great misery went out to the Christians, recking not whether they should be made captive, or slain, for they thought it better to be slain than to perish for lack of food. And Abeniaf searched all the houses in the town for food, and where he found any store, he left only what would suffice for a fortnight, and took the rest, saying that in that time the King of Zaragoza would come and relieve them, for that he only tarried to collect great store of food, that he might bring it with him. This he said to keep the people quiet, and to encourage them. And of the food which he carried away he took the most part for himself and for his guards, and the rest he ordered to be sold in such manner that none should buy more than would suffice him for the day. And what he took he did not pay for, and when the people demanded payment he put them off till another day; and he bade them not complain, for they would be relieved from this misery, and then he would pay them well. And they who

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BOOK VI. had any food left buried it for fear, and for this reason there was none to be bought, neither dear nor cheap. And they who had nothing else, ate herbs, and leather, and electuaries from the apothecaries* which they bought at a great price, and the poor ate the dead bodies.

Chr. del Cid.
cap. 188.
189.
Chr. Gen.
f. 286.

*How the King
of Zaragoza
sent letters
to Valencia.*

XXV. Now Abenias had no hope of succour save only from the King of Zaragoza, who had sent to bid him hold out; and he sent to him every night to tell him of the great misery which there was in Valencia, and the King of Zaragoza returned for answer that King Don Alfonso had sent him a great body of horsemen with Garcia Ordoñez, and would come himself after them; and he sent in this letter another letter written with his own hand, and which was to be shown to the good men of the town, privily; and he said therein, with great oaths to confirm it, that he would without fail come and deliver them, for it was a great grief to him to think what they endured, and that this was as great sorrow to him, as theirs could be. And certain of the King's favourites wrote to Abenias also after the same manner, telling him that he would surely come; howbeit one of his favourites who had compassion upon the men of Valencia sent a covert message to warn them, saying, that the King of Zaragoza would build a tower in Alcudia de Tudela⁷; the meaning of this was, that all the

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

⁷ *Que querie fazer una torre de candela en el Alcudia*, . . . is what the *Chronica General* says.

King said, was only to put them off. Abeniaf did not understand it, and sent to ask him what it was that he had said; but the other made him no reply. Then the King of Zaragoza sent two messengers to the Cid with jewels and rich presents, and besought him that he would not distress the men of Valencia so greatly, and also that he would let his messengers enter the town that they might speak with Abeniaf. This the Cid would not permit; howbeit they found means to send in a letter, saying, Wit ye that I send to entreat the Cid that he will not do so great evil unto you, and I give him jewels and rich presents that he may do my will in this, and I believe that he will do it. But if he should not, I will gather together a great host, and drive him out of the land. Howbeit these were but dissembling words, for the King of Zaragoza and the Cid were friends and were of one accord, that the Cid should take Valencia and give it the King, who should give him great treasures in return.

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VI.*Chr. del Cid*
cap. 190.
101.
Chr. Gen.
ff. 207.

XXVI. Then the Cid began to treat with a great Moor of the town, named Abenmoxiz* that he should rise up against Abeniaf, and kill him or deliver him into his hands, and that he would make him Lord over Valencia, and the country as far as Denia. And Abenmoxiz took counsel with his friends, and they advised him that he should do this; but Abeniaf knew of their counsel, and took them, and put them in prison, and gave them in charge to two of his household in whom he

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

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

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

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

the King of Zaragoza to tell him what had chanced, and they took with them Abenmoxiz prisoner, and they were charged to remain at Zaragoza, and send him true tidings from thence.

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

How the Cid attacked the city and was put to the worst, and of the great cruelty which he committed upon the Moor.

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

Chr. del Cid.
cap. 193.
104.
Chr. Gen.
p. 269.

wasted that there were but few who had strength to mount the wall.

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

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VI.
How the people went to an Alfaqui, and it was accorded that he should go between them and the Cid.

*Chr. del Cid.
cap. 194.
195.
Chr. Gen.
f. 309.*

XXIX. Here the history relates that at this time Martin Pelaez the Asturian came with a convoy of laden beasts, carrying provisions to the host of the Cid; and as he past near the town the Moors sallied out in great numbers against him; but

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

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

was to sit at meat, and every one strove all he could to gain the honour of sitting to eat at the table of Don Alvar Fañez and his companions, by strenuously behaving himself in all feats of arms; and thus the honour of the Cid was advanced. This Martin Pelaez, thinking that none had seen his badness, washed his hands in turn with the other knights, and would have taken his place among them. And the Cid went unto him, and took him by the hand and said, You are not such a one as deserves to sit with these, for they are worth more than you or than me; but I will have you with me: and he seated him with himself at table. And he, for lack of understanding, thought that the Cid did this to honour him above all the others. On the morrow the Cid and his company rode towards Valencia, and the Moors came out to the tourney; and Martin Pelaez went out well armed, and was among the foremost who charged the Moors, and when he was in among them he turned the reins,

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

The others are said to eat at *mesas altas*. It should seem therefore, if I have not mistaken the meaning of the words, that the common and least honourable mode of eating was after the Roman fashion. The Welsh Kings had their *Pedifey*, whose office it was to chafe their meat while they were at their meals; . . . they probably retained the Roman fashion also. By whom were chairs introduced into common use? Our Cowper has given the rise and progress of seat-making, from the joint-stool to the sofa: the subject still remains to be investigated by antiquarians. Sitting on the ground is the more natural and more convenient custom: . . . the Portugueze women of the lower ranks, who still retain it, say it keeps the feet warm. High seats may have been preferred in cold countries because it is desirable to expose the feet to the fire, and skreen the face from it; by a drunken people like the Northern conquerors, because it was convenient at their beastly banquets that a guest should fall under the table rather than on his neighbour's lap; or by a dirty people, like our ancestors, who suffered filth to accumulate upon the floors.

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and went back to his lodging; and the Cid took heed to all that he did, and saw that though he had done badly he had done better than the first day. And when the Cid had driven the Moors into the town he returned to his lodging, and as he sate down to meat he took this Martin Pelaez by the hand, and seated him with himself, and bade him eat with him in the same dish, for he had deserved more that day than he had the first. And the knight gave heed to that saying, and was abashed; howbeit he did as the Cid commanded him: and after he had dined he went to his lodging and began to think upon what the Cid had said unto him, and perceived that he had seen all the baseness which he had done; and then he understood that for this cause he would not let him sit at board with the other knights who were precious in arms, but had seated him with himself, more to affront him than to do him honour, for there were other knights there better than he, and he did not show them that honour. Then resolved he in his heart to do better than he had done heretofore. Another day the Cid and his company and Martin Pelaez rode toward Valencia, and the Moors came out to the tourney full resolutely, and Martin Pelaez was among the first, and charged them right boldly; and he smote down and slew presently a good knight, and he lost there all the bad fear which he had had, and was that day one of the best knights there: and as long as the tourney lasted there he remained, smiting and slaying and overthrowing the Moors, till they were driven within the gates, in such manner that the Moors marvelled at him, and asked where that Devil came from, for they had never seen him before. And the Cid was in a place where he could see all that was going on, and he gave good heed to him, and had great pleasure in beholding him, to see how well he had forgotten the great fear which he was wont to have. And when the Moors were shut up within the town, the Cid and

all his people returned to their lodging, and Martin Pelaez full leisurely and quietly went to his lodging also, like a good knight. And when it was the hour of eating the Cid waited for Martin Pelaez, and when he came, and they had washed, the Cid took him by the hand and said, My friend, you are not such a one as deserves to sit with me from henceforth, but sit you here with Don Alvar Fañez, and with these other good knights, for the good feats which you have done this day have made you a companion for them; and from that day forward he was placed in the company of the good. And the history saith that from that day forward this knight Martin Pelaez was a right good one, and a right valiant, and a right precious, in all places where he chanced among feats of arms, and he lived alway with the Cid, and served him right well and truly. And the history saith, that after the Cid had won the city of Valencia, on the day when they conquered and discomfited the King of Seville, this Martin Pelaez was so good a one, that setting aside the body of the Cid himself, there was no such good knight there, nor one who bore such part, as well in the battle as in the pursuit. And so great was the mortality which he made among the Moors that day, that when he returned from the business the sleeves of his mail were clotted with blood, up to the elbow; insomuch that for what he did that day his name is written in this history, that it may never die. And when the Cid saw him come in that guise, he did him great honour, such as he never had done to any knight before that day, and from thenceforward gave him a place in all his actions and in all his secrets, and he was his great friend. In this knight Martin Pelaez was fulfilled the example which saith, that he who betaketh himself to a good tree, hath good shade, and he who serves a good Lord winneth good guerdon; for by reason of the good service which he did the Cid, he came to such good state that he was spoken of as ye

BOOK VI. have heard: for the Cid knew how to make a good knight, as a good groom knows how to make a good horse. The history now leaves to speak of him, and returns to the accord of the Alfaqui and Abeniaf, which they propounded unto the Cid.

*Chr. del Cid.
cap. 196—9.
Chr. Gen.
ff. 209.*

*How the
city was to
be yielded
up, if suc-
cour did not
come within
fifteen days.*

XXX. This Alfaqui sent his messengers to an Almozarife of the Cid whose name was Abdalla Adiz, who was a good man and one whom the Cid loved, and who never left him after he had obtained his favour. And when Abdalla Adiz heard that they wished to propose terms, he spake with the Cid upon this matter, and the Cid bade him enter the town, and speak with them, and know of them what they would have. And he went into the town, and spake with them as the Cid had commanded, and came out again, and reported unto him what they had said, till he had made terms between them. Abeniaf sent three good men with him to confirm the terms which were made, and the covenant was after this manner, that they of Valencia should send messengers to the King of Zaragoza, and to Ali Abenaxa who was Adelantado of the Almoravides and Lord of Murcia, beseeching them to succour them within fifteen days; and if within that time they were not succoured they should then give up the city to the Cid, with such conditions, that Abeniaf should remain mighty in the town, as he had been before, his person being secure and all that he had, and his wives, and his children, and that he should remain *Veedor*, that is to say, Overseer, of all the rents of the town, he and the Almozarife of the Cid, and a Moor who was called Musa should be Guazil of the town; this Musa had looked after the affairs of the Cid in the time of King Yahia, and never forsook him after the death of the King his Lord; and the Cid made him Alcayde of a Castle, and alway found him loyal, and at his service, and for this reason trusted he in him so as to make him Guazil, who should keep the keys of the town, with a

guard of Almocadenes, and of Christian footmen of Almogavares who had been born in the land of the Moors. And it was appointed that the Cid should dwell in Juballa, in the town which he had made, and that he should alter none of their privileges, nor of their customs, nor the rents which they paid, nor their money.

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VI.

Chr. del Cid.
cap. 200.
Chr. Gen.
ff. 270.

XXXI. Presently on the morrow they sent five good men as messengers to the King of Zaragoza, and as many more to Murcia; and it had been covenanted that neither of these messengers should take with him more than fifty *maravedis* for his journey, and that they should go by sea as far as Denia, in a ship of the Christians, and from thence by land. These messengers embarked with their company on board that ship, and the Cid sent orders to the master thereof not to sail till he came; and the Cid came himself in his own body and bade them search the messengers to see if they took with them more than had been agreed; and he found upon them great riches in gold and in silver and in pearls and in precious stones; part was their own, and part belonged to other merchants in the city, who thought to send it to Murcia, not being minded to abide in Valencia: and he took it all, leaving them no more than fifty *maravedis* each, according to the covenant. This was the price of food on the day when these messengers departed: the pound of wheat was three *maravedis*, and the pound of barley one and a half, and the pound of painick three, saving a quarter; the ounce of cheese three *dineros*, and the ounce of hemp seed four, and the pound of colewort one *maravedi* and two *dineros* of silver, and the pound of neat-skin one *maravedi*. In the whole town there was only one mule of Abeniaf's, and one horse: another horse which belonged to a Moor he sold to a butcher for three hundred and eighty *doblas* of gold, bargaining that he should have

Of the riches which were found upon the messengers, and of the price of food.

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

BOOK VI. ten pounds of the flesh. And the butcher sold the flesh of that horse at ten *maravedis* the short pound, and afterwards at twelve, and the head for twenty *doblas* of gold.

*How the city
was yielded
up.*

XXXII. The Moors of Valencia were now something comforted, for they weened that they should receive help, and the Christians did not now war upon them; nevertheless they kept guard, and went the rounds, as before, and waited for the day appointed, as one who looked to be released from prison. And for this reason men began to bring out the food which they had hidden, and to sell of it, and thus they went on till the time expired, and the messengers were not returned. And Abeniaf besought them that they would wait yet three days more, but they made answer that they would not, for they could bear it no longer. And the Cid sent unto them bidding them yield up the town, as they had covenanted to do; and he swore with great oaths, that if they delayed a single hour after the time was expired, he would not keep the terms which he had made, and moreover that he would slay the hostages; nevertheless they let a day pass over and above the term. And then they who made the covenant with the Cid went out unto him and besought him to come and receive the town; but the Cid said wrathfully to them that he was not bound to keep the terms, seeing they had let the time appointed pass; and they yielded themselves into his hands that he should do with them according to his pleasure; then he was moved to compassion, and had pity upon them. And Abeniaf and other good men came out, and the writings were made and were confirmed on both sides, by the Chiefs of the Christians and of the Moors, and the gates were opened at the hour of noon, upon Thursday the last day of June, after the feast of St. John, which the Moors call Alhazaro. And when the gate was opened Abeniaf was there within, with a great

company round about him, both of his own people and of those of the town; and the Christians as they entered ascended the walls and towers. And Abeniaf asked why so many went up, for it was not in the terms; but they would not cease for that, and they took possession of all, little to his liking.

BOOK
VI.
Chr. del Cid.
cap. 202.
208.
Chr. Gen.
f. 271.

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

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

How the people died after the famine.

*Chr. del. Cid.
cap. 208.
Chr. Gen.
f. 271.*

II. On the following day after the Christians had taken possession of the town, the Cid entered it with a great company, and he ascended the highest tower of the wall, and beheld all the city; and the Moors came unto him, and kissed his hand, saying he was welcome. And the Cid did great honour unto them. And then he gave order that all the windows of the towers which looked in upon the town should be closed up, that the Christians might not see what the Moors did in their houses; and the Moors thanked him for this greatly. And he commanded and requested the Christians that they should show great honour to the Moors, and respect them, and greet them when they met: and the Moors thanked the Cid greatly for the honour which the Christians did them, saying that they had never seen so good a man, nor one so honourable, nor one who had his people under such obedience.

BOOK VI.

Of the honour which the Cid did unto the Moors.

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

III. Now Abeniaf thought to have the love of the Cid; and calling to mind the wrath with which he had formerly been received, because he had not taken a gift with him, he took now great riches which he had taken from those who sold bread for so great a price during the siege of Valencia, and this he carried to the Cid as a present. Among those who had sold it were some men from the Islands of Majorca¹, and he took from them all that they had. This the Cid knew, and he would not accept his gifts. And the Cid caused proclamation to be made in the town and throughout the whole district thereof, that the honourable men and knights and castellans should assemble together in the garden of Villa Nueva, where the Cid at that time sojourned. And when they were all assembled, he went out unto them, to a place which was made ready with carpets

How the Cid spake unto the Moors.

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

BOOK and with mats, and he made them take their seats before him
 VII. full honourably, and began to speak unto them, saying, I am a
 man who have never possessed a kingdom, neither I nor any
 man of my lineage. But the day when I first beheld this city I
 was well pleased therewith, and coveted it that I might be its
 Lord; and I besought the Lord our God that he would give it
 me. See now what his power is, for the day when I sate down
 before Juballa I had no more than four loaves of bread, and
 now by God's mercy I have won Valencia. And if I administer
 right and justice here God will let me enjoy it, but if I do evil,
 and demean myself proudly and wrongfully, I know that he will
 take it away. Now then let every one go to his own lands, and
 possess them even as he was wont to have and to hold them.
 He who shall find his field, or his vineyard, or his garden,
 desert, let him incontinently enter thereon; and he who shall
 find his husbanded, let him pay him that hath cultivated it the
 cost of his labour, and of the seed which he hath sown therein,
 and remain with his heritage, according to the law of the Moors.
 Moreover I have given order that they who collect my dues
 take from you no more than the tenth, because so it is appointed
 by the custom of the Moors, and it is what ye have been wont
 to pay. And I have resolved in my heart to hear your com-
 plaints two days in the week, on the Monday and the Thursday;
 but if causes should arise which require haste, come to me when
 ye will and I will give judgment, for I do not retire with wo-
 men to sing and to drink, as your Lords have done, so that ye
 could obtain no justice, but will myself see to these things, and
 watch over ye as friend over his friend, and kinsman over his
 kinsman. And I will be Cadi² and Guazil, and when dispute

* Both originals have *Alcayde*. The Cid uses the word in its civil sense; in

happens among ye I will decide it. When he had said these things they all replied that they prayed God to preserve him through long and happy years, and four of the most honourable among them rose and kissed his hands, and the Cid bade them take their seats again.

IV. Then the Cid spake unto them and said, it is told me that Abeniaf hath done much evil, and committed great wrong toward some of ye, in that he hath taken great riches from ye to present them to me, saying, that this he did because ye sold food for a great price during the siege. But I will accept of no such gift; for if I were minded to have your riches, I could take them, and need not ask them neither from him; nor from any other; but thing so unseemly as to take that which is his from any one, without just cause, I will not do. They who have gotten wealth thus, God hath given it them; let them go to Abeniaf, and take back what he hath forced from them, for I will order him to restore the whole. Then he said, Ye see the riches which I took from the messengers who went to Murcia; it is mine by right, for I took it in war because they brake the covenant which they had made, and would have deceived me: nevertheless I will restore it to the uttermost farthing, that nothing thereof shall be lost. And ye shall do homage to me that ye will not withdraw yourselves, but will abide here, and do my bidding in all things, and never depart from the covenant which ye make with me;

BOOK
VI.

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

What farther the Cid said unto the Moors.

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

BOOK VI. for I love ye, and am grieved to think of the great evil and misery which ye endured from the great famine, and of the mortality which there was. And if ye had done that before which ye have done now, ye would not have been brought to these sufferings and have bought the *cafiz* of wheat at a thousand *maravedis*; but I trust in God to bring it to one *maravedi*. Be ye now secure in your lands, and till your fields, and rear cattle; for I have given order to my men that they offer ye no wrong, neither enter into the town to buy nor to sell; but that they carry on all their dealings in Alcudia, and this I do that ye may receive no displeasure. Moreover I command them not to take any captive into the town, but if this should be done, lay ye hands on the captive and set him free, without fear, and if any one should resist, kill him and fear not. I myself will not enter your city nor dwell therein, but I will build me a place beside the Bridge of Alcantara, where I may go and disport myself at times, and repair when it is needful. When he had said these things he bade them go their way.

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

How the promises of the Cid proved false, and how he demanded that Abenias should be delivered into his hands.

V. Well pleased were the Moors when they departed from him, and they marvelled at the greatness of his promises, and they set their hearts at rest, and put away the fear which they had had, thinking all their troubles were over; for in all the promises which the Cid had made unto them, they believed that he spake truth; but he said these things only to quiet them, and to make them come to what he wished, even as came to pass. And when he had done, he sent his Almojarife, Abdalla Adiz, to the Custom House, and made him appoint men to collect the rents of the town for him, which was done accordingly. And when the Cid had given order concerning his own affairs at his pleasure, the Moors would fain have entered again into possession of their heritages as he told them; but they found it all otherwise, for of all the

fields which the Christians had husbanded, they would not yield up one; albeit they let them enter upon such as were left waste: some said that the Cid had given them the lands that year, instead of their pay, and other some that they rented them and had paid rent for the year. So the Moors seeing this, waited till Thursday, when the Cid was to hear complaints, as he had said unto them. When Thursday came all the honourable men went to the Garden, but the Cid sent to say unto them that he could not come out that day, because of other causes which he had to determine; and he desired that they would go their way for that time, and come again on the Monday: this was to show his mastery. And when it was Monday they assembled again in the Garden, and the Cid came out to them, and took his seat upon the *estrado*, and the Moors made their complaint. And when he had heard them, he began to make similitudes, and offer reasons which were not like those which he had spoken the first day, for he said to them, I ask of ye, whether it is well that I should be left without men? for if I were without them, I should be like unto one who hath lost his right arm, or to a bird that hath no wings, or to one who should do battle and hath neither spear nor sword. The first thing which I have to look to is to the well-being of my people, that they may live in wealth and honour, so that they may be able to serve me, and defend my honour: for since it has pleased God to give me the city of Valencia, I will not that there be any other Lord here than me. Therefore I say unto you and command you, if you would be well with me, and would that I should show favour unto you, that ye see how to deliver that traitor Abeniaf into my hands. Ye all know the great treason which he committed upon King Yahia, his Lord and yours, how he slew him, and the misery which he brought upon you in the siege; and

BOOK since it is not fitting that a traitor who hath slain his Lord
 VII. should live among you, and that his treason should be con-
 founded with your loyalty, see to the obeyment of my com-
 mand.

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

*How the
 Moors asked
 counsel of
 Abdalla
 Adiz, and
 how they de-
 livered up
 Abeniaf.*

VI. When the honourable Moors heard this they were dismayed; verily they knew that he spake truth touching the death of the King, but it troubled them that he departed from the promise which he had made; and they made answer that they would take counsel concerning what he had said, and then reply. Then five of the best and most honourable among them withdrew, and went to Abdalla Adiz, and said unto him, Areed us thy reed now the best and truest that thou canst, for thou art of our law, and oughtest to do this: and the reason why we ask counsel of thee is this. The Cid promised us many things, and now behold he says nothing to us of what he said before, but moveth other new reasons, at which great dismay hath seized us. And because thou better knowest his ways, tell us now what is his pleasure, for albeit we might wish to do otherwise, this is not a time wherein any thing but what he shall command can be done. When the Almojarife heard this he made answer, Good men, it is easy to understand what he would have, and to do what should be done. We all know the great treason which Abeniaf committed against ye all in killing your Lord the King: for albeit at that time ye felt the burden of the Christians, yet was it nothing so great as after he had killed him, neither did ye suffer such misery. And since God hath brought him who was the cause to this state, see now by all means how ye may deliver him into the hands of the Cid. And fear not, neither take thought for the rest; for though the Cid may do his pleasure in some things, better is it to have him for Lord, than this traitor who hath brought so much evil upon ye. Moreover the things of this world soon

pass away, and my heart tells me that we shall ere long come out of the bondage of the Cid, and of the Christians, for the Cid is well nigh at the full of his days, and we who remain alive after his death, shall then be masters of our city. When the good men heard what he said, they thanked him much, and held themselves to be well advised, and said that they would do willingly what he bade them: and they returned forthwith to the Cid, and said unto him that they would fulfil his commandment. Incontinently did the good men dispeed themselves of the Cid, and they went into the city, and gathered together a great posse of armed men, and went to the place where Abeniaf dwelt; and they assaulted the house and brake the doors, and entered in and laid hands on him, and his son, and all his company, and carried them before the Cid. And the Cid ordered Abeniaf to be cast into prison, and all those who had taken counsel with him for the death of King Yahia.

BOOK
VII.

Chr. del Cid.
cop. 207.
208.
Chr. Gen.
f. 278.

VII. When this was done, the Cid said unto the good men, Now that ye have fulfilled my bidding, I hold it good to show favour unto you in that which ye yourselves shall understand to be fitting for me to grant. Say therefore what ye would have, and I will do that which I think behoveth me: but in this manner, that my dwelling place be within the city of Valencia, in the Alcazar, and that my Christian men have all the fortressess in the city. And when the good men heard this, they were greatly troubled; howbeit they dissembled the sorrow which they resented, and said unto him, Sir Cid, order it as you think good, and we consent thereto. Then said he unto them that he would observe towards them all the uses and customs of their law, and that he would have the power, and be Lord of all; and they should till their fields and feed their flocks and herds, and giev him his tenth, and he would take no more.

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

BOOK VII. When the Moors heard this they were well pleased, and since they were to remain in the town, and in their houses and their inheritances, and with their uses and customs, and that their Mosques were to be left them, they held themselves not to be badly off. Then they asked the Cid to let their Guazil be the same as he had first appointed, and that he would give them for their Cadi the Alfaqui Alhagi, and let him appoint whom he would to assist him in distributing justice to the Moors; and thus he himself would be relieved of the wearisomeness of hearing them, save only when any great occasion might befall. This Alhagi was he who made the lamentation for Valencia, as ye have heard; and when the Cid was peaceably established in Valencia, he was converted, and the Cid made him a Christian. And the Cid granted this which they required, and they kissed his hand, and returned into the town. Nine months did the Cid hold Valencia besieged, and at the end of that time it fell into his power, and he obtained possession of the walls, as ye have heard. And one month he was practising with the Moors that he might keep them quiet, till Abeniaf was delivered into his hands; and thus ten months were fulfilled, and they were fulfilled on Thursday the last day of June, in the year of the æra one thousand one hundred and thirty and one, which was in the year one thousand ninety and three^s of the Incarnation of our Lord Jesus Christ. And when

Both the Chronicles say æra 1125. *i. e.* A. D. 1087; but by specifying Thursday, the last day of June, they supply a date for correcting this error. Berganza, 5. 24. § 299, calculates that the last day of June would fall on a Thursday, in the years 1082, 1093, and 1099: the last is the year of the Cid's death, and Valencia certainly was not taken in the former. Yet he supposes a mistake of one day, and follows the *Anales de Toledo* in fixing 1094 as the year of the conquest; that date seeming to agree best with the Chronology of other connected events. If the day be assumed as datum, the result should be adhered to.

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

BOOK
VII.

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

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

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

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

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

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

BOOK
VII.

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

BOOK VII. *to abide with me in the land, abide: and let those who are not, go, in God's name, and good luck with them, but they shall take only their own persons, and I will give command to see them escorted in safety. When the Moors of Valencia heard this they were full sorrowful; howbeit it was now a time when they could do no otherwise than as he commanded. And incontinently they began to go out of the city with their wives and children, all except those whom the Cid had commanded to abide there; and as the Moors went out the Christians who dwelt in Alcudia entered in. And the history saith, that so great was the multitude which departed, that they were two whole days in going out. Great was the joy of the Cid and his people that day, and from thenceforward he was called My Cid the Campeador, Lord of Valencia.*

*Chr. del Cid.
cap. 211.
Chr. Gen.
ff. 274.*

*How the King
of Seville
came against
Valencia,
and was de-
feated.*

X. Now was it bruited abroad throughout all lands, how the Cid Ruydiez had won the noble city of Valencia. And when Ali Abenaxa the Adelantado of the Almoravides knew it, he sent his son-in-law the King of Seville to besiege him in Valencia, and gave him thirty thousand men at arms. And this King came in great haste to Valencia, and besieged the Cid therein. And the Cid made ready with all his people, and went out to fight him. And the battle was nigh unto Valencia, beside the garden which is called the Garden of Villa Nueva; and it was a good battle, and at length he of the good fortune conquered; and the pursuit continued as far as Xativa; even so far did the Christians pursue them, smiting and slaying. And at the passage of the Xucar there might you have seen confusion, and there the Moors without liking it drank plenty of water. They say that fifteen thousand Moors died in the river; and the King of Seville fled with three great blows. This day did Martin Pelaez the Asturian approve himself a right good one: there was no knight so good that day in arms as he, nor who bore away

such honour. And when the pursuit was ended the Cid returned to the field of battle, and ordered the spoils of the field and of the tents to be collected. Be it known that this was a profitable day's work. Every foot soldier shared a hundred marks of silver that day. And the Cid returned full honourably to Valencia. Great was the joy of the Christians in the Cid Ruydiez; he who was born in a good hour. His beard was grown, and continued to grow a great length. My Cid said of his chin, For the love of King Don Alfonso, who hath banished me from his land, no scissars shall come upon it, nor shall a hair be cut away, and Moors and Christians shall talk of it.

Chr. del Cid.
cap. 212.
Chr. Gen.
ff. 274.
Poema del
Cid. v. 1230.
1251.

XI. That night the Cid took counsel with Alvar Fañez, who departed not from his side, and with the other honourable men who were of his council, concerning what should be done: for now that his people were all rich, he feared least they should return into their own country, for my Cid saw that if they might go they would. And Minaya advised him that he should cause proclamation to be made through the city, that no man should depart without permission of the Cid, and if any one went who had not dispeeded himself and kist his hand, if he were overtaken he should lose all that he had, and moreover be fixed upon a stake. And that they might be the more certain, he said unto Minaya that he would take account of all the people who were with him, both horsemen and foot, and Pero Bermudez and Martin Antolinez made the roll; and there were found a thousand knights of lineage, and five hundred and fifty other horsemen, and of foot soldiers four thousand, besides boys and others; thus many were the people of my Cid, he of Bivar. And his heart rejoiced, and he smiled and said, Thanks be to God, Minaya, and to Holy Mary Mother!... we had a smaller company when we left the house of Bivar!

How the Cid
numbered
his people.

Chr. del Cid.
cap. 212.
Chr. Gen.
ff. 274.
Poema del
Cid. v. 1258.
1276.

XII. At this time there came a crowned one from the parts

BOOK VII. of the East, that is to say, one who was shaven and shorn; his name was the Bishop Don Hieronymo, a full learned man and a wise, and one who was mighty both on horseback and a-foot; and he came enquiring for the Cid, wishing that he might see himself with the Moors in the field, for if he could once have his fill of smiting and slaying them, Christians should never lament him. And when the Cid knew this it pleased him in his heart, and he took horse and went to visit him, and rejoiced greatly that he was come; and he resolved to make Valencia a bishopric and give it to this good Christian. And they took counsel, and it was that on the morrow the Bishop and his clergy should turn the Mosques into Churches, wherein they might sing masses, and sacrifice the body of Jesus Christ. And rents were appointed for the table of the Bishop and for his Canons, and for all the clergy in the city of Valencia. And nine parish Churches were made. And the greatest was called St. Pedro's, and another was called St. Mary of the Virtues. This was near the Alcazar, and there the Cid went oftenest to hear service. After this manner the Cid ordered his city that it should be a Bishopric, for the honour of the Catholic faith. God! how joyful was all Christendom that there was a Lord Bishop in the land of Valencia!

Chr. del Cid.
cap. 213.
Chr. Gen.
ff. 275.
Poema del
Cid. v. 1295.
1314.

How the Cid
sent for his
wife and
daughters.

XIII. Now the Cid bethought him of Doña Ximena his wife, and of his daughters Doña Elvira and Doña Sol, whom he had left in the Monastery of St. Pedro de Cardena; and he called for Alvar Fañez and Martin Antolinez of Burgos, and spake with them, and besought them that they would go to Castille, to King Don Alfonso his Lord, and take him a present from the riches which God had given them; and the present should be a hundred horses, saddled and bridled; and that they would kiss the King's hand for him, and beseech him to send him his wife Doña Ximena, and his daughters, and that they would tell the

King all the mercy which God had shown him, and how he was at his service with Valencia and with all that he had. Moreover he bade them take a thousand marks of silver to the Monastery of St. Pedro de Cardena, and give them to the Abbot, and thirty marks of gold for his wife and daughters, that they might prepare themselves and come in honourable guise. And he ordered three hundred marks of gold to be given them, and three hundred marks of silver, to redeem the chests full of sand which he had pledged in Burgos to the Jews; and he bade them ask Rachel and Vidas to forgive him the deceit of the sand, for he had done it because of his great need: and he said, You, Martin Antolinez, were aiding and abetting herein, but praised be the name of the Lord for ever, he hath let me quit myself truly; tell them that they shall have more profit than they asked. And he bade them each take with him his whole company, that they might be better advised and accompanied, and that Doña Ximena might come with the greater honour: and the company was this: two hundred knights who were of Don Alvar Fañez, and fifty of Martin Antolinez: and he ordered money to be given them for their disbursement, and for all things needful, in abundance.

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Chr. del Cid.
cap. 214.
Chr. Gen.
f. 275.
Poema del
Cid. v. 1280.
1294.

XIV. Alvar Fañez and Martin Antolinez went their way, and they found the King in the city of Palencia. When they arrived he was coming from mass, and seeing this goodly company of horsemen he stopt in the church porch, and asked who they were. And it was told him that they were people of the Cid, who came to him with a full great present. And Alvar Fañez and Martin Antolinez alighted, and came to the King, and kissed his hand; and he received them right well, and said, What tidings bring ye me of the Cid, my true vassal, the most honourable knight that ever was knighted in Castille? Well was Minaya pleased when he heard this, and he said, A boon, Sir King Don Al-

How these
messengers
came to the
King, and
of the great
favour which
was shown
them.

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fonso, for the love of your Maker! My Cid sendeth to kiss your hands and your feet, as his natural Lord, at whose service he is, and from whom he expecteth much bounty and good. You banished him from the land; but though in another's country, he hath only done you service. Five pitched battles hath he won since that time, some with Moors and some with bad Christians; and he hath taken Xerica, and Ondra, and Almenar, and Monviedro which is a bigger place, and Cebola also, and Castrejon, and Peña Cadiella which is a strong eminence, and with all the right noble city of Valencia, for the honour of the faith of Jesus Christ, and of you our Lord and King; and he hath made it a Bishopric, and made the honourable Don Hieronymo Bishop thereof with his own hand. And behold here are a hundred horses of the spoils which he hath won; they are great and swift, and all are bridled and saddled, and he kisseth your hand and beseecheth you as his natural Lord to receive them. When the King heard this he was greatly astonished, and he lifted up his right hand and blest himself, and said, As St. Isidro shall keep me, I rejoyce in the good fortune of the Cid, and receive his gift full willingly. But though this pleased the King it did not please Garci Ordoñez, and he said, It seemeth there is not a man left in the land of the Moors, that the Cid can thus do his pleasure! And the King said unto him, Hold thy peace, for in all things he serves me better than thou. Then Alvar Fañez kissed the King's hand again, and said, Sir, the Cid beseecheth you of your bounty that he may have his wife Doña Ximena and his two daughters, that they may go to Valencia unto him, from the Monastery where he left them, for it is many days since he saw them, and if it please you this would rejoyce him. And the King made answer, It pleases me well, and I will give them a guard throughout my dominions, that they may be conducted honourably to the border: when they have past it, the

Campeador himself will look to them. And he said, Hear me! all those whom I have disseized of their inheritances for following the Campeador, I restore again to the possession thereof, and all those who desire to serve him I freely licence: let them go in the grace of God. Moreover the King said, I grant him Valencia and all that he hath won and shall win hereafter, that he be called Lord thereof, and that he hold it of no other Lordship save of me, who am his liege Lord. Alvar Fañez and Martin Antolinez kissed his hand for this in the Cid's name. And the King called a porter, who should go with them, bearing a writing from the King, that all things needful should be given unto them so long as they were in his lands. Then Alvar Fañez and Martin Antolinez dispeeded themselves of the King, and took their way towards Burgos.

BOOK
VII.

Chr. del Cid.
cap. 215.
Chr. Gen.
ff. 275.
Poema del
Cid. v. 1215.
1270.

XV. When they reached Burgos they sent for Rachel and for Vidas, and demanded from them the chests, and paid unto them the three hundred marks of gold and the three hundred of silver as the Cid had commanded, and they besought them to forgive the Cid the deceit of the chests, for it was done because of his great necessity *. And they said they heartily forgave him, and held themselves well paid; and they prayed

How they
came to Bur-
gos, and how
Doña Ximena
and her
daughters
left the Mo-
nastery to
go with
them to Va-
lencia.

* I am afraid it is not quite so certain that the Cid redeemed these chests, as that he pledged them. The Poem, which gives the minutest account of the pledging, says nothing of the repayment. On the contrary, when Alvar Fañez and the ladies are about to set off for Valencia, it says, "Behold Rachel and Vidas fell at his feet... mercy, Minaya, good knight, the Cid has undone us, if he do not help us. We will give up the interest if he will pay us the capital." "I will see about it with the Cid if God shall let me reach him; you will find good help from him for what you have done." Rachel and Vidas said, "God grant it: if not we will leave Burgos and go seek him." 1439. 1446.

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God to grant him long life and good health, and to give him power to advance Christendom, and put down Pagandom. And when it was known through the city of Burgos the goodness and the gentleness which the Cid had shown to these merchants in redeeming from them the chests full of sand and earth and stones, the people held it for a great wonder, and there was not a place in all Burgos where they did not talk of the gentleness and loyalty of the Cid; and they besought blessings upon him, and prayed that he and his people might be advanced in honour. When they had done this, they went to the Monastery of St. Pedro de Cardena, and the porter of the King went with them, and gave order every where that every thing which they wanted should be given them. If they were well received, and if there was great joy in St. Pedro de Cardena over them, it is not a thing to ask, for Doña Ximena and her daughters were like people beside themselves with the great joy which they had, and they came running out on foot to meet them, weeping plenteously for great joy. And Alvar Fañez and Martin Antolinez, when they saw them coming, leapt off their horses, and went to them, and Minaya embraced Doña Ximena and both his cousins, Doña Elvira and Doña Sol, and so great was the rejoicing which they made together that no man can tell it you. And when this great joy was somewhat abated, Doña Ximena asked how the Cid fared, for since he had parted from her she had heard no news of him. And Alvar Fañez said he had left him safe and sound in Valencia; and he bade her and her daughters thank God for the great favour that he had shown him, for he had won sundry castles from the Moors, and the noble city of Valencia, whither he was now come to carry her and her daughters, for the Cid had sent for them, and when he should see them his heart's desire would be accomplished. When Doña Ximena and

her daughters heard this, they set their knees to the ground, and lifted up their hands and thanked God for the favour he had shown to the Cid, and to them with him, in giving him the Lordship of Valencia. While they were preparing for the journey, Alvar Fañez sent three knights to the Cid to tell him how they had sped with the King, and of the great favour which they had found at his hands, and how he only tarried now to equip Doña Ximena, that she might come full honourably. That good one Minaya then began to deck them out for the journey with the best trappings which could be found in Burgos: right noble garments did he provide for them, and a great company of damsels, and good palfreys, and great mules, which were not bad ones. And he gave the Abbot the thousand marks of silver which the Cid had sent for the Monastery, with which to discharge all the debt that Doña Ximena and his daughters had contracted. Great was the stir throughout all that land of the honour of the Cid, and of the licence which the King gave to as many as should chuse to join him; and for this reason full sixty knights came to St. Pedro de Cardena, and a great number of squires on foot. Don Alvar Fañez was well pleased to see them, and he promised them that he would obtain the Cid's grace for them, and would befriend them all he could. Great dole did the Abbot make when they departed; and he said, As God shall help you, Minaya, kiss the hand of the Campeador for me. This Monastery will never forget him, to pray for him every day in the year. The Cid will always prosper more and more. Minaya promised to do this, and dispeeded himself, and they went their way. Five days they travelled, and then they came to Medina Celi; and always the porter of the King was with them, and made all that they wanted be given unto them, even as the King had commanded.

BOOK
VII.

Chr. del Cid.
cap. 210.
Chr. Gen.
ff. 270.
Poema del
Cid. v. 1400.
1459.

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VII.

*How Doña
Ximena and
her daugh-
ters came to
Valencia.*

XVI. Now the three knights whom Alvar Fañez had sent, came to the Cid and delivered their message. When my Cid heard it his heart rejoiced and he was glad, and he spake with his mouth and said, He who sends good messengers looks for good tidings. Blessed be the name of God, since King Don Alfonso rejoices in my good fortune. And he called for Muño Gustios, and Pero Bermudez, and the Bishop Don Hieronymo, and bade them take a hundred knights least there should be need to fight, and go to Molina, to Abencaño, who was his friend and vassal, and bid him take another hundred knights, and go with them to Medina Celi as fast as they could go. There, said he, ye will find Alvar Fañez and my wife and daughters; bring them to me with great honour: I will remain here in Valencia which has cost me so much; great folly would it be if I were to leave it: I will remain in it, for I hold it for my heritage. And they did as he commanded them. And when they came to Molina, Abencaño received them right well, and did them great honour; and though the Cid had bidden him take only one hundred horse, he took two. On the morrow they went to horse: they crossed the mountains which are great and wild, and they passed Mata de Toranz without fear, and they thought to come through the valley of Arbuxedo. There was good look out kept in Medina, and Alvar Fañez sent two knights to know who they were. They made no tarriance in doing this, for they had it at heart; one tarried with them, and the other returned, and said it was the host of the Campeador with Pero Bermudez, and Muño Gustios, and the Bishop Hieronymo, and the Alcayaz Abencaño. This instant, said Minaya, let us to horse; incontinently this was done, for they would make no delay. And they rode upon goodly horses with bells at their poitrals and trappings of sandall silk, and they had their shields round their

necks, and lances with streamers in their hands. Oh, how Alvar Fañez went out from Castille with these ladies! They who pricked forward, couched their spears and then raised them, and great joy was there by Salon where they met. The others humbled themselves to Minaya: when Abencaño came up he kissed him on the shoulder, for such was his custom. In a good day, Minaya, said he, do you bring these ladies, the wife and daughters of the Cid, whom we all honour. Whatever ill we may wish him we can do him none; .. in peace or in war he will have our wealth, and he must be a fool who does not acknowledge this truth. Alvar Fañez smiled and told him he should lose nothing by this service which he had done the Cid; and now, said he, let us go rest, for the supper is ready. Abencaño said he was well pleased to partake it, and that within three days he would return him the entertainment two-fold. Then they entered Medina, and Minaya served them; all were full glad of the service which they had undertaken, and the King's porter paid for all. The night is gone, morning is come, mass is said, and they go to horse. They left Medina and past the river Salon, and pricked up Arbuxuelo, and they crost the plain of Torancio. That good Christian the Bishop Don Hieronymo, night and day he guarded the ladies; on a goodly horse he rode, and they went between him and Alvar Fañez. They came to Molina and there were lodged in a good and rich house, and Abencaño the Moor waited on them. Nothing did they want which they could wish to have; he even had all their beasts new shod, and for Minaya and the ladies, Lord! how he honoured them! On the morrow they left Molina, and the Moor went with them. When they were within three leagues of Valencia, news of their coming was brought to the Cid. Glad was the Cid, never was he more joyful, never had he such joy, for tid-

BOOK VII.
 ings were come to him of what he loved best. Two hundred knights did he order out to meet them, others he bade to keep the Alcazar, and the other high towers, and all the gates and entrances. And he commanded that they should bring him Bavioca^s. It was but a short time since he had won this horse; my Cid, he who girt on sword in a happy hour, did not yet know if he was a good goer, and if he stopt well. The Bishop Don Hieronymo, he pricked forward and entered the city. He left his horse and went to the Church, and collected all the clergy; they put on their surplices, and with crosses of silver went out to meet the ladies, and that good one Minaya. He who was born in happy hour made no tarriance; they saddled him Bavioca and threw his trappings on. My Cid wore

* This is the first mention of this famous horse in the Poem: an old history to which Berganza often refers as beginning with King Fruela, says, Bavioca was won in the battle with the King of Seville, which may well agree with the Poem. The *Chronica del Cid* absurdly makes it the first horse that ever Rodrigo rode to battle. When he was growing towards years of strength, he asked his godfather to give him a foal from one of his mares: and the Priest, who had many mares, with many good foals, bade him chuse for himself, and take the best. When it was time to chuse, he went into the yard, and let many good mares go out with good foals, till last of all there went out one with a foal which was a full ugly one, and a scurvy, and he said to his Godfather, I will have this. The Godfather thereat was angered and said angrily, *Bavioca*, which signifyeth booby, thou hast chosen ill! Rodrigo answered, He will be a good horse, and Bavioca shall be his name; and the horse proved afterwards a good one and right fortunate, and upon this horse did my Cid conquer in many a pitched battle. *Chronica del Cid. Cap. 2.*

Bavioca is an old and obsolete word of contempt; *lubber* would perhaps represent it.

Bien me ten por babieca si yo te lo consiento.

D. Gonzalo de Berceo. p. 128.

According to tradition, he was foaled in the vale of Mondego.

M. Lusitana. 2. 7. 28.

light armour^o, and his surcoat over it: long was his beard. He went out upon this horse, and ran a career with him; Bavioca was the name of the horse, and when he was running all marvelled at him: from that day Bavioca was famous all over Spain. At the end of the course my Cid alighted and went toward his wife and his daughters. Who can tell the joy that was made at their meeting? They fell at his feet, and their joy was such that they could not speak. And he raised them up and embraced them, and kissed them many times, weeping for joy that he saw them alive. Hear what he said who was born in happy hour! You dear and honoured wife, and ye my daughters, my heart and my soul; enter with me into Valencia; . . . this is the inheritance which I have won for you. While they were thus rejoicing the Bishop Don Hieronymo came with the procession. Doña Ximena brought good relicks and other sacred things, which she gave to ennoble the new Church of Valencia. In this guise they entered the city. Who can tell the rejoicings that were made that day, throwing at the board, and killing bulls! My Cid led them to the Alcazar; and took them up upon the highest tower thereof, and there they looked around and beheld Valencia, how it lay

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VII.

* *Armas de fuste tomaba.*

Poema del Cid. 1594.

"*Fuste* is any frame made of slight wood to bulke out, being commonly covered over with painted cloths, as castles for a shew, and such like. The officers of them in Valencia are called *Fusteros*, and with such cudgels which support such frames they use to beat galley slaves, and thereof comes *fustar*, *fustigar*, and *hostigar*, to cudgel." *Minsheu.*

He had forgotten the latin etymon. I have rendered the passage vaguely, least by aiming at accuracy I should become incorrect. It seems to have been a suit of mock armour for shew; . . . such perhaps as Ghosts walk in, upon the stage. Sancha has left the phrase unexplained.

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before them, and the great Garden with its thick shade, and the sea on the other side; and they lifted up their hands to thank God. Great honour did the Cid do to Abencaño the Lord of Molina, for all the service which he had done to Doña Ximena. Then said Abencaño, This, Sir, I was bound to do, for since I have been your vassal I have alway been respected, and defended from all my enemies, and maintained in good estate; how then should I do otherwise than serve you? If I did not, I should lack understanding. And the Cid thanked him for what he had done, and what he had said, and promised also to show favour unto him. And Abencaño took his leave and returned to Molina.

*Poema del
Cid. v. 1461.
1626.
Chr. del Cid.
cap 217.
Chr. Gen.
ff. 276.*

*How tidings
came that the
Miramamolin
was coming
against
Valencia.*

XVII. The winter is past, and March is coming in. Three months Doña Ximena had been in Valencia, when tidings came to the Cid from beyond sea, that King Yucef, the son of the Miramamolin, who dwelt in Morocco, was coming to lay siege unto Valencia with fifty thousand men. When the Cid heard this he gave command to store all his Castles, and had them well repaired. And he had the walls of the city prepared, and stored it well with food and with all things needful for war, and gathered together a great power of Christians and of the Moors of his signory. Hardly had he done this before he heard that Yucef was near at hand, and coming as fast as he could come. Then the Cid assembled together the Christians in the Alcazar, and when they were assembled, he rose upon his feet and said, Friends and kinsmen and vassals, praised be God and holy Mary Mother, all the good which I have in the world I have here in Valencia; with hard labour I won the city, and hold it for my heritage, and for nothing less than death will I leave it. My daughters and my wife shall see me fight, . . they shall see with their own eyes our manner of living in this land, and how we get our bread. We will go out against the Moors

and give them battle, and God who hath thus far shown favour unto us will still continue to be our helper. When they heard this they cried out with one accord that they would do his bidding, and go out with him and fight under his banner, for certain they were that by his good fortune the Moors would be overthrown.

XVIII. On the morrow the Cid took Doña Ximena by the hand, and her daughters with her, and made them go up upon the highest tower of the Alcazar, and they looked toward the sea and saw the great power of the Moors, how they came on and drew nigh, and began to pitch their tents round about Valencia, beating their tambours and with great uproar. And Ximena's heart failed her, and she asked the Cid if peradventure God would deliver him from these enemies. Fear not, honoured woman, said he; you are but lately arrived, and they come to bring you a present, which shall help marry your daughters. Fear not, for you shall see me fight by the help of God and holy Mary Mother; my heart kindles because you are here! The more Moors the more gain! The tambours sounded now with a great alarum, and the sun was shining... Chear up, said my Cid;... this is a glorious day. But Ximena was seized with such fear as if her heart would have broken; she and her daughters had never been in such fear since the day that they were born. Then the good Cid Campeador stroked his beard and said, Fear not, all this is for your good. Before fifteen days are over, if it please God, those tambours shall be laid before you, and shall be sounded for your pleasure, and then they shall be given to the Bishop Don Hieronymo, that he may hang them up in the Church of St. Mary, Mother of God. This vow the Cid Campeador made. Now the Moors began to enter the gardens which were round about the town, and the watchman saw them and struck the bell. My Cid

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Chr. del Cid.
cap. 218.
Chr. Gen.
ff. 277.
Poema del
Cid. v. 1607.
1051.

How the Cid
took his wife
and daughters
upon the
tower, that
they might
see the Moors
land.

¹ *A mas Moros, mas ganancia. Berganza.* The words past into a proverb.

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looked back and saw Alvar Salvadores beside him, and he said, Go now, take two hundred horse, and sally upon yonder Moors who are entering the gardens: let Doña Ximena and her daughters see the good will you have to serve them. Down went Alvar Salvadores in great haste, and ordered a bell to be rung which was a signal for two hundred knights to make ready; for the history saith, that the Cid, by reason that he was always in war, had appointed such signals for his people, that they knew when one hundred were called for, and when two, and so forth. Presently they were ready at the place of meeting, and the gate was opened which was nearest the gardens where the Moors had entered, without order; and they fell fiercely upon them, smiting and slaying. Great was the pleasure of the Cid at seeing how well they behaved themselves. And Doña Ximena and her daughters stood trembling, like women who had never seen such things before: and when the Cid saw it he made them seat themselves, so as no longer to behold it. Great liking had the Bishop Don Hieronymo to see how bravely they fought. Alvar Salvadores and his companions bestirred themselves so well that they drove the enemy to their tents, making great mortality among them, and then they turned back, whereat my Cid was well pleased; but Alvar Salvadores went on, hacking and hewing all before him, for he thought the ladies were looking on, and he prest forward so far, that being without succour he was taken. The others returned to the city, falling back in brave order till they were out of reach of the enemy: and they had done no little in that exploit, for they slew above two hundred and fifty Moors. When my Cid saw that they who eat his bread were returned, he went down from the tower, and received them right well, and praised them for what they had done like good knights: howbeit he was full sorrowful for Alvar Salvadores that he should be in the hands of the Moors, but he trusted in God that he should deliver him on the morrow.

Chr. del Cid.
cap. 218.
219.
Chr. Gen.
ff. 277.
Poema del
Cid. 1652.
1692.

XIX. And the Cid assembled his chief captains and knights and people, and said unto them, Kinsmen and friends and vassals, hear me: to-day has been a good day, and to-morrow shall be a better. Be you all armed and ready in the dark of the morning; mass shall be said, and the Bishop Don Hierónimo will give us absolution, and then we will to horse, and out and smite them in the name of the Creator and of the Apostle Santiago. It is fitter that we should live than that they should gather in the fruits of this land. But let us take counsel in what manner we may go forth, so as to receive least hurt, for they are a mighty power, and we can only defeat them by great mastery in war. When Alvar Fañez Minaya heard this he answered and said, Praised be God and your good fortune, you have atchieved greater things than this, and I trust in God's mercy that you will atchieve this also. Give me three hundred horse, and we will go out when the first cock crows, and put ourselves in ambush in the valley of Albuhera; and when you have joined battle we will issue out and fall upon them on the other side, and on one side or the other God will help us. Well was the Cid pleased with this counsel, and he said that it should be so; and he bade them feed their horses in time and sup early, and as soon as it was cock-crow come to the Church of St. Pedro, and hear mass, and shrive themselves, and communicate, and then take horse in the name of the Trinity, that the soul of him who should die in the business might go without let to God.

XX. Day is gone, and night is come. At cock-crow they all assembled together in the Church of St. Pedro, and the Bishop Don Hieronymo sung mass, and they were shriven and assoyled, and howselled. Great was the absolution which the Bishop gave them: He who shall die, said he, fighting face forward, I will take his sins, and God shall have his soul.

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VII.

Of the counsel which was taken, after what manner they should attack the Moors.

*Chr. del Cid cap. 218.
Chr. Gen. f. 278.
Poema del Cid. 1692.
1706.*

Of the great victory which the Cid won over King Yucuf.

BOOK VII. Then said he, A boon, Cid Don Rodrigo; I have sung mass to you this morning: let me have the giving the first wounds in this battle! and the Cid granted him this boon in the name of God. Then being all ready they went out through the gate which is called the Gate of the Snake, for the greatest power of the Moors was on that side, leaving good men to guard the gates. Alvar Fañez and his company were already gone forth, and had laid their ambush. Four thousand, lacking thirty, were they who went out with my Cid, with a good will, to attack fifty thousand. They went through all the narrow places, and bad passes, and leaving the ambush on the left, struck to the right hand, so as to get the Moors between them and the town. And the Cid put his battles in good array, and bade Pero Bermudez bear his banner. When the Moors saw this they were greatly amazed; and they harnessed themselves in great haste, and came out of their tents. Then the Cid bade his banner move on, and the Bishop Don Hieronymo pricked forward with his company, and laid on with such guise, that the hosts were soon mingled together. Then might you have seen many a horse running about the field with the saddle under his belly, and many a horseman in evil plight upon the ground. Great was the smiting and slaying in short time; but by reason that the Moors were so great a number, they bore hard upon the Christians, and were in the hour of overcoming them. And the Cid began to encourage them with a loud voice, shouting God and Santiago! And Alvar Fañez at this time issued out from ambush, and fell upon them, on the side which was nearest the sea; and the Moors thought that a great power had arrived to the Cid's succour, and they were dismayed, and began to fly. And the Cid and his people pursued, punishing them in a bad way. If we should wish to tell you how every one behaved himself

in this battle, it is a thing which could not be done, for all did so well that no man can relate their feats. And the Cid Ruydiez did so well, and made such mortality among the Moors, that the blood ran from his wrist to his elbow! great pleasure had he in his horse Bavieca that day, to find himself so well mounted. And in the pursuit he came up to King Yucef, and smote him three times: but the King escaped from under the sword, for the horse of the Cid passed on in his course, and when he turned, the King being on a fleet horse, was far off, so that he might not be overtaken; and he got into a Castle called Guyera, for so far did the Christians pursue them, smiting and slaying, and giving them no respite, so that hardly fifteen thousand escaped of fifty that they were. They who were in the ships, when they saw this great overthrow, fled to Denia.

Chr. del Cid.
cap. 220.
Chr. Gen.
ff. 278.
Poema del
Cid. 1707.
1787.

XXI. Then the Cid and his people returned to the field and began to plunder the tents. And the spoil was so great that there was no end to the riches, in gold and in silver, and in horses and arms, so that men knew not what to leave and what to take. And they found one tent which had been King Yucef's; never man saw so noble a thing as that tent was; and there were great riches therein, and there also did they find Alvar Salvadores, who had been made prisoner the yesterday, as ye have heard. Greatly did the Cid rejoice when he saw him alive and sound, and he ordered his chains to be taken off; and then he left Alvar Fañez to look to the spoil, and went into Valencia with a hundred knights. His wrinkled brow was seen, for he had taken off his helmet, and in this manner he entered, upon Bavieca, sword in hand. Great joy had Doña Ximena and her daughters who were awaiting him, when they saw him come riding in; and he stopt when he came to them, and said, Great honour have I won for

How the Cid
entered the
city, and how
he gave in
marriage the
damsels of
his wife Dona
Ximena.

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you, while you kept Valencia this day! God and the Saints have sent us goodly gain, upon your coming. Look, with a bloody sword, and a horse all sweat, this is the way that we conquer the Moors! Pray God that I may live yet awhile for your sakes, and you shall enter into great honour, and they shall kiss your hands. Then my Cid alighted when he had said this, and the ladies knelt down before him, and kissed his hand, and wished him long life. Then they entered the Palace with him, and took their seats upon the precious benches. Wife Doña Ximena, said he, these damsels who have served you so well, I will give in marriage to these my vassals, and to every one of them two hundred marks of silver, that it may be known in Castille what they have got by their services. Your daughters marriage will come in time. And they all rose and kissed his hand; and great was the joy in the Palace, and it was done according as the Cid had said.

*Poema del
Cid. 1744.
1770.
Chr. del Cid.
cap. 221.
Chr. Gen.
ff. 279.*

*Of the great
spoil which
was found.*

XXII. Alvar Fañez this while was in the field writing and taking account of the spoil: but the tents and arms and precious garments were so many that they cannot be told, and the horses were beyond all reckoning; they ran about the field, and there was no body to take them, and the Moors of the land got something by that great overthrow. Nevertheless so many horses were taken that the Campeador had to his share of the good ones a thousand and five hundred. Well might the others have good store when he had so many. And my Cid won in this battle from King Yucef, his good sword Tizona, which is to say, the fire-brand. The tent of the King of Morocco, which was supported by two pillars wrought with gold, he gave order not to be touched, for he would send it to Alfonso the Castillian. The Bishop Don Hieronymo, that perfect one with the shaven crown, he had his fill in that battle, fighting with both hands; no one could tell how many

he slew. Great booty came to him, and moreover the Cid sent him the tithe of his fifth. Glad were the Christian folk in Valencia for the great booty which they had gotten, and glad was Doña Ximena and her daughters, and glad were all those ladies who were married.

XXIII. King Yucef, after the pursuit was given over, and he saw that he might come forth from the Castle, fled to Denia, and embarked in his ships, and returned to Morocco. And thinking every day how badly he had sped, and how he had been conquered by so few, and how many of his people he had lost, he fell sick and died. But before he died he besought his brother, who was called Bucar, that for the tie there was between them, he would take vengeance for the dishonour which he had received from the Cid Campeador before Valencia; and Bucar promised to do this, and swore also upon the Koran, which is the book of their law. And accordingly he came afterwards across the sea, with nine and twenty Kings, as shall be related when the time comes.

XXIV. Then the Cid sent Alvar Fañez and Pero Bermudez with a present to King Alfonso his Lord. And the present which he sent was two hundred horses saddled and bridled, with each a sword hanging from the saddle-bow: and also the noble tent which he had won from King Yucef of Morocco. This present he gave, because the King had sent him his wife and daughters when he asked for them, and because of the honour which he had done them, and that the King might not speak ill of him who commanded in Valencia. Alvar Fañez and Pero Bermudez went their way towards Castille, over sierras and mountains and waters; and they asked where the King was, and it was told them that he was at Valladolid, and thither they went. And when they drew nigh unto the city, they sent to let him know of their coming, and to ask of

BOOK
VII.

Poema del
Cid. 1780.
1811.
Chr. del Cid.
cap. 221.

How King
Yucef died,
and of the
charge which
he gave his
brother to
revenge him.

Chr. del Cid.
cap. 221.

Of the pre-
sent which
the Cid sent
unto the
King.

BOOK VII. him whether he thought it good for them to come into the city unto him, or if he would come out to them, for they were a great company, and the present a full great one, which he would see better without, than in the town. And the King thought this best, and he went to horse, and bade all the hidalgos who were with him do the like. Now the Infantes of Carrion were there, Diego Gonzalez, and Ferrando Gonzalez, the sons of Count Don Gonzalo. And they found the company of the Cid about half a league from the town, and when the King saw how many they were, he blest himself, for they seemed like a host. And Minaya and Pero Bermudez pricked on when they saw him, and came before him, and alighted, and knelt down, and kissed the ground and kissed both his feet: and he bade them rise and mount their horses, and would not hear them till they had mounted, and taken their places one at his right hand, and the other at his left. And they said, Sir, the Cid commends himself to your grace as his liege Lord, and thanks you greatly for having sent him with such honour his wife and daughters. And know, Sir, that since they arrived, he hath atchieved a great victory over the Moors, and their King Yucef of Morocco, the Miramamolín, who besieged him in Valencia with fifty thousand men. And he went out against them, and smote them, and hath sent you these two hundred horses from his fifth. Then Alvar Fañez gave order that the horses should be led forward. And this was the manner in which they came. The two hundred horses came first, and every one was led by a child, and every one had a sword hanging from the saddle, on the left side; and after them came the pages of all the knights in company, carrying their spears, and then the company, and after them an hundred couple with spears in rest. And when they had all past by, the King blest himself again, and he laughed and

and said that never had so goodly a present been sent before to King of Spain by his vassal. And Alvar Fañez said moreover, Sir, he hath sent you a tent, the noblest that ever man saw, which he won in this battle: and the King gave order that the tent should be spread, and he alighted and went into it, he and all his people, and he was greatly pleased; and they all said that they had never seen so noble a tent as this: and the King said he had won many from the Moors, but never such as this. But albeit that all the others were well pleased, Count Don Garcia was not so; and he and ten of his lineage talked apart, and said that this which the Cid had done was to their shame, for they hated the Cid in their hearts. And King Don Alfonso said, Thanks be to God and to Sir Saint Isidro of Leon, these horses may do me good service; and he gave three of them to Minaya, and Pero Bermudez, and bade them chuse, and he ordered food and cloathing to be given them while they remained, and said that he would give them compleat armour when they returned, such as was fit for them to appear in before my Cid. And they were lodged, and all things that were needful provided for them and their people.

BOOK
VII.

Chr. del Cid.
cap. 222.
Chr. Gen.
ff. 279.
Poema del
Cid. 1812.
1827.

XXV. When the Infantes of Carrion, Diego Gonzalez and Ferrando Gonzalez, saw the noble present which the Cid had sent unto the King, and heard how his riches and power daily increased, and thought what his wealth must needs be when he had given those horses out of the fifth of one battle, and moreover that he was Lord of Valencia: they spake one with the other, and agreed, that if the Cid would give them his daughters to wife, they should be well married, and become rich and honourable. And they agreed together that they would talk with the King in private upon this matter. And they went presently to him, and said, Sir, we beseech

How the Infantes of Carrion desired to marry the Cid's daughters.

BOOK VII. you of your bounty to help us in a thing which will be to your honour; for we are your vassals, and the richer we are the better able shall we be to serve you. And the King asked of them what it was they would have, and they then told him their desire. And the King thought upon it awhile, and then came to them, and said, Infantes, this thing which you ask lies not in me, but in the Cid; for it is in his power to marry his daughters, and peradventure he will not do it as yet. Nevertheless that ye may not fail for want of my help, I will send to tell him what ye wish. Then they kissed his hand for this favour. And the King sent for Alvar Fañez and Pero Bermudez, and went apart with them, and praised the Cid, and thanked him for the good will which he had to do him service, and said that he had great desire to see him. Say to him, he said, that I beseech him to come and meet me, for I would speak with him concerning something which is to his good and honour. Diego and Ferrando, the Infantes of Carrion, have said unto me that they would fain wed with his daughters, if it seemeth good to him; and methinks this would be a good marriage. When Alvar Fañez and Pero Bermudez heard this, they answered the King, and said, Certain we are, Sir, that neither in this, nor in anything else will the Cid do aught but what you, Sir, shall command or advise. When ye have your meeting ye will agree concerning it as is best. Then they kissed his hand, and took their leave.

Chr. del Cid.
cap. 223.
Chr. Gen.
ff. 280
Poema del
Cid. 1888.
1923

How the
meeting was
appointed
between the
King and
the Cid.

XXVI. On the morrow the messengers of the Cid departed from Valladolid, and took their way towards Valencia; and when the Cid knew that they were nigh at hand he went out to meet them, and when he saw them he waxed joyful; and he embraced them, and asked what tidings of his Lord Alfonso. And they told him how they had sped, and how greatly the King loved him; and

when we departed, said they, he bade us beseech you to come and meet him anywhere where you will appoint, for he desireth to speak with you, concerning the marriage of your daughters with the Infantes of Carrion, if it should please you so to bestow them: now by what the King said it seemeth unto us that this marriage pleaseth him. And when the Cid heard this he became thoughtful, and he said to them after awhile, What think ye of this marriage? And they answered him, Even as it shall please you. And he said to them, I was banished from my own country, and was dishonoured, and with hard labour gained I what I have got; and now I stand in the King's favour, and he asketh of me my daughters for the Infantes of Carrion. They are of high blood and full orgullous, and I have no liking to this match; but if our Lord the King adviseth it we can do no otherwise: we will talk of this, and God send it for the best. So they entered Valencia, and the Cid spake with Doña Ximena touching this matter, and when she heard it it did not please her; nevertheless she said, if the King thought it good they could do no otherwise. Then the Cid gave order to write letters to the King, saying, that he would meet the King as he commanded, and whatever the King wished that he would do. And he sealed the letters well, and sent two knights with them. And when the King saw the letters he was well pleased, and sent others to say that the time of their meeting should be three weeks after he received these letters, and the place appointed⁸ was upon the Tagus, which is a great river.

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VII.

Chr. del Cid.
cap. 224.
Chr. Gen.
ff. 280.
Poema del
Cid. 1924.
1973.

⁸ The Poem leaves the place of meeting at the Cid's choice, . . . which is something over-courteous on the King's part. The *Chronica del Cid* names 'Requena, which is near Valencia,' making the King appoint it. This is still less likely. I follow the scene of the Poem.

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VII.

*How they
made ready
for the meet-
ing.*

XXVII. Now began they to prepare on both sides for this meeting. He who should relate to you the great preparations, and the great nobleness which were made for the nonce, would have much to recount. Who ever saw in Castille so many a precious mule, and so many a good-going palfrey, and so many great horses, and so many goodly streamers set upon goodly spears, and shields adorned with gold and with silver, and mantles, and skins, and rich sendals of Adria⁹? The King sent great store of food to the banks of the Tagus, where the place of meeting was appointed. Glad were the Infantes of Carrion, and richly did they bedight themselves; some things they paid for, and some they went in debt for: great was their company, and with the King there were many Leonese and Galegos, and Castillians out of number. My Cid the Campeador made no tarriance in Valencia; he made ready for the meeting: there was many a great mule, and many a palfrey, and many a good horse, and many a goodly suit of arms, cloaks, and mantles both of cloth and of peltry¹⁰; . . . great and little are all clad in colours. Alvar Fañez Minaya, and Pero Bermudez, and Martin Munoz, and Martin Antolinez that worthy Burgalese, and the Bishop Don Hieronymo that good one with the shaven crown, and Alvar Alvarez, and Alvar Salvadores, and Muño Gustios that knight of prowess, and Galind Garcia of Aragon; all these and all the others made ready to go with the Cid. But he bade Alvar Salvadores and Galind Garcia and all those who were under them, remain and look with heart and

⁹ Adria, which the Spanish editor observes upon this passage must have been famous for this sendal-silk, is a city belonging to what was once the Venetian State; it has been greatly reduced by inundations.

¹⁰ Pellizones.

soul to the safety of Valencia, and not open the gates of the Alcazar neither by day nor by night, for his wife and daughters were there, in whom he had his heart and soul, and the other ladies with them; he like a good husband gave order that not one of them should stir out of the Alcazar till he returned. Then they left Valencia and pricked on more than apace; more than a thousand knights, all ready for war, were in this company. All those great horses that paced so well and were so soft of foot, my Cid won; they were not given to him.

*Poema del
Cid. 1974.
2022.
Chr. del Cid.
cap. 224.
225.
Chr. Gen.
ff. 280.*

XXVIII. King Don Alfonso arrived first by one day at the place of meeting, and when he heard that the Cid was at hand, he went out with all his honourable men, more than a long league to meet him. When he who was born in a good hour had his eye upon the King, he bade his company halt, and with fifteen of the knights whom he loved best he alighted, and put his hands and his knees to the ground, and took the herbs of the field between his teeth, as if he would have eaten them¹¹, weeping for great joy; . . . thus did he know how to humble himself before Alfonso his Lord; and in this manner he approached his feet and would have kissed them. And the King drew back and said, The hand, Cid Campeador, not the foot! And the Cid drew nigh upon his knees and besought grace, saying, In this guise grant me your love, so that all present may hear. And the King said that he forgave him, and granted him his love with his heart and soul. And the Cid kissed both his hands, being still upon his knees; and the King embraced him,

*Of the meet-
ing.*

¹¹ Neither of the Chronicles make the Cid thus enact Nebuchadnezzar before his Lord the King; both however represent him as offering to kiss his feet. It is remarkable that even this should not have been felt as a humiliation; and that so free a people as the Spaniards should have adopted the loathsome forms of eastern servility from the Moors.

BOOK and gave him the kiss of peace. Well pleased were all they, who beheld this, save only Alvar Diez and Garcia Ordoñez, for they did not love the Cid. Then went they all toward the town, the King and the Cid talking together by the way. And the Cid asked the King to eat with him, and the King answered, Not so, for ye are not prepared; we arrived yesterday, and ye but now. Eat you and your company therefore with me, for we have made ready. To-day, Cid Campeador, you are my guest, and to-morrow we will do as pleases you. Now came the Infantes of Carrion up and humbled themselves before the Cid, and he received them well, and they promised to do him service. And the company of the Cid came up, and kissed the King's hand. So they alighted and went to meat; and the King said unto the Cid that he should eat with him at his table; howbeit he would not. And when the King saw that he would not take his seat with him, he ordered a high table to be placed for the Cid and for Count Don Gonzalo, the father of the Infantes of Carrion. All the while that they ate the King could never look enough at the Cid, and he marvelled greatly at his beard, that it had grown to such length. And when they had eaten they were merry, and took their pleasure. And on the morrow the King and all they who went with him to this meeting, ate with the Cid, and so well did he prepare for them that all were full joyful, and agreed in one thing, that they had not eaten better for three years. There was not a man there who did not eat upon silver, and the King and the chief persons ate upon dishes and trenchers¹² of gold. And when the Infantes saw this they had the marriage more at heart than before.

*Poema del
Cid. 2022.
2077.
Chr. del Cid.
cap. 225.
Chr. Gen.
f. 281.*

¹² *tajaderos*; the English corresponds in etymology.

XXIX. On the morrow as soon as it was day, the Bishop Don Hieronymo sung mass before the King, in the oratory of the Cid; and when it was over, the King said before all who were there assembled, Counts and Infanzones and knights, hear what I shall say unto the Cid. Cid Ruydiez, the reason wherefore I sent for you to this meeting was twofold: first, that I might see you, which I greatly desired, for I love you much because of the many and great services which you have done me, albeit that at one time I was wroth against you and banished you from the land. But you so demeaned yourself that you never did me disservice, but contrariwise, great service both to God and to me, and have won Valencia, and enlarged Christendom, wherefore I am bound to show favour unto you and to love you alway. The second reason was, that I might ask you for your two daughters Doña Elvira and Doña Sol, that you would give them in marriage to the Infantes of Carrion, for this methinks would be a fit marriage, and to your honour and good. When the Cid heard this, he was in a manner bound to consent, having them thus demanded from him; and he answered and said, Sir, my daughters are of tender years, and if it might please you, they are yet too young for marriage. I do not say this as if the Infantes of Carrion were not worthy to match with them, and with better than they. And the King bade him make no excuse, saying, that he should esteem himself well served if he gave his consent. Then the Cid said, Sir, I begat them, and you give them in marriage¹³; both I and they are yours, .. give them to whom you please, and I am

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VII.

How the King asked the Cid to give his daughters in marriage to the Infantes.

¹³ Both the Poem and the *Chronica del Cid* say, *Vos las criastes*, .. you bred them up, .. which is in contradiction to the history. *Vos las casays* are the words of the *Chronica General*.

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VII.

pleased therewith. When the King heard this he was well pleased, and he bade the Infantes kiss the hand of the Cid Campeador, and incontinently they changed swords before the King, and they did homage to him, as sons-in-law to their father-in-law. Then the King turned to the Cid, and said, I thank thee, Ruydiez, that thou hast given me thy daughters for the Infantes of Carrion: and here I give them to the Infantes to be their brides; I give them and not you, and I pray God that it may please him, and that you also may have great joy herein. The Infantes I put into your hands; they will go with you, and I shall return from hence, and I order that three hundred marks of silver be given to them for their marriage, and they and your daughters will all be your children.

Chr. del Cid.
cap. 225.
226.
Chr. Gen.
f. 281.
Poema del
Cid. 2078.
2120.

How the Cid
dispeeded
himself of
the King.

XXX. Eight days this meeting lasted; the one day they dined with the King, and the other with the Cid. Then was it appointed that on the morrow at sunrise every one should depart to his own home. My Cid then began to give to every one who would take his gifts, many a great mule, and many a good palfrey, and many a rich garment, . . every one had what he asked, . . he said no to none. Threescore horses did my Cid give away in gifts; well pleased were all they who went to that meeting. And now they were about to separate, for it was night. The King took the Infantes by the hand, and delivered them into the power of my Cid the Campeador, . . See here your sons: from this day, Campeador, you will know what to make of them. And the Cid answered, Sir, may it please you, seeing it is you who have made this marriage for my daughters, to appoint some one to whom I may deliver them, and who may give them, as from your hand, to the Infantes. And the King called for Alvar Fañez Minaya, and said, You are sib to the damsels: I command you, when you come to Valencia, to take them with your own hands, and

give them to the Infantes, as I should do if that I were there present: and be you the bride's father. Then said the Cid, Sir, you must accept something from me at this meeting. I bring for you twenty palfreys, these that are gaily trapped, and thirty horses fleet of foot, these that are well caparisoned, . . . take them, and I kiss your hand. Greatly have you bound me, said King Don Alfonso; I receive this gift, and God and all Saints grant that it may well be requited; if I live you shall have something from me. Then my Cid sprung up upon his horse Bavieca, and he said, Here I say before my Lord the King, that if any will go with me to the wedding, I think they will get something by it! and he besought the King that he would let as many go with him as were so minded; and the King licensed them accordingly. And when they were about to part, the company that went with the Cid was greater than that which returned with the King. And the Cid kissed the King's hand and dispeeded himself with his favour, and the King returned to Castille.

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Chr. del Cid.
cap. 226.
Chr. Gen.
ff. 281.
Poema del
Cid. 2121.
2176.

XXXI. My Cid went his way toward Valencia, and he appointed Pero Bermudez and Muño Gustios, than whom there were no better two in all his household, to keep company with the Infantes of Carrion and be their guard, and he bade them spy out what their conditions were; and this they soon found out. The Count Don Suero Gonzalez went with the Infantes; he was their father's brother, and had been their *Ayo* and bred them up, and badly had he trained them, for he was a man of great words, good of tongue, and of nothing else good; and full scornful and orgullous had he made them, so that the Cid was little pleased with them, and would willingly have broken off the marriage; but he could not, seeing that the King had made it. And when they reached Valencia, the Cid lodged the Infantes in the the suburb of Alcudia, where he had formerly

Of the con-
ditions of
the Infantes.

Chr. del Cid.
cap. 226.
Chr. Gen.
ff. 281.
Poema del
Cid. v. 2177.
2199.

BOOK VII. lodged himself; and all the company who were come to the marriage were quartered with them. And he went to the Alcazar.

How Alvar Fañez gave his kinswomen to the Infantes.

XXXII. On the morrow the Cid mounted his horse and rode into Alcudia, and brought the Infantes his sons-in-law from thence with him into the city to the Alcazar, that they might see their brides Doña Elvira and Doña Sol. Doña Ximena had her daughters ready to receive them in full noble garments, for since midnight they had done nothing but prink and prank themselves. Full richly was the Alcazar set out that day, with hangings both above and below, purple and samite ¹³, and rich cloth. The Cid entered between the Infantes, and all that noble company went in after them; and they went into the chief hall of the Alcazar, where Doña Ximena was with her daughters; and when they saw the Cid and the Infantes, they rose up and welcomed them right well. And the Cid took his seat upon his bench with one of the Infantes on one side of him, and one on the other, and the other honourable men seated themselves on the *estrados*, each in the place where he ought to be, and which belonged to him; and they remained awhile silent. Then the Cid rose and called for Alvar Fañez and said, Thou knowest what my Lord the King commanded; fulfil now his bidding, . . . take thy cousins, and deliver them to the Infantes, for it is the King who gives them in marriage, and not I. And Alvar Fañez arose and took the damsels one in each hand, and delivered them to the Infantes, saying, Diego Gonzalez, and Ferrando Gonzalez, I deliver unto you these damsels, the daughters of the Cid Campeador, by command of King Don Alfonso my Lord, even as he commanded. Receive you them as your equal helpmates ¹⁴, as the law of Christ enjoineth. And the Infantes

¹³ *xamed.*

¹⁴ *parejas.*

took each his bride by the hand, and went to the Cid and kissed his hand, and the same did they to their mother Doña Ximena Gomez: and the Bishop Don Hieronymo espoused them, and they exchanged rings. When this was done, the Cid went and seated himself on the *estrado* with the ladies, he and Doña Ximena in the middle, and beside him he placed Doña Elvira his eldest daughter, and by her, her spouse the Infante Diego Gonzalez; and Doña Sol was seated on the other side, by her mother, and the Infante Ferrando by her. And when they had solaced themselves awhile, the Cid said that now they would go eat, and that the marriage should be performed on the morrow, and he besought and commanded the Bishop Don Hieronymo to perform it in such a manner that no cost should be spared, but that every thing should be done so compleatly, that they who came from Castille to this wedding might alway have something to tell of.

Chr. del Cid.
cap. 227.
228.
Chr. Gen.
ff. 282.
Poema del
Cid. 2198.
2245.

XXXIII. On the morrow they went to the Church of St. Mary, and there the Bishop Don Hieronymo sate awaiting them, and he blest them all four at the altar. Who can tell the great nobleness which the Cid displayed at that wedding, the feasts and the bull-fights, and the throwing at the target, and the throwing canes, and how many joculars were there, and all the sports which are proper at such weddings? As soon as they came out of Church they took horse and rode to the Glera; three times did the Cid change his horse that day; seven targets were set up on the morrow, and before they went to dinner all seven were broken. Fifteen days did the feasts at this wedding continue; then all they who had come there to do honour to the Cid took leave of him and of the Infantes. Who can tell the great and noble gifts which the Cid gave to them, both to great and little, each according to his quality, vessels of gold and silver, rich cloth, cloaks, furs, horses, and money beyond

Chr. del Cid.
cap. 228.
Chr. Gen.
ff. 282.
Poema del
Cid. 2247.
2270.

BOOK all reckoning, so that all were well pleased. And when it
VII. was told in Castille with what gifts they who had been to the
wedding were returned, many were they who repented that they
had not gone there.

HERE BEGINNETH THE EIGHTH BOOK

OF THE

CHRONICLE OF THE CID.

I. Now the history relateth that Gilbert, a sage who wrote **BOOK VIII.** the history of the Moorish Kings who reigned in Africa, saith, *How King Bucar made ready to revenge his brother King Yucef.* that Bucar remembering the oath which he had made to his brother King Yucef, how he would take vengeance for him for the dishonour which he had received from the Cid Ruydiez before Valencia, ordered proclamation to be made throughout all the dominions of his father, and gathered together so great a power of Moors, that among the Captains of his host there were twenty and nine Kings; this he could well do, for his father was Miramamolin, which is as much as to say Emperor. And when he had gathered together this mighty host, he entered into his ships and crost the sea and came unto the port of Valencia, and what there befel him with the Cid the history shall relate in due time. *Chr. del Cid. cap 229.*

II. Two years after their marriage did the Infantes of Carrión sojourn in Valencia in peace and pleasure, to their own great contentment, and their uncle Suero Gonzalez with them;

BOOK VIII. and at the end of those two years, there came to pass a great misadventure, by reason of which they fell out with the Cid, in whom there was no fault. There was a lion in the house of the Cid, who had grown a large one, and a strong, and was full nimble: three men had the keeping of this lion, and they kept him in a den which was in a court yard, high up in the palace; and when they cleansed the court they were wont to shut him up in his den, and afterward to open the door that he might come out and eat: the Cid kept him for his pastime, that he might take pleasure with him when he was minded so to do. Now it was the custom of the Cid to dine every day with his company, and after he had dined, he was wont to sleep awhile upon his seat. And one day when he had dined there came a man and told him that a great fleet was arrived in the port of Valencia, wherein there was a great power of the Moors, whom King Bucar had brought over, the son of the Miramamolín of Morocco. And when the Cid heard this, his heart rejoiced and he was glad, for it was nigh three years since he had had a battle with the Moors. Incontinently he ordered a signal to be made that all the honourable men who were in the city should assemble together. And when they were all assembled in the Alcazar and his sons-in-law with them, the Cid told them the news, and took counsel with them in what manner they should go out against this great power of the Moors. And when they had taken counsel the Cid went to sleep upon his seat, and the Infantes and the others sate playing at tables and chess. Now at this time the men who were keepers of the lion were cleaning the court, and when they heard the cry that the Moors were coming, they opened the den, and came down into the palace where the Cid was, and left the door of the court open. And when the lion had ate his meat and saw that the door was open he went out of the

Of the cowardice shown by the Infantes of Carrion when the lion brake loose.

court and came down into the palace, even into the hall where they all were; and when they who were there saw him, there was a great stir among them; but the Infantes of Carrion showed greater cowardice than all the rest. Ferrando Gonzalez having no shame, neither for the Cid nor for the others who were present, crept under the seat whereon the Cid was sleeping, and in his haste he burst his mantle and his doublet also at the shoulders. And Diego Gonzalez, the other, ran to a postern door, crying, I shall never see Carrion again! this door opened upon a court yard where there was a wine press, and he jumped out, and by reason of the great height could not keep on his feet, but fell among the lees and defiled himself therewith. And all the others who were in the hall wrapt their cloaks around their arms, and stood round about the seat whereon the Cid was sleeping, that they might defend him. The noise which they made awakened the Cid, and he saw the lion coming towards him, and he lifted up his hand and said, What is this? . . . and the lion hearing his voice stood still; and he rose up and took him by the mane, as if he had been a gentle mastiff, and led him back to the court where he was before, and ordered his keepers to look better to him for the time to come. And when he had done this he returned to the hall and took his seat again; and all they who beheld it were greatly astonished.

Chr. del Cid.
cap. 280.
Chr. Gen.
ff. 282.
Poema del
Cid. 2288.
2513.

III. After some time Ferrando Gonzalez crept from under the seat where he had hidden himself, and he came out with a pale face, not having yet lost his fear, and his brother Diego got from among the lees: and when they who were present saw them in this plight you never saw such sport as they made; but my Cid forbade their laughter¹. And Diego went out to

How the Infantes plotted to revenge themselves upon the Cid.

¹ Thus the Poem, with more feeling of propriety than both the Chronicles, which make him publicly reproach the Infantes for their cowardice.

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wash himself and change his garments, and he sent to call his brother forth, and they took counsel together in secret, and said to each other, Lo now, what great dishonour this Ruydiez our father-in-law hath done us, for he let this lion loose for the nonce, to put us to shame. But in an evil day were we born if we do not revenge this upon his daughters. Badly were we matched with them, and now for the after-feast he hath made this mockery of us! But we must keep secret this which we bear in mind, and not let him wit that we are wrath against him, for otherwise he would not let us depart from hence, neither give us our wives to take with us, and he would take from us the swords Colada and Tizona which he gave us . . . We will therefore turn this thing into merriment before him and his people, to the end that they may not suspect what we have at heart. While they were thus devising their uncle Suero Gonzalez came in, and they told him of their intent. And he counselled them to keep their wrath secret, as they said, till this stir of the Moors from beyond sea was over, and then they should demand their wives of the Cid that they might take them to their own country; This, said he, the Cid can have no reason to deny, neither for detaining ye longer with him; and when ye are got away far out of his land, then may ye do what ye will with his daughters, and ill will ye do if ye know not how to revenge yourselves; so shall ye remove the dishonour from yourselves, and cast it upon him and his children. This wicked counsel did Suero Gonzalez give unto his nephews, which he might have well excused giving, and then both he and they would not have come off so badly as the history will in due season relate.

Chr. del Cid.
cap. 230.
231.
Chr. Gen.
ff. 283.
Poema del
Cid. 2314.
2320.

How the Infantes were afraid when they beheld the great power of the Moors.

IV. After Suero Gonzalez and his nephews had taken this evil counsel together, they went to their lodging, and on the morrow they went to the Alcazar and came to the Cid

where he was preparing for business. And when they drew nigh, the Cid rose and welcomed them right well, and they carried a good countenance towards him, and made sport of what had happened about the lion. And the Cid began to give order in what array they should go out to battle. While they were in this discourse, a great cry was heard in the town and a great tumult, and this was because King Bucar was come with his great power into the place which is called the Campo del Quarto, which is a league from Valencia, and there he was pitching his tents; and when this was done the camp made a mighty show, for the history saith that there were full five thousand pavilions, besides common tents. And when the Cid heard this, he took both his sons-in-law and Suero Gonzalez with them, and went upon the highest tower of the Alcazar, and showed them the great power which King Bucar of Morocco had brought; and when he beheld this great power he began to laugh and was exceeding glad: but Suero Gonzalez and his nephews were in great fear: howbeit they would not let it be seen. And when they came down from the tower the Cid went foremost, and they tarried behind, and said, If we go into this battle we shall never return to Carrion. Now it so chanced that Muño Gustios heard them, and he told it to the Cid, and it grieved the Cid at heart; but he presently made sport of it, and turned to his sons-in-law, and said, You my sons shall remain in Valencia and guard the town, and we who are used to this business will go out to battle^a; and they when they heard this were ashamed, for they

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^a A gap occurs here in the Poem, the MS. wanting a leaf in this place. It seems by the first lines which follow, as if some quarrel had been related between Pero Bermudez and one of the Infantes, who had been extolling his own courage.

BOOK VIII. weened that some one had overheard what they said ; and they made answer, God forefend, Cid, that we should abide in Valencia! we will go with you to the work, and protect your body as if we were your sons, and you were the Count Don Gonzalo Gomez our father. And the Cid was well pleased hearing them say this.

Chr. del Cid.
cap. 232.
Chr. Gen.
ff. 283.
Poema del
Cid. 2321.
2347.

Of the mes-
sage sent by
King Bucar
to the Cid.

V. While they were thus saying, word was brought to the Cid that there was a messenger from King Bucar at the gate of the town, who would fain speak with him. The name of this Moor was Ximen de Algezira, and the Cid gave order that he should be admitted. Now the history saith, God had given such grace to my Cid that never Moor beheld his face without having great fear of him ; and this Ximen began to gaze upon his countenance, and said nothing, for he could not speak. And so great was the fear which came upon him that the Cid perceived it, and bade him take courage and deliver the bidding of his Lord, without fear or shame, for he was a messenger. And when the Moor heard this he laid aside his fear, and recovered heart, and delivered his bidding fully, after this wise. Sir Cid Campeador, King Bucar my Lord hath sent me to thee saying, great wrong hast thou done him in holding Valencia against him, which belonged to his forefathers ; and moreover thou hast discomfited his brother King Yucef. And now he is come against thee with twenty and nine Kings, to take vengeance for his brother, and to win Valencia from thee in spite of thee and of all who are with thee. Nevertheless, King Bucar saith, that inasmuch as he hath heard that thou art a wise man and of good understanding, he will show favour unto thee, and let thee leave Valencia with all the lands thereof, and go into Castille, and take with thee all that is thine. And if thou wilt not do this he sends to say that he will fight against Valencia, and take thee and thy wife and thy daughters, and torment thee griev-

Chr. del Cid.
cap. 233.
Chr. Gen.
p. 284.

ously, in such manner that all Christians who shall hear tell of it shall talk thereof for evermore. This is the bidding of my Lord King Bucar.

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VI. When the Cid heard this, notwithstanding he was wroth at heart, he would not manifest it, but made answer in few words and said, Go tell thy Lord King Bucar I will not give him up Valencia: great labour did I endure in winning it, and to no man am I beholden for it in the world, save only to my Lord Jesus Christ, and to my kinsmen and friends and vassals who aided me to win it. Tell him that I am not a man to be besieged, and when he does not expect it I will give him battle in the field; and would that even as he has brought with him twenty and nine Kings, so he had brought all the Moors of all Pagandom, for with the mercy of God in which I trust, I should think to conquer them all. Bear this answer to your Lord, and come here no more with messages, neither on this account nor on any other. When Ximen de Algezira, the Moorish messenger, heard this, he left Valencia, and went unto his Lord and told him before the twenty and nine Kings all that the Cid had said. And they were astonished at the brave words of the Cid, for they did not think that he would have resisted, so great was their power, neither did they ween that he would so soon come out to battle. And they began to give order to set their siege round about Valencia, as the history, and as Gilbert also relateth. This King Bucar and his brother King Yucef were kinsmen of Alimaymon, who had been King of Toledo and Valencia, and this was the reason why Bucar said that Valencia had belonged to his forefathers.

Of the answer of the Cid.

*Chr. del Cid.
cap. 283.
Chr. Gen.
f. 284.*

VII. No sooner had Ximen, the messenger of King Bucar, left the city, than the Cid ordered the bell to be struck, at the sound of which all the men at arms in Valencia were to gather together. Incontinently they all assembled before the Cid, and

Of the order of the Cid's battle.

BOOK VIII. he told them all to be ready full early on the morrow to go out and give battle to the Moors. And they made answer with one accord that they were well pleased to do this, for they trusted in God and in his good fortune that they should overcome them. On the morrow therefore at the first cock-crow, they confessed and communicated, as was their custom, and before the morning brake they went forth from Valencia. And when they had got through the narrow passes among the gardens, the Cid set his army in array. The van he gave to Alvar Fañez Minaya, and to Pero Bermudez who bore his banner; and he gave them five hundred horsemen, and a thousand and five hundred men a-foot. In the right wing was that honourable one with the shaven crown, Don Hieronymo the Bishop, with the like number both of horse and foot; and in the left Martin Antolinez of Burgos and Alvar Salvadores, with as many more. The Cid came in the rear with a thousand horsemen all in coats of mail, and two thousand five hundred men a-foot. And in this array they proceeded till they came in sight of the Moors. As soon as the Cid saw their tents he ordered his men to slacken their pace, and got upon his horse Bavioca, and put himself in the front before all his army, and his sons-in-law the Infantes of Carrion advanced themselves with him. Then the Bishop Don Hieronymo came to the Cid and said, This day have I said the mass of the Holy Trinity before you. I left my own country and came to seek you, for the desire I had to kill some Moors, and to do honour to my order and to my own hands. Now would I be the foremost in this business; I have my pennon^a

^a *Pendon traio a corzas.*

Poema del Cid. 2385.

The Glossary says upon this passage, *parece que se habla de pendon ligero para llevarle quando se corria. Acaso debe leerse cordas porque iria asegurado con cuerdas.*

and my armorial bearing, and will employ them by God's help, that my heart may rejoice. And my Cid, if you do not for the love of me grant this I will go my ways from you. But the Cid bade him do his pleasure, saying that it would please him also. And then the great multitude of the Moors began to come out of their tents, and they formed their battle in haste, and came against the Christians, with the sound of trumpets and tambours, and with a great uproar; and as they came out upon the alarm, not expecting that the Cid would come against them so soon, they did not advance in order, as King Bucar had commanded. And when the Cid saw this, he ordered his banner to be advanced, and bade his people lay on manfully. The Bishop Don Hieronymo he pricked forward; two Moors he slew with the two first thrusts of the lance; the haft broke, and he laid hand on his sword. God, . . . how well the Bishop fought! two he slew with the lance, and five with the sword; the Moors came round about him and laid on load of blows, but they could not pierce his arms. He who was born in happy hour had his eyes upon him, and he took his shield and placed it before him, and lowered his lance, and gave Bavioca the spur, that good horse. With heart and soul he went at them, and made his way into their first battle; seven the Campeador smote down, and four he slew. In short time they joined battle in such sort that many were slain and many overthrown, on one side and on the other, and so great was the din of strokes and of tambours that none could hear what another said; and they smote away cruelly, without rest or respite.

Chr. del Cid.
cap. 234.
Chr. Gen.
ff. 284.
Poema del
Cid 2378.
2407.

VIII. Now it came to pass in this battle that the Infante Diego Gonzalez encountered a Moor of Africa who was of great stature and full valiant withal, and this Moor came fiercely against; him and when the Infante saw how fiercely he was

How the Cid
defeated
King Bucar
and the
twenty-nine
Kings.

BOOK coming, he turned his back and fled. No one beheld this
VIII. but Felez Muñoz the nephew of the Cid, who was a squire; he set himself against the Moor with his lance under his arm, and gave him such a thrust in the breast, that the streamer of the lance came out all red with blood between his shoulders, and he down'd with the dead man and took his horse by the bridle, and began to call the Infante Diego Gonzalez. When the Infante heard himself called by his name he turned his head to see who called him, and when he saw that it was his cousin Felez Muñoz, he turned and awaited him. And Felez Muñoz said, Take this horse, cousin Diego Gonzalez, and say that you killed the Moor; nobody shall ever know otherwise from me, unless you give just cause. While they were talking the Cid came up, after another Moorish knight, whom he reached just as he came up to them, and smote him with his sword upon the head, so that he split it down to the teeth. When Felez Muñoz saw the Cid, he said, Sir, your son-in-law Don Diego Gonzalez hath great desire to serve and help you in this day's work, and he hath just slain a Moor from whom he hath won this horse: and this pleased the Cid much, for he weened that it was true. And then they all three advanced themselves toward the midst of the battle, giving great strokes, and smiting and slaying. Who can tell how marvellously the Bishop Don Hieronymo behaved himself in this battle, and how well all the rest behaved, each in his way, and above all, the Cid Campeador, as the greatest and best of all! nevertheless the power of the Moors was so great that they could not drive them to flight, and the business was upon the balance even till the hour of nones. Many were the Christians who died that day among the foot soldiers; and the dead, Moors and Christians together were so many, that the horses could scant move among their bodies. But after the hour of nones

the Cid and his people smote the Moors so sorely that they could no longer stand against them, and it pleased God and the good fortune of the Cid that they turned their backs; and the Christians followed, hewing them down, and smiting and slaying; and they tarried not to lay hands on those whom they felled, but went on in the pursuit as fast as they could. Then might you have seen cords broken, and stakes plucked up as the Christians came to the tents; my Cid's people drove King Bucar's through their camp, and many an arm with its sleeve-mail was lopt off, and many a head with its helmet fell to the ground; and horses ran about on all sides without riders. Seven full miles did the pursuit continue. And while they were thus following their flight the Cid set eyes upon King Bucar, and made at him to strike him with the sword; and the Moorish King knew him when he saw him coming; Turn this way Bucar, cried the Campeador, you who came from beyond sea, to see the Cid with the long beard. We must greet each other and cut out a friendship! God confound such friendship, cried King Bucar, and turned his bridle, and began to fly towards the sea, and the Cid after him, having great desire to reach him. But King Bucar had a good horse and a fresh, and the Cid went spurring Bavioca who had had hard work that day, and he came near his back; and when they were nigh unto the ships, and the Cid saw that he could not reach him, he darted his sword at him, and struck him between the shoulders; and King Bucar being badly wounded rode into the sea, and got to a boat, and the Cid alighted and picked up his sword. And his people came up, hewing down the Moors before them, and the Moors in their fear of death ran into the sea, so that twice as many died in the water as in the battle; nevertheless so many were they who were slain in the field, that they were thought to be seventeen thousand persons

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BOOK and upward: but a greater number died in the sea. And so
 VIII. many were they who were taken prisoner, that it was a wonder;

Chr. del Cid.
cap. 236.
Chr. Gen.
ff. 285.
Poema del
Cid: v. 2409.
2441.

and of the twenty and nine kings who came with King Bucar, seventeen were slain. And when the Cid saw that of the Moors some had gotten to the ships and the others were slain or taken, he returned toward their tents.

Of the great
spoil which
was won by
the Chris-
tians.

IX. My Cid Ruydiez the Campeador returned from the slaughter; the hood of his mail was thrown back, and the coif upon his head bore the marks of it. And when he saw his sons-in-law the Infantes of Carrion, he rejoiced over them, and said to them to do them honour, Come here my sons, for by your help we have conquered in this battle. Presently Alvar Fañez came up: the shield which hung from his neck was all battered: more than twenty Moors had he slain, and the blood was running from his wrist to his elbow. Thanks be to God, said he, and to the Father who is on high, and to you, Cid, we have won the day. All these spoils are yours and your vassals. Then they spoiled the field, where they found great riches in gold, and in silver, and in pearls, and in precious stones, and in sumptuous tents, and in horses, and in oxen, which were so many that it was a wonder. The poorest man among the Christians was made full rich that day. So great was the spoil that six hundred horses fell to the Cid as his fifth, beside sumpter beasts and camels, and twelve hundred prisoners; and of the other things which were taken no man can give account, nor of the treasure which the Cid won that day in the Campo del Quarto. God be praised! said the Campeador... once I was poor, but now am I rich in lands and in possessions, and in gold and in honour. And Moors and Christians both fear me. Even in Morocco, among their Mosques, do they fear least I should set upon them some night. Let them fear it! I shall not go to seek them, but here will I be in Valencia, and

by God's help they shall pay me tribute. Great joy was made in Valencia for this victory, and great was the joy of the Infantes of Carrion; five thousand marks came to them for their portion of the spoil. And when they saw themselves so rich, they and their uncle Suero Gonzalez took counsel together, and confirmed the wicked resolution which they had taken.

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*Poema del
Cid. 2445.
2519.
Chr. del Cid.
cap. 236.
Chr. Gen.
ff. 285.*

X. One day the companions of the Cid were talking before him of this victory, and they were saying who were the young knights that had demeaned themselves well in the battle and in the pursuit, and who had not; but no mention was made of the Infantes; for though some there were who whispered to each other concerning them, none would speak ill of them before the Cid. And the Infantes saw this, and took counsel with their uncle, who ought not to have given them the evil counsel that he did, and they determined forthwith to put their wicked design in execution. So they went before the Cid, and Ferran Gonzalez, having enjoined silence, began to say thus. Cid, thou knowest well the good tie which there is between thee and us, for we hold thee in the place of a father, and thou didst receive us as thy sons on the day when thou gavest us thy daughters to be our wives; and from that day we have alway abode with thee, and have alway endeavoured to do that which was to thy service; and if we have at any time failed therein it hath not been wilfully, but for lack of better understanding. Now inasmuch as it is long time since we departed from Castille, from our father and from our mother, and because neither we know how it fares with them, nor they how it fares with us, we would now, if you and Doña Ximena should so think good, return unto them, and take our wives with us: so shall our father and our mother and our kinsmen see how honourably we are mated, and how greatly to our profit, and our wives shall be put in possession of the towns which we have given them for their

How the Infantes said that they would return into their own country.

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dower, and shall see what is to be the inheritance of the children whom they may have. And whensoever you shall call upon us, we will be ready to come and do you service. Then the Cid made answer, weening that this was spoken without deceit, My sons, I am troubled at what ye say, for when ye take away my daughters ye take my very heart-strings: nevertheless it is fitting that ye do as ye have said. Go when ye will, and I will give unto you such gifts that it shall be known in Galicia and in Castille and in Leon, with what riches I have sent my sons-in-law home.

Chr. del Cid.
cap. 237.
Chr. Gen.
f. 286.
Poema del
Cid. v. 2541.
2589.

How Dona
Ximena mis-
trusted the
evil purpose
of the Infan-
tes.

XI. When the Cid had made this reply, he rose from his seat and went to Doña Ximena his wife, and spake with her and with Alvar Fañez, and told them what had passed with his sons-in-law, and what answer he had given. Greatly was Doña Ximena troubled at this, and Alvar Fañez also, that he had consented to what they asked; and she said, I do not think it is wisely done to let them take our daughters from us, and carry them into another country; for these our sons-in-law are traitorous and false at heart, and if I areed them right they will do some dishonour to our daughters, when there will be none there to call them to account. And Alvar Fañez was of the same mind; but the Cid was displeased at this, and marvelled greatly at what they said; and he bade them speak no more thereof, for God would not let it be so, . . . neither were the Infantes of such a race as that they should do this; neither, quoth he, would it come into their minds to do it, if only because our Lord King Don Alfonso was he who made the marriage; but if the Devil should tempt them, and they should commit this wickedness, dearly would it cost them!

Chr. del Cid.
cap. 238.
Chr. Gen.
f. 280.

Of the part-
ing between
the Cid and
his daugh-
ters.

XII. So the Infantes of Carrion made ready for their departure, and there was a great stir in Valencia. And the two sisters

Doña Elvira and Doña Sol, came and knelt before the Cid and before Doña Ximena their mother, and said, You send us to the lands of Carrion, and we must fulfil your command; now then give us your blessing, and let us have some of your people with us in Carrion, we beseech you. And the Cid embraced them and kissed them, and the mother kissed them and embraced them twice as much, and they gave them their blessing, and their daughters kissed their hands. And the Cid gave unto his sons-in-law great store of cloth of gold, and of serge, and of wool, and an hundred horses bridled and saddled, and an hundred mules with all their trappings, and ten cups of gold, and an hundred vessels of silver, and six hundred marks of silver in dishes and trenchers and other things. When all this was done they took their departure and went out of Valencia, and the Cid rode out a long league with them. He looked at the birds, and the augury was bad, and he thought that these marriages would not be without some evil. And his heart smote him, and he began to think on what Doña Ximena had said, and to fear lest evil should befall him from these sons-in-law, for the manner of their speech was not as it was wont to be. Where art thou my nephew, where art thou Felez Muñoz? thou art the cousin of my daughters, said he, both in heart and in soul. Go with them even unto Carrion, and see the possessions which are given them, and come back with tidings thereof. And Felez Muñoz said that he would do this. And

* The phrase is literally Spanish: *Comenzo de ferirle el corazon muy reziamente. Chronica del Cid.*

* The *Chronica del Cid* says that the Cid sent a hundred knights with his daughters, under Martin Pelaez the Asturian, and another knight called Pero.

BOOK VIII. the Cid bade him salute the Moor Abengalvon in his name, with whom they should tarry a night at Molina, and bid him do service unto his daughters, and his sons-in-law, and accompany them as far as Medina; and for all that he shall do, said the Cid, I will give him good guerdon. And when the ladies came to take their leave of their father the Cid, and of their mother Doña Ximena, great were the lamentations on both sides, as if their hearts had divined the evil which was to come; and the Cid strove to comfort them, saying, that he should always think of them, and would maintain them in good estate: and he gave them his blessing and turned back toward Valencia, and they went their way with their husbands, and that parting was like plucking the nail from the flesh.

Chr. del Cid.
cap. 238.
Chr. Gen.
ff. 286.
Poema del
Cid. v. 2595.
2651.

How the Infantes would have slain Abengalvon

XIII. So the Infantes of Carrion went their way, by the Campo del Quarto to Chiva, and to Bonilla, and to Requena, and to Campo-Robres, and they took up their lodging at Villa Taxo. And on the morrow they took the road to Amaja, and leaving it on the right came to Adamuz, and passed by Colcha, and rested at Quintana. And when Abengalvon knew that the daughters of the Cid were coming, he went out joyfully from Molina to meet them, and pitched tents for them in the field, and had food brought there in abundance. God, how well he served them! and on the morrow the Moor gave full rich and noble gifts to the daughters of his Lord the Cid, and to each of the Infantes he gave a goodly horse. And he took horse himself

Sanchez, who did homage in his hands that they would always serve his daughters as their liege ladies, and children of their natural Lord. Neither the Poem nor the *Chronica General* mention this, and all that is afterwards related of these knights, is in the latter attributed with more probability to the knights of the Infantes own company.

and rode on with them, having two hundred knights in his company. They crossed the mountains of Luzon and passed Arbuxuelo, and came to Salon, and the Moor lodged them in the place which is called Ansarera; all this he did for the love of the Cid Campeador. Now the Infantes seeing the riches which this Moor had with him, took counsel together for treason, and said, Lo now if we could slay this Moor Abengalvon, we should possess all these riches as safely as if we were in Carrion, and the Cid could never take vengeance. And a Moor who understood the Latin of the country, heard them and knew what they said, and he went to Abengalvon, and said unto him, *Acaiaz*, that is to say, Sire, take heed, for I heard the Infantes of Carrion plotting to kill thee. Abengalvon the Moor was a bold Baron, and when this was told him, he went with his two hundred men before the Infantes, and what he said to them did not please them. Infantes of Carrion, he said, tell me, what have I done? I have served ye without guile, and ye have taken counsel for my death. If it were not for the sake of my Cid, never should you reach Carrion! I would carry back his daughters to the loyal Campeador, and so deal with you that it should be talked of over the whole world. But I leave ye for traitors as ye are. Doña Elvira and Doña Sol, I go with your favour. God grant that this marriage may please your father! Having said this the good Moor returned to Molina.

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*Poema del
Cid. 2653.
2698.
Chr. del Cid.
cap. 239.
Chr. Gen.
f. 286.*

XIV. They went on by Valdespino, and by Parra, and Berrocal, and Val de Endrinas, and they left Medina Celi on the right, and crost the plain of Barahona, and past near Berlanga; and they crost the Douro by a ford below the town, and rode on and came into the Oak-wood of Corpes. The mountains were high, and the trees thick and lofty, and there were wild beasts in that place. And they came to a green lawn in the midst

*Of the great
cruelty
which the
Infantes com-
mitted upon
their wives.*

BOOK
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of that oak forest, where there was a fountain of clear water, and there the Infantes gave order that their tent should be pitched; and they passed the night there, making show of love to their wives, which they badly fulfilled when the sun was risen, for this was the place where they thought to put them to shame. Early in the morning they ordered the sumpter beasts to be laden, and the tent struck, and they sent all their company on, so that none remained with them, neither man nor woman, but they and their wives were left alone that they might disport with them at pleasure. And Doña Elvira said to her husband, Why wouldst thou that we should remain alone in this place? And he said, Hold thy peace, and thou shalt see! And the Infantes tore away the mantles from off their wives, and the garments which they wore, save only their inner garment, and they held them by the hair of their head with one hand, and with the other took the girths of their horses. And the women said, Don Diego and Don Ferrando, ye have strong swords and of sharp edge; the one is called Colada and the other Tizona; cut off our heads and we shall become martyrs! But set not this evil example upon us, for whatever shame ye do unto us shall be to your own dishonour. But the Infantes heeded not what they said, and beat them cruelly with the saddle-girths, and kicked them with their spurs, so that their garments were torn, and stained with blood. Oh, if the Cid Campeador had come upon them at that hour! And the women cried out, and called upon God and Holy Mary to have mercy upon them; but the more they cried, the more cruelly did those Infantes beat and kick them, till they were covered with blood, and swooned away. Then the Infantes took their mantles and their cloaks, and their furs of ermine and other garments, and left them for dead, saying, Lie there, daughters of the Cid of Bivar, for it is not fitting that ye should be our wives, nor

that ye should have your dower in the lands of Carrion! We shall see how your father will avenge you, and we have now avenged ourselves for the shame he did us with the Lion. And they rode away as they said this, leaving them to the mountain birds and to the beasts of the forest. Oh if the Cid Campeador had come upon them at that hour! And the Infantes rode on glorying in what they had done, for they said that the daughters of the Cid were worthy to be their harlots, but not their wives.

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VIII.

*Poema del
Cid. 2690.
2773.
Chr. del Cid.
cap. 239.
Chr. Gen.
ff. 287.*

XV. When the Infantes, before they committed this great cruelty, ordered their company to ride forward, Felez Muñoz the nephew of the Cid, rode on with the rest: but this order nothing pleased him, and he was troubled at heart, insomuch that he went aside from his companions, and struck into the forest, and there waited privily till he should see his cousins come, or learn what the Infantes had done to them. Presently he saw the Infantes, and heard what they said to each other. Certes if they had espied him he could not have escaped death. But they pricked on not seeing him, and he rode back to the fountain, and there he found the women lying senseless, and in such plight as ye have heard. And he made great lamentation over them, saying, Never can it please God that ye my cousins should receive such dishonour! God and St. Mary give them who have done this an evil guerdon! for ye never deserved this, neither are ye of a race to deserve that this or any other evil should betide ye! By this time the women began to come to themselves, but they could not speak, for their hearts were breaking. And Felez Muñoz called out to them, Cousins! Cousins! Doña Elvira! Doña Sol! for the love of God rouse yourselves that we may get away before night comes, or the wild beasts will devour us! and they came to themselves and began to open their eyes, and saw that he who spake to them

*How Felez
Muñoz found
these dames
lying in the
forest.*

BOOK
VIII.

was Felez Muñoz; and he said to them, For the love of God take heart and let us be gone; for the Infantes will soon seek for me, and if God do not befriend us we shall all be slain. And Doña Sol said to him in her great pain, Cousin, for all that our father hath deserved at your hands, give us water. Felez Muñoz took his hat and filled it with water and gave it to them. And he comforted them and bade them take courage, and besought them to bear up. And he placed them upon his horse, and covered them both with his cloak, and led them through the oak forest, into the thickest part thereof, and there he made a bed of leaves and of grass, and laid them on it, and covered them with his cloak, and he sate down by them and began to weep, for he knew not what he should do; for he had no food, and if he went to seek it, great danger was there because they were wounded and bloody, that the wild beasts and the birds of the mountain would attack them; and on the other hand, unless he went to his uncle the Cid, to tell him of this wickedness, none other knew what had been done, and thus there would be no vengeance taken.

*Poema del
Cid. 2774.
2819.
Chr. del Cid.
cap. 240.
Chr. Gen.
f. 287.*

*How Pero
Sanchez and
the other
knights de-
fied the In-
fantes.*

XVI. While Felez Muñoz was in this great trouble the Infantes joined their company, and their spurs were bloody and their hands also from the wounds which they had given their wives. And when their people saw them in this plight, and that their wives were not with them, they weened that some wickedness had been done; and all they who were of good heart and understanding among them went apart, to the number of an hundred, with one who was named Pero Sanchez; and he spake unto them, saying, Friends, these Infantes have done a foul deed upon their wives, the daughters of our Lord the Cid; and they are our liege Ladies, for we did homage to them before their father, and accepted them as such; and the Cid made us knights that we should discharge the duty which we owe to

them. Now then, it behoveth us that we arm ourselves, and demand of the Infantes what they have done with our ladies, and require them at their hands. And if they will not deliver them to us, then will we fight against them even to death; for thus shall we do right, and otherwise we shall be ill spoken of, and not worthy to live in the world. This was the counsel which Pero Sanchez gave, and they all held it good and did accordingly. And the Infantes, when they saw them coming and heard their demand, were greatly afraid, and they said, Go to the fountain in the Oak-forest of Corpes, and there ye may find them; we left them safe and sound, and no harm have we done unto them; but we would not take them with us. Ill have ye done, replied those knights, to forsake such wives, and the daughters of such a father, and ill will ye fare for it! And from henceforward, we renounce all friendship with ye, and defy ye for the Cid, and for ourselves, and for all his people. And the Infantes could not reply. And when they saw that the Infantes did not answer, they said, Get ye gone for traitors and false caitiffs; there is no way in the world by which ye can escape from the enemies whom ye have now made! But for all this the Infantes made no reply, and went their way.

Chr. del Cid.
cap. 241.
Chr. Gen.
f. 287.

XVII. Pero Sanchez and those other knights rode back to the green lawn in the Oak-forest, where they had left the dames; and when they came to the fountain they saw that there was blood round about, but the dames were not there; and they were greatly troubled, and knew not where to seek them. And they went about the forest seeking them, calling them aloud, and making great lamentation for the ill that had befallen, and also, because they could not find them. Now Felez Muñoz and the women heard their voices, and were in great fear, for they weened that it was the Infantes and their company, who were returned with intent to kill them; and in their great

How those knights made their complaint to the King.

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VIII.

fear they remained still, and would fain have been far from that place. So Pero Sanchez and they who were with him went about seeking them in vain. Then spake up a knight called Martin Ferrandez, who was a native of Burgos, saying, Friends, it boots us to turn back from hence and follow after the Infantes, and do battle with them, even unto death, because of this wickedness which they have committed, rather than return to the Cid ; for if we do not strive to take vengeance, we are not worthy to appear before him. And if, peradventure, we cannot come up with them upon the road, let us go before the King Don Alfonso, and discover unto him this foul deed, and tell him the truth thereof, to the intent that he may order justice to be done for such a thing ; for certes, greatly will he be troubled when he knoweth it, and greatly will he be incensed against them, inasmuch as he it was who besought the Cid to give them his daughters to wife. And we will not depart from the King's house, nor take unto ourselves any other Lord till the Cid shall have obtained justice in this matter. And all those knights held this counsel to be good, and agreed to do so. And they took their way and followed after the Infantes as fast as they could, taking no rest ; but the Infantes had ridden away full speed, and they could not overtake them. And when they saw this they went their way to King Don Alfonso who was at Palencia, and they came before him and kissed his hands, and then with sorrowful hearts told him of the evil which had befallen the Cid, in this dishonour done unto his daughters by the Infantes of Carrion. And when the King heard it he was grievously offended, as one who had great part therein ; and he said unto them, It must needs be, that before many days we shall receive tidings of this from the Cid Campeador, and then upon his complaint we will enter into the business in such wise, that every one shall have justice. Then Pero Sanchez and the other knights kissed the King's hands

Chr. delCid.
cap. 242.
Chr. Gen
f. 288.

for what he had said; and they abode in his court, waiting tidings from the Cid.

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XVIII. When Felez Muñoz saw that the voices which they heard had ceased, he went after a while to a village which was at hand, to seek food for the dames and for himself; and in this manner he kept them for seven days. And in that village he found a good man, who was a husbandman, and who lived a godly life with his wife and with his daughters; and this good man knew the Cid Ruydiez, for the Cid had lodged in his house, and he had heard tell of his great feats. And when Felez Muñoz knew this he took the man aside, seeing how good a man he was, and how well he spake of the Cid, and told him what had befallen those dames, and how he had hidden them in the wood. And when the good man heard it he had great ruth for them, but he held himself a happy man in that he could do them service; and he took two asses and went with Felez Muñoz to the place where they were hidden, and took with him his two sons, who were young men. And when the dames saw them they marvelled who they might be, and were ashamed and would have hidden themselves; but they could not. And the good man bent his knees before them, weeping, and said, Ladies, I am at the service of the Cid your father, who hath many times lodged in my house, and I served him the best I could, and he alway was bountiful toward me. And now, this young man, who saith his name is Felez Muñoz, hath told me the great wrong and dishonour which your husbands, the Infantes of Carrion, have done unto you. And when I heard it I was moved to great sorrow, and for the great desire I have to do service to the Cid and to you, I am come hither, to carry you, if you will be so pleased, upon these beasts, to my house; for you must not remain in this wild forest, where the beasts would devour you. And when you are there, I and my wife

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

BOOK
VIII.

and my daughters will servé you the best we can ; and you may then send this squire to your father, and we will keep you secretly and well till your father shall send for you ; this place is not fit for you, for you would die of cold and hunger. When the good man had said this, Doña Sol turned to Doña Elvira and said, Sister, the good man saith well, and it is better that we should go with him than remain and die here, for so shall we see the vengeance which I trust in God our father will give us. So they gave thanks to God, and to that good man. And he set them upon his beasts, and led them to the village, when it was now night ; and they entered his house secretly, so that none knew of their coming save the good man and his family, whom he charged that they should tell no man thereof. And there his wife and his daughters ministered unto them with pure good will.

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

*How Diego
Tellez took
these dames
to Santeste-
ban.*

XIX. Then these dames wrote a letter to their father the Cid, which was a letter of credence, that he should believe the tidings which Felez Muñoz would deliver, and they wrote it with the blood from their wounds. And Felez Muñoz went his way toward Valencia ; and when he came to Santesteban he spake with Diego Tellez, who had been of the company of Alvar Fañez, and told him what had befallen. He, so soon as he heard this great villainy, took beasts and seemly raiment, and went for those dames, and brought them from the house of that good man^o to Santesteban, and did them all honour that he could. They of Santesteban were always gentle men ; and they comforted the daughters of the Cid, and there

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

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

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

XX. Alvar Fañez and Pero Bermudez held on their way, and came to the King, whom they found in Valladolid. And he received them right well, and asked them for the Cid, and they kissed his hand and said, Sir, the Cid commends himself to your grace; he hath had a good affair with King Bucar of Morocco, and hath defeated him, and nine and twenty Kings who came with him, in the field of Quarto, and great booty did he gain there in gold and in silver, and in horses and tents and cattle; and he hath slain many and taken many prisoners. And in acknowledgment of you as his natural Lord, he sends you two hundred horses, and an hundred black Moors, and many

*How Alvar
Fañez de-
manded jus-
tice of the
King against
the Infantes.*

BOOK VIII. rich saddles and precious swords, beseeching you to accept them at his hand, in token of the desire he hath to do service to God and to you, maintaining the faith of Jesus Christ. And King Don Alfonso made answer and said, that he took the present of the Cid with a right good will, as of the truest and most honourable vassal that ever Lord had: and he gave order to his people to receive it, and bade Alvar Fañez and Pero Bermudez seat themselves at his feet. After a while Alvar Fañez rose and said, Sir, when we departed from the Cid we left him in great honour and prosperity; but on our way we met a squire who is his nephew, by name Felez Muñoz, and he hath told us the evil and the dishonour which both we and the Cid endure in the villainy which the Infantes of Carrion have committed upon his daughters. You, Sir, know how great this villainy hath been, and how nearly it toucheth you, for the marriage was of your appointment, and I gave them by your command to the Infantes. Pero Sanchez hath told you that the dames were dead, as he believed them to be; but we, Sir, know that they are yet alive, having been grievously hurt and wounded with bridles and spurs, and stript of their garments, .. in which plight Felez Muñoz found them. Certes such a thing as this cannot please God in Heaven, and ought to offend you who are Lord here in your own realm. Now therefore we beseech you that you take justice for yourself, and give us and the Cid ours. And let not the Cid be dishonoured in your time, for blessed be God, he hath never been dishonoured yet, but hath gone on alway advancing in honour since King Don Ferrando your father knighted him in Coimbra. To this the King made answer and said, God knoweth the trouble which I resent for this dishonour which hath been done to the Cid, and the more I hear of it the more doth it trouble me, and many reasons are there why it

should; for my own sake, and for the sake of the Cid, and for the sake of his daughters; but since they are yet alive the evil is not so great, for as they have been wrongfully put to shame, nothing meriting such treatment, they may be rightfully avenged, as my Cortes shall determine. Moreover it is a grief to me that my vassals the Infantes of Carrion should have erred so badly and with such cruelty; but since it hath been so I cannot but do justice. I hold it good therefore to summon them to my Cortes, which I will assemble for this matter in Toledo, and the time assigned them shall be three months from this day; and do ye tell the Cid to come there with such of his people as he shall think good. Glad were Alvar Fañez and Pero Bermudez of this reply, and they kissed his hand, and dispeeded themselves. And the King ordered mules to be given them for the dames, with right noble saddles and trappings of gold and cloth of gold and of wool, with menever and gris⁷.

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

XXI. Then Alvar Fañez and Pero Bermudez went their way, and Pero Sanchez and his company departed with them. They went up Val de Esgueva to Peñafiel, and by Roa and Arrueco, and they entered the Oak-forest of Corpes, and Pero Sanchez showed the place beside the fountain where the villainy had been committed; and they made such lamentation there as if they had seen the dames lie dead before them. Then rode they to the village where the good man dwelt, and went to his dwelling, and good guerdon did they give unto him for the service which he had done, so that he was full well requited. And they took with them the two sons and the two daughters of the good man, that they might recompense them for the

*How Alvar
Fañez went
for the
dames.*

⁷ I do not pretend to explain words which have baffled the researches of all glossarists: . . . but it is evident that *peñas de veros e grises* mean these furs, whatever they may have been.

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

*Poema del
Cid.* 2896.
2894.
Chr. del Cid.
cap. 244.
245.
Chr. Gen.
p. 290.

of their weakness, and that they should send and let the Cid know what had been done.

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

BOOK
VIII.

*How Pero
Bermudes
returned to
Valencia.*

BOOK
VIII.

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

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

*How the
dames re-
turned to
Valencia.*

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

*Poema del
Cid. v. 2895.
2903.
Chr. del Cid.
cap. 246
Chr. Gen.
ff. 191.*

his vassal, for the honour which he had shown to his children and their company, and promised to protect him from all who should come against him. And Abengalvon returned to Molina well pleased.

BOOK
VIII.

HERE BEGINNETH THE NINTH BOOK

OF THE

CHRONICLE OF THE CID.

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

*How the Cid
departed for
the Cortes.*

biella, and Alvar Bermudez he who colonized Osma, went with forty, and Gonzalo Muñoz of Orbaneja, and Muñoz Ravia, and Yvañez Cornejo with sixty, and Muñoz Fernandez the Lord of Monteforte, and Gomez Fernandez he who colonized Pampliega with sixty; and Don Garcia de Roa and Serrazin his brother, Lord of Aza, with ninety; and Antolin Sanchez of Soria took with him forty knights who were his children or his kin: . . . nine¹ hundred knights were they in all. And there went with them five hundred esquires on foot, all hidalgos, beside those who were bred in his household, and beside other footmen, who were many in number. All these went well clad in right good garments, and with good horses, to serve the Cid both in the Cortes and in war.

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

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

How the Infantes would fain have been hold excused.

Poema del Cid. 2987-3024.

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

BOOK IX. that they could assemble, thinking to dismay my Cid the Campeador. And they arrived before him.

Of the meeting between the Cid and the King.

III. When my Cid drew nigh unto Toledo, he sent Alvar Fañez forward to kiss the King's hand, and let him wit that he should be there that night. When the King heard this it rejoiced his heart, and he took horse and went out with a great company to meet him who was born in happy hour; and there went with him his sons-in-law, the Count Don Anrrich, and the Count Don Remond; this one was the father of the good Emperor². When they came in sight, the Cid dismounted and fell to the ground, and would have abased himself to honour his Lord, but the King cried out to him and said, By St. Isidro this must not be to-day! Mount, Cid, or I shall not be well pleased! I welcome you with heart and soul; .. and my heart is grieved for your grief. God send that the court be honoured by you! Amen, said my Cid the Campeador, and he kissed his hand; and afterwards saluted him. And the Cid said, I thank God that I see you, Sir; and he humbled himself to Count Don Anrrich, and Count Don Remond, and the others, and said, God save all our friends, and chiefly you, Sir! my wife Doña Ximena kisses your hand, and my daughters also, that this thing which hath befallen us, may be found displeasing unto you. And the King said, That will it be, unless God prevent. So they rode toward Toledo. And the King said unto him, I have ordered you to be lodged in my Palaces of Galiana, that you may be near me. And the Cid answered, Gramercy,

² *Aqueste fue padre del buen Emperador.*

Poema del Cid. 3014.

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

Sir! God grant you long life and happy, but in your Palaces there is none who should be lodged save you. When you hold your Cortes let it be in those Palaces of Galiana, for there is better room there than in the Alcazar. I will not cross the Tagus to-night, but will pass the night in St. Servans on this side, and hold a vigil there. To-morrow I will enter the city, and be in the court before dinner. The King said that it pleased him well, and he returned into Toledo. And the Cid went into the Church of St. Servans, and ordered candles to be placed upon the altar, for he would keep a vigil there; and there he remained with Minaya and the other good ones, praying to the Lord, and talking in private. The tents of his company were pitched upon the hills round about. Any one who beheld them might well have said, that it looked like a great host.

BOOK
IX.

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

IV. When the King entered the city, he bade his seneschal Benito Perez, make ready the Palaces of Galiana for the next day, when the Cortes should begin; and he fitted the great Palace after this manner. He placed *estrados* with carpets upon the ground, and hung the walls with cloth of gold. And in the highest place he placed the royal chair in which the King should sit; it was a right noble chair and a rich, which he had won in Toledo, and which had belonged to the Kings thereof; and round about it right noble *estrados* were placed for the Counts and honourable men who were come to the Cortes. Now the Cid knew how they were fitting up the Palaces of Galiana, and he called for a squire, who was a young man, one whom he had brought up and in whom he had great trust; he was an hidalgo, and hight Ferran Alfonso: and the Cid bade him take his ivory seat which he had won in Valencia, and which had belonged to the Kings thereof, and place it in the Palace, in the best place, near the seat of the King; and that none might hurt

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

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or do dishonour unto it, he gave him a hundred squires, all hidalgos, to go with him, and ordered them not to leave it till he should come there the next day. So when they had dined, they made the seat be taken up, and went with it to the Palaces of Galiana, and placed it near the seat of the King, as the Cid had commanded; and all that day and night they remained there guarding the ivory seat, till the Cid should come and take his place thereon; every one having his sword hung from his neck. This was a right noble seat, and of subtle work, so that whoso beheld it would say it was the seat of a good man, and that it became such a one as the Cid. It was covered with cloth of gold, underneath which was a cushion^s.

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

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

V. On the morrow, after the King had heard mass, he went into the Palace of Galiana, where the Cortes was to assemble, and the Infantes of Carrion and the other Counts and Ricosomes with him, save the Cid who was not yet come; and when they who did not love the Cid beheld his ivory seat, they began to make mock of it. And Count Garcia said to the King, I beseech your Grace, tell me, for whom that couch is spread beside your seat: for what dame is it made ready; will she come drest in the *almexia*.. or with white *alquinales* on her head, or after what fashion will she be apparelled? Sir, a seat like that is fit for none but your Grace: give order to take it for yourself, or that it be removed. When Ferran Alfonso, who was there to guard the ivory seat heard this, he answered and said, Count, you talk full foolishly, and speak ill of one against whom it behoves you not to talk. He who is

^s *Cubierto de un tartari muy noble.* This I am unable to explain. It may have been the name of some skin or leather, called from the country from whence it came, as we speak of Morocco and Russia.

to sit upon this seat is better than you, or than all your lineage; and he hath ever appeared a man to all his enemies, not like a woman as you say. If you deny this I will lay hands upon you, and make you acknowledge it before my Lord the King Don Alfonso, who is here present. And I am of such a race that you cannot acquit yourself by saying I am not your peer, and the vantage of half your arms I give you! At these words was the King greatly troubled, and the Counts also, and all the honourable men who were there present. And Count Garcia who was an angry man, wrapt his mantle under his arm, and would have struck Ferran Alfonso, saying, Let me get at the boy who dares me! And Ferran Alfonso laid hand upon his sword and came forward to meet him, saying, that if it were not for the King, he would punish him there-right for the folly which he had uttered. But the King seeing that these words went on from bad to worse, put them asunder that farther evil might not happen, and he said, None of ye have reason to speak thus of the seat of the Cid; he won it like a good knight and a valiant, as he is. There is not a King in the world who deserves this seat better than my vassal the Cid, and the better and more honourable he is, the more am I honoured through him. This seat he won in Valencia, where it had belonged to the Kings thereof: and much gold and silver, and many precious stones hath he won; and many a battle hath he won both against Christians and Moors: and of all the spoil which he hath won, he hath alway sent me part, and great presents and full rich, such as never other vassal sent to his Lord; and this he hath done in acknowledgment that I am his Lord. Ye who are talking here against him, which of ye hath ever sent me such gifts as he? If any one be envious, let him atchieve such feats as he hath done, and I will seat him with myself to do him honour.

Chr. del Cid.
esp. 249.
Chr. Gen.
f. 292.

BOOK VI.

IX.

How the Cid
and his
knights ap-
parelled
themselves
and went to
the Cortes.

Now the Cid had performed his vigil in the Church of St. Servan, matins and primes were said, and mass performed; and then he made ready to go to the Cortes, and with him went Alvar Fañez Minaya, whom he called his right arm, and Pero Bermudez, and Muño Gustios, and Martin Antolinez that doughty Burgalese, and Alvar Alvarez, and Alvar Salvadorez, and Martin Muñoz, and Felez Muñoz the Cid's nephew, and Malanda who was a learned man, and Galin Garciez the good one of Aragon: these and others made ready to go with him, being an hundred of the best of his company. They wore *velmezes* under their harness, that they might be able to bear it, and then their mail, which was as bright as the sun: over this they had ermine or other skins, laced tight that the armour might not be seen, and under their cloaks, their swords which were * sweet and sharp. He who was born in happy hour made no tarriance; he drew on his legs hose of fine cloth, and put on over them shoes which were richly worked. A shirt of *ranzal* he wore, which was as white as the sun; all the fastenings were wrought with gold and silver: over this a *brial* of gold tissue; and over this a red skin with points of gold. My Cid the Campeador alway wore it. On his head he had a coif of scarlet wrought with gold, which was made that none might clip the hair of the good Cid. His was a long beard, and he bound it with a cord. And he bade Alvar Fañez and Pero Bermudez assemble their companions, and when he saw them he said, If the Infantes of Carrion should seek a quarrel, where I have a hundred such as these I may be well without fear! And he said, Let us mount now and go to the Cortes. We go to make one defiance, and

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

peradventure it may be two or three, through the folly of those who may stir against us. Ye will be ready to aid me, saying and doing as I shall call upon ye, alway saving the honour and authority of King Don Alfonso our Lord; see now that none of ye say or do ought amiss, for it would be unseemly. Then called he for his horse, and bestrode it, and rode to the Cortes.

BOOK
IX.

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

VII. My Cid and his company alighted at the gate of the Palaces of Galiana, and he and his people went in gravely, he in the midst and his hundred knights round about him. When he who was born in happy hour entered, the good King Don Alfonso rose up, and the Counts Don Anrrich and Don Remond did the like, and so did all the others, save the curly-headed one of Granon, and they who were on the side of the Infantes of Carrion. All the others received him with great honour. And he said unto the King, Sir, where do you bid me sit with these my kinsmen and friends who are come with me? And the King made answer, Cid, you are such a one, and have past your time so well to this day, that if you would listen to me and be commanded by me, I should hold it good that you took your seat with me; for he who hath conquered Kings, ought to be seated with Kings. But the Cid answered, That, Sir, would not please God, but I will be at your feet: for by the favour of the King your father Don Ferrando was I made, his creature and the creature of your brother King Don Sancho am I, and it behoveth not that he who receiveth bounty should sit with him who dispenseth it. And the King answered, Since you will not sit with me, sit on your ivory seat, for you won it like a good man; and from this day I order that none except King or Pre-

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

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

BOOK late sit with you, for you have conquered so many high-born
 IX. men, and so many Kings, both Christians and Moors, that for
 this reason there is none who is your peer, or ought to be seated
 with you. Sit therefore like a King and Lord upon your ivory
 seat^o. Then the Cid kissed the King's hand, and thanked him
 for what he had said, and for the honour which he had done
 him; and he took his seat, and his hundred knights seated
 themselves round about him. All who were in the Cortes sate
 looking at my Cid and at his long beard which he had bound
 with a cord; but the Infantes of Carrion could not look upon
 him for shame.

*Poema del
 Cid. 3115.
 3137.
 Chr. del Cid.
 cap. 250.
 Chr. Gen.
 ff. 203*

*How the
 King ap-
 pointed Al-
 caldes to
 give judg-
 ment in this
 cause.*

VIII. When they were all seated the King gave command
 that they should be silent; and when the Cid saw that they were
 all still, he rose and spake after this manner. Sir King Don
 Alfonso, I beseech you of your mercy that you would hear me,
 and give command that I should be heard, and that you would
 suffer none to interrupt me, for I am not a man of speech;
 neither know I how to set forth my words, and if they interrupt
 me I shall be worse. Moreover, Sir, give command that none
 be bold enough to utter unseemly words, nor be insolent towards
 me, least we should come to strife in your presence. Then King
 Don Alfonso rose and said, Hear me, as God shall help you!
 Since I have been King I have held only two Cortes, one in
 Burgos, and one in Carrion. This third I have assembled here
 in Toledo for the love of the Cid, that he may demand justice
 against the Infantes of Carrion for the wrongs which we all know.
 The Counts Don Anrrich and Don Remond shall be Alcaldes

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

in this cause; and these other Counts who are not on either side, give ye all good heed, for ye are to take cognizance that the right may be decreed. And I give order, and forbid any one to speak without my command, or to utter ought insolent against the Cid; and I swear by St. Isidro, that whosoever shall disturb the Cortes shall lose my love and be banished from the kingdom. I am on the side of him who shall be found to have the right. Then those Counts who were appointed Alcaldes were sworn upon the Holy Gospels, that they would judge between the Cid and the Infantes of Carrion, rightly and truly, according to the law of Castille and Leon.

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

IX. When this was done the King bade the Cid make his demand; and the Cid rose and said, Sir, there is no reason for making long speeches here, which would detain the Cortes. I demand of the Infantes of Carrion, before you, two swords which I gave into their keeping; the one is Colada and the other Tizona. I won them like a man, and gave them to the keeping of the Infantes that they might honour my daughters with them, and serve you. When they left my daughters in the Oak-forest of Corpes they chose to have nothing to do with me, and renounced my love; let them therefore give me back the swords, seeing that they are no longer my sons-in-law. Then the King commanded the Alcaldes to judge upon this demand according as they should find the right; and they took counsel and judged, that the swords should be restored unto the Cid. And Count Don Garcia said they would talk concerning it; and the Infantes of Carrion talked apart with those who were on their side, and they thought that they were well off; for that the Cid would demand nothing more of them, but would leave the Cortes when he had recovered the swords. So they brought the swords Colada and Tizona, and delivered them to the King. The King drew the swords, and the whole Court shone with their bright-

*How the Cid
demanded
back Colada
and Tizona.*

BOOK
IX.

ness: their hilts were of solid gold; all the good men of the Cortes marvelled at them. And the Cid rose and received them, and kissed the King's hand, and went back to his ivory seat; and he took the swords in his hand and looked at them; they could not change them, for the Cid knew them well, and his whole frame rejoiced, and he smiled from his heart. And he laid them upon his lap and said, Ah, my swords, Colada and Tizona, truly may I say of you, that you are the best swords in Spain; and I won you, for I did not get you either by buying or by barter. I gave ye in keeping to the Infantes of Carrion that they might do honour to my daughters with ye. But ye were not for them! they kept ye hungry, and did not feed ye with flesh as ye were wont to be fed. Well is it for you that ye have escaped that thralldom and are come again to my hands, and happy man am I to recover you. Then Alvar Fañez rose and kissed the hand of the Cid, and said, I beseech you give Colada into my keeping while this Cortes shall last, that I may defend you therewith: and the Cid gave it him and said, Take it, it hath changed its master for the better. And Pero Bermudez rose and made the same demand for the sword Tizona, and the Cid gave it him in like manner. Then the Cid laid hand upon his beard as he was wont to do, and the Infantes of Carrion and they who were of their side thought that he meant to disturb the Cortes, and they were greatly afraid; but he sate still like a man of good understanding, for he was not one who did things lightly.

*Poema del
Cid.* 3154.
3210.
Chr. del Cid.
cap. 252.
Chr. Gen.
ff. 283.

*How the Cid
made his se-
cond demand
against the
Infantes.*

X. Then the Cid rose and said, Thanks be to God and to you, Sir King, I have recovered my swords Colada and Tizona. I have now another demand against the Infantes of Carrion. King Don Alfonso, you well know that it was your pleasure to bid me meet you at Requeña, and I went there in obedience to your command. And you asked of me my daughters in mar-

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

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IX.

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

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

*Poema del
Cid. 3211.
3263.
Chr. del Cid.
cap. 253.
Chr. Gen.
f. 294.*

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

*How the Cid
made his
third de-
mand against
the Infantes.*

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IX.

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

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

BOOK
IX.

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

XII. Then the Cid arose and said, God prosper you, Sir, in life, and honour, and estate, since you have compassion for me and for the dishonour which my daughters have received. And he turned towards the Infantes of Carrion, and said, Ferrando Gonzalez and Diego Gonzalez, I say that ye are false traitors for leaving your wives as ye left them in the Oak-forest; and here before the King I attaint you as false traitors, and defy you, and will produce your peers who shall prove it upon you, and slay you or thrust you out of the lists, or make you confess it in your throats. And they were silent. And the King said, that seeing they were there present, they should make answer to what the Cid had said. Then Ferrando Gonzalez the elder arose and said, Sir, we are your subjects, of your kingdom of Castille, and of the best hidalgos therein, sons of the Count Don Gonzalo Gonzalez; and we hold that men of such station as ourselves were not well married with the daughters of Ruydiez of Bivar. And for this reason we forsook them, because they come not of blood fit for our wives, for one lineage is above another. Touching what he says, that we forsook them, he saith truly; and we hold that in so doing we did nothing wrong, for they were not worthy to be our wives, and we are more to be esteemed for having left them, than we were while they were wedded with us.

*How the Cid
defied the
Infantes.*

BOOK IX. Now then, Sir, there is no reason why we should do battle upon this matter with any one. And Diego Gonzalez his brother arose and said, You know, Sir, what perfect men we are in our lineage, and it did not befit us to be married with the daughters of such a one as Ruydiez; and when he had said this he held his peace and sate down⁷. Then Count Don Garcia rose and said, Come away, Infantes, and let us leave the Cid sitting like a bridegroom in his ivory chair:..he lets his beard grow and thinks to frighten us with it!..The Campeador put up his hand to his beard, and said, What hast thou to do with my beard, Count? Thanks be to God, it is long because it hath been kept for my pleasure⁸; never son of woman hath taken me by it; never son of Moor or of Christian hath plucked it, as I did yours in your castle of Cabra, Count, when I took your castle of Cabra, and took you by the beard; there was not a boy of the host but had his pull at it. what I plucked then is not yet methinks grown even!..And the Count cried out again, Come away, Infantes, and leave him! Let him go back to Rio de Ovierna, to his own country, and set up his mills, and take toll as he used to do!..he is not

⁷ The *Chronica del Cid* inserts here an account of the Cid's pedigree, as given by the King in reply to this speech of the Infantes. Both Chronicles proceed with a speech from Ordoño, in which he tells the Infante Diego of his cowardice in the battle with King Bucar, and repeats the story of the lion. There is nothing of this in the Poem, and it is foolishly interpolated, because it appears immediately afterwards that none of the Cid's people, exasperated as they were, ventured to speak till he commanded them.

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

⁸ *Por esa es luenga que a delicio fue creada.*

Poema del Cid, 3294.

your peer that you should strive with him. At this the knights of the Cid looked at each other with fierce eyes and wrathful countenances; but none of them dared speak till the Cid bade them, because of the command which he had given.

XIII. When the Cid saw that none of his people made answer he turned to Pero Bermudez and said, Speak, Pero Mudo, what art thou silent for? He called him Mudo, which is to say, Dumb-ee, because he snaffled and stuttered when he began to speak; and Pero Bermudez was wroth that he should be so called before all that assembly. And he said, I tell you what, Cid, you always call me Dumb-ee in Court, and you know I cannot help my words; but when any thing is to be done, it shall not fail for me. And in his anger he forgot what the Cid had said to him and to the others that they should make no broil before the King. And he gathered up his cloak under his arm and went up to the eleven Counts who were against the Cid, to Count Garcia, and when he was nigh him he clenched his fist, and gave him a blow which brought him to the ground. Then was the whole Cortes in an uproar by reason of that blow, and many swords were drawn, and on one side the cry was Cabra and Grañon, and on the other side it was Valencia and Bivar; but the strife was in such sort that the Counts in short time voided the Palace. King Don Alfonso meantime cried out aloud, forbidding them to fight before him, and charging them to look to his honour; and the Cid then strove what he could to quiet his people, saying to the King, Sir, you saw that I could bear it no longer, being thus maltreated in your presence; if it had not been before you, well would I have had him punished. Then the King sent to call those Counts who had been driven out; and they came again to the Palace, though they fain would not, complaining of the dishonour which they had received. And the King said unto them that they should defend them-

BOOK
IX.

*Poema del
Cid. v. 3282.
3302.*

*Chr. del Cid.
cap. 255.
256.*

*Chr. Gen.
ff. 206.*

*How Pero
Bermudez
being anger-
ed by the
Cid, smote
down Count
Don Garcia.*

BOOK IX. serves with courtesy and reason, and not revile the Cid, who was not a man to be reviled ; and he said that he would defend as far as he could the rights of both parties. Then they took their seats on the estrados as before.

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

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

XIV. And Pero Bermudez rose and said to Count Garcia, Foul mouth, in which God hath put no truth, thou hast dared let thy tongue loose to speak of the Cid's beard. His is a praiseworthy beard, and an honourable one, and one that is greatly feared, and that never hath been dishonoured, nor overcome ! and if you please you may remember when he fought against you in Cabra, hundred to hundred, he threw you from your horse, and took thee by the beard, and made thee and thy knights prisoners, and carried thee prisoner away across a packsaddle ; and his knights pulled thy beard for thee, and I who stand here had a good handfull of it : how then shall a beard that hath been pulled speak against one that hath always been honourable ! If you deny this, I will fight you upon this quarrel before the King our Lord. Then Count Suero Gonzalez rose in great haste and said, Nephews, go you away and leave these rascally companions : if they are for fighting, we will give them their fill of that, if our Lord the King should think good so to command ; that shall not fail for us, though they are not our peers. Then Don Alvar Fañez Minaya arose and said, Hold thy peace, Count Suero Gonzalez ! you have been to breakfast before you said your prayers, and your words are more like a drunkard's than one who is in his senses. Your kinsmen like those of the Cid ! . . . if it were not out of reverence to my Lord the King, I would teach you never to talk again in this way. And then the King saw that these words were going on to worse, and moreover that they were nothing to the business ; and he commanded them to be silent, and said, I will determine this business of the defiance with the Alcaldes, as shall be found.

*Chr. del Cid.
cap. 258.
Chr. Gen.
ff. 297.*

right; and I will not have these disputes carried on before me, least you should raise another uproar in my presence.

XV. Then the King rose and called to the Alcaldes, and went apart with them into a chamber, and the Cid and all the others remained in the Hall. And when the King and the Alcaldes had taken counsel together concerning what was right in this matter, they came out from the chamber, and the King went and seated himself in his chair, and the Alcaldes each in his place, and they commanded all persons to be silent and hear the sentence which the King should give. Then the King spake thus: I have taken counsel with these Counts whom I appointed to be Alcaldes in this cause between the Cid and the Infantes of Carrion, and with other honourable and learned men: and this is the sentence which I give; that both the Infantes and Count Suero Gonzalez their fosterer and uncle, forasmuch as it is given me to understand that he was the adviser and abettor in the dishonour which they did unto the daughters of the Cid, shall do battle with such three of the Cid's people as it may please him to appoint, and thereby acquit themselves if they can. When the King had given this sentence, the Cid rose and kissed his hand and said, May God have you, Sir, in his holy keeping long and happy years, seeing you have judged justly, as a righteous King and our natural Lord. I receive your sentence; and now do I perceive that it is your pleasure to show favour unto me, and to advance mine honour, and for this reason I shall ever be at your service. Then Pero Bermudez rose up and went to the Cid and said, A boon, Sir! I beseech you let me be one of those who shall do battle on your part, for such a one do I hold myself to be, and this which they have done is so foul a thing, that I trust in God to take vengeance for it. And the Cid made answer that he was well pleased it should be so, and that he should do battle with Ferrando Gonzalez the eldest; and upon that Pero Ber-

BOOK
IX.

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

BOOK IX. mudez kissed his hand. Then Martin Antolinez of Burgos rose and besought the Cid that he might be another, and the Cid granted his desire, and said that he should do battle with Diego Gonzalez the younger brother. And then Muño Gustioz of Linquella rose and besought the Cid that he might be the third, and the Cid granted it, and appointed him to do battle with Count Suero Gonzalez. And when the Cid had appointed his three champions, the King gave command that the combat should be performed on the morrow; but the Infantes were not prepared to fight so soon, and they besought him of his favour that he would let them go to Carrion, and that they would come prepared for the battle. And the King would not allow this time which they requested; howbeit the Counts Don Anrich and Don Remond his sons-in-law, and Count Don Nuño, spake with him, and besought him of his grace that he would allow them three weeks; and the King at their intreaty granted it with the pleasure of the Cid.

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

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

XVI. Now when all this had been appointed, as ye have heard, and while they were all in the court, there came into the Palace messengers from the Kings of Aragon and of Navarre, who brought letters to King Don Alfonso, and to the Cid Campeador, wherein those Kings sent to ask the daughters of the Cid in marriage, the one for the Infante Don Sancho of Aragon, the other for the Infante Garcia Ramirez of Navarre. And when they came before the King, they bent their knees and gave him the letters, and delivered their message; the like did they to the Cid. Much were the King and the Cid also pleased at this news, and the King said unto him, What say you to this? And the Cid answered, I and my daughters are at your disposal, do you with us as you shall think good. And the King said, I hold it good that they wed with these Infantes, and that from henceforward they be Queens and ladies; and

that for the dishonour which they have received, they now receive this honour. And the Cid rose and kissed the hands of the King, and all his knights did the like. These messengers hight, he of Aragon Yñigo Ximenez, and he of Navarre Ochoa Perez. And the King gave order that his letters of consent to these marriages should be given, and the Cid did the like. And those knights did homage before the King, that in three months from that day the Infantes of Aragon and of Navarre should come to Valencia, to the Cid, to be wedded to his daughters. Great joy had the companions of the Cid that these marriages were appointed, seeing how their honour was increased; and contrariwise, great was the sorrow of the Infantes of Carrion and their friends, because it was to their confusion and great shame. And King Don Alfonso said aloud unto the Cid before them all, Praised be the name of God, because it hath pleased him that the dishonour which was done to me and to you in your daughters, should thus be turned into honour: for they were the wives of the sons of Counts, and now shall they be the wives of the sons of Kings, and Queens hereafter. Great was the pleasure of the Cid and his company at these words of the King, for before they had sorrow, and now it was turned into joy. And the Infantes went away from the Palace full sadly, and went to their lodging, and prepared to go to Carrion that they might make ready for the combat, which was to be in three weeks from that time.

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

XVII. Then the Cid said unto the King, Sir, I have appointed those who are to do battle with the Infantes and their uncle for the enmity and treason which they committed against me and my daughters; and now, Sir, as there is nothing more for me to do here, I will leave them in your hand, knowing that you will not suffer them to receive any displeasure or wrong soever, and that you will defend their right.

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

BOOK IX. And if it please you I would fain return to Valencia, where have left my wife and daughters, and my other companions; for I would not that the Moors should rise up against me during my absence, thinking peradventure that I have not sped so well in this matter as I have done, praised be God and you. And moreover I have to make ready for these marriages which you have now appointed. And the King bade him go when he pleased, and good fortune with him, and said that he would protect his knights and maintain his right in all things. Then the Cid kissed the King's hand for this which he had said, and commended the knights to his keeping. And the King called for Count Don Remond his son-in-law, and gave the knights of the Cid to his charge, and bade them not depart from him; and then the King rose and returned to the Alcazar.

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

Of the nobleness with which the Cid distributed his treasure.

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

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

XIX. On the morrow the Cid went to take leave of the King, and the King went some way out of the town with him, and all the good men who were in the court also, to do him honour as he deserved. And when he was about to dispeed himself of the King they brought him his precious horse Bavioca, and he turned to the King and said, Sir, I should depart ill from hence if I took with me so good a horse as my Bavioca, and did not leave him for you, for such a horse as this is fit for you and for no other master: and that you may see what he is, I will do before you what it is long since I have done except in the battles which I have had with my enemies. Then he mounted his horse, with his ermine housings, and gave him the spur. Who can tell the goodness of the horse Bavioca, and of the Cid who rode him? And as the Cid was doing this the horse brake one of his reins, yet he came and stopt before the King as easily as if both the reins had been whole. Greatly did the King and all they who were with him marvel at this, saying that they had never seen or heard of so good a horse as that. And the Cid besought the King that he would be pleased to take the horse, but the King answered, God forbid that I should take him!..rather would I give you a better if I had one, for he is better bestowed on you than on me or any other, for upon that horse you have done honour to yourself, and to us, and to all Christendom, by the good feats which you have atchieved. Let him go as mine, and I will take him when I please. Then the Cid kissed the King's hand and dispeeded himself, and the King embraced him and returned to Toledo.

XX. Now when the Cid had taken leave of the King, and of the other honourable men and Counts, and Ricos-omes who were with him, Pero Bermudez and Martin Antolinez and Muño Gustioz went on yet awhile with him: and he counselled them how to demean themselves so as to clear him of the shame which had been done him, and to be held for good knights them-

BOOK
IX.

*How the Cid
would have
given Bavi-
oca to the
King.*

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

*Of what the
Cid said to
his three
knights.*

BOOK IX. selves, and to take vengeance for King Don Alfonso, and for him, and for themselves, that he might receive good tidings from them in Valencia. And they took his counsel well, as they afterwards manifested when there was occasion. But Martin Antolinez made answer, Why do you say this, Sir? we have undertaken the business and we shall go through it; and they said unto him, God have you in his guidance, Sir, and be you sure and certain, that by the mercy and help of God we shall so demean ourselves as to come to you without shame. But if for our sins it should betide otherwise, never more shall we appear before you dead or living, ..for slain we may be, but never vanquished. Then he bade them return to the King, praying to God to have them in his keeping, and assist them in fulfilling their demand, as he knew that their cause was right.

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

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

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

BOOK
X.
*How the King
went to Car-
rion.*

*Poema del
Cid. 8545.
8555.
Chr. del Cid.
cap 264.
Chr. Gen.
ff. 299.*

BOOK X. accord, that if before the battle they could find any cause they would kill the knights of the Cid: nevertheless, though they had determined upon this they dared not put it in effect, because they stood in fear of the King.

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

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

troubled at this reply, and greatly did they fear those good BOOK
swords, and repent that they had taken them to the Cortes of X.
Toledo. And from that hour the Infantes and Suero Gonzalez
betrayed in their countenances that they thought ill of what
they had done, and happy men would they have thought them-
selves if they had not committed that great villainy, and he if he
had not counselled it; and gladly would they have given all
that they had in Carrion so it could now have been undone.

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

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

*How they
entered the
lists.*

BOOK power them by tumult, or in any other way than by fair combat ;
 X. for whosoever shall begin a tumult, I have given my people
 orders to cut him in pieces upon the spot, and no enquiry shall
 be made touching the death of him who shall so have offended.
 Full sorrowful were the Infantes of Carrion for this command
 which the King had given. And the King appointed twelve
 knights who were hidalgos to be true-men¹ and place the com-
 batants in the lists, and show them the bounds at what point
 they were to win or to be vanquished, and to divide the sun
 between them. And he went with a wand in his hand, and saw
 them placed on both sides ; then he went out of the lists, and
 gave command that the people should fall back, and not ap-
 proach within seven spears-length of the lines of the lists.

*Poema del
 Cid. v. 3588.
 3623.
 Chr. del Cid.
 cap. 264.
 265.
 Chr. Gen.
 f. 299.*

*Of the com-
 bat between
 Pero Ber-
 mudez and
 Ferrando
 Gonzalez.*

IV. Now were the six combatants left alone in the lists, and each of them knew now with whom he had to do battle. And they laced their helmets, and put shield upon the arm, and laid lance in rest. And the knights of my Cid advanced against the Infantes of Carrion, and they on their part against the champions of the Campeador. Each bent down with his face to the saddle-bow, and gave his horse the spur. And they met all six with such a shock, that they who looked on expected to see them all fall dead. Pero Bermudez and Ferrando Gonzalez encountered, and the shield of Pero Bermudez was pierced, but the spear past through on one side, and hurt him not, and brake in two places ; and he sat firm in his seat. One blow he received, but he gave another ; he drove his lance through Ferrando's shield, at his breast, so that nothing availed him.

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

Ferrando's breast-plate was three fold; two plates the spear went clean through, and drove the third in before it, with the *velmez* and the shirt, into the breast, near his heart; . . . and the girth and the poitral of his horse burst, and he and the saddle went together over the horse's heels, and the spear in him, and all thought him dead. Howbeit Ferrando Gonzalez rose, and the blood began to run out of his mouth, and Pero Bermudez drew his sword and went against him; but when he saw the sword *Tizona* over him, before he received a blow from it, he cried out that he confessed himself conquered, and that what Pero Bermudez had said against him was true. And when Pero Bermudez heard this he stood still, and the twelve true-men came up and heard his confession, and pronounced him vanquished. This Ferrando did thinking to save his life; but the wound which he had got was mortal.

*Poema del
Cid.* 3023.
3657.
Chr. del Cid.
cap. 265.
266.
Chr. Gen.
ff. 300.

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

*Of the battle
between
Martin An-
tolinez and
Diego Gon-
zalez.*

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

BOOK VI.

X.

*Of the battle
between Mu-
no Gustioz
and Suero
Gonzalez.*

VI. Muño Gustioz and Suero Gonzalez dealt each other such strokes with their spears as it was marvellous to behold.

And Suero Gonzalez being a right hardy knight and a strong, and of great courage, struck the shield of Muño Gustioz and pierced it through and through; but the stroke was given aslant, so that it past on and touched him not. Muño Gustioz lost his stirrups with that stroke, but he presently recovered them, and dealt him such a stroke in return that it went clean through the midst of the shield, and through all his armour, and came out between his ribs, missing the heart; then laying hand on him he wrenched him out of the saddle, and threw him down as he drew the spear out of his body; and the point of the spear and the haft and the streamer all came out red. Then all the beholders thought that he was stricken to death. And Muño Gustioz turned to smite again. But when Gonzalo Ansuers his father saw this, he cried out aloud for great ruth which he had for his son, and said, For God's sake do not strike him again, for he is vanquished. And Muño Gustioz, like a man of good understanding, asked the true-men whether he were to be held as conquered for what his father said, and they said not, unless he confirmed it with his own mouth. And Muño Gustioz turned again to Suero Gonzalez where he lay wounded, and lifted his spear against him, and Suero Gonzalez cried out, Strike me not, for I am vanquished. And the judges said it was enough, and that the combat was at an end.

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

*How the In-
fantes of Ca-
rion were
declared
traitors.*

VII. Then the King entered the lists, and many good knights and hidalgos with him, and he called the twelve true-men, and asked them if the knights of the Cid had aught more to do to prove their accusation; and they made answer that the knights of the Cid had won the field and done their devoir: and all the hidalgos who were there present made answer, that they said true. And King Don Alfonso lifted up his voice and said,

Hear me, all ye who are here present : inasmuch as the knights of the Cid have conquered, they have won the cause ; and the twelve true-men made answer, that what the King said was the truth, and all the people said the same. And the King gave command to break up the lists, and gave sentence that the Infantes of Carrion and their uncle Suero Gonzalez were notorious traitors, and ordered his seneschal to take their arms and horses. And from that day forth their lineage never held up its head, nor was of any worth in Castille ; and they ² and their uncle fled away, having been thus vanquished and put to shame. And thus it was that Carrion fell to the King after the days of Gonzalo Gonzalez, the father of the Infantes. Great was their shame, and the like or worse betide him who abuseth fair lady, and then leaveth her ³.

BOOK
X.

*Poema del
Cid. 3704.
3718.
Chr. del Cid.
cap. 269.
Chr. Gen.
ff. 301.*

* P. Carvallo, in the *Historia de Asturias*, P. 312. (quoted by Berganza, 5. 27. § 342.) says that they fled into the mountains of Asturias, to their cousin Count Don Suero, *como todo consta de escrituras antiguas*. " This knight made his abode for the most part in the Palacio da Senra, adjoining the Monastery of Cornellana ; and having compassion on his kinsmen, he built a tower for them joining the same Monastery, which is still standing, and in which the Abbots have their apartments. Here Don Suero gave order that they should live, and pass their lives with the Religious of that sacred House, which he was then re-edifying ; and he provided them with all things necessary while they lived, and when they died he buried them in the same church, in a great stone sepulchre, wide enough to contain two bodies side by side, such as we now see it, standing upon stone lions, on the Gospel-side, and close by the first steps which lead up to the high altar. This is understood by tradition in that Convent, and they show the sepulchre as a thing beyond all doubt."

³ No part of the whole history of the Cid has been so frequently controverted and so generally discredited by later historians, as this story of the Infantes of Carrion. Yepes, the Benedictine historian, (*T. 6. ff. 80.*) has entered into the fullest investigation, for the purpose of vindicating the memory of these Infantes.

BOOK

X.

Of the great
joy which
was made
in Valencia.

VIII. Then the King went to meat, and he took the knights of the Cid with him ; and great was the multitude which followed after them, praising the good feat which they had atchieved. And the King gave them great gifts, and sent them away by

He shows that their father's name was Gomez Diaz, not Gonzalo Gonzalez, and consequently they were called Diego Gomez and Ferrando Gomez, not Gonzalez. Sandoval (*f.* 64.) had shown before him that these Infantes died nine years after the marriage of the Cid, consequently before his daughters were marriageable : and Francisco Diago, in his *Anales de Valencia*, (*L. 6. C. 15.*) that the daughters were named Christina and Maria, not Elvira and Sol ; and that the latter married the Count of Barcelona, not the Infante of Aragon. Yepes proceeds to invalidate the circumstances of the story. . . He is shocked at the indecorous scenes at the Cortes, and still more that it should be supposed two Spanish princes would marry women whose husbands were yet alive, and that any Spanish prelate should be thought capable of solemnizing such marriages.

In reply to these arguments, Berganza proves incontestably that all the descendants both of the Infanta Doña Christina, daughter of Bermudo II. and of Doña Velasquita, whose possessions lay at Carrion, were called Infantes, and that there were such Infantes as the story mentions, living at that time, whom the impugners of the story, regarding only the elder branch, had overlooked. The difficulty concerning the names of the ladies is not so satisfactorily removed. Yepes supposes that they had two names, which was not unusual ; . . but this is only supposition. He might have shown that no scruple was made at that time of changing a name, if it did not happen to please the husband : . . there is an exceedingly curious instance in the history of Alfonso himself. Perhaps the Infantes of Navarre and Aragon followed his example, not liking to use those names by which their wives had been known when they were dishonoured. Either supposition is possible, . . neither of them satisfactory. It is however a difficulty of little consequence to the story. The question is, whether the facts related of the two daughters of the Cid (be their names what they may) are to be believed. Berganza invalidates the arguments used to prove that Doña Sol did not marry an Infante of Aragon ; in this he is successful, and he reconciles the other account by supposing that after his death she married the Count of Barcelona.

Of the other difficulties which Yepes had advanced Berganza makes light. There is nothing improbable in the scene at the Cortes, and Yepes had forgotten

night, and with a good guard to protect them till they should be in safety; and they took their leave of the King, and travelled by night and day, and came to Valencia. When the Cid knew that they drew nigh, he went out to meet them, and did them great honour. Who can tell the great joy which he made over them? And they told him all even as it had come to pass, and how the King had declared the Infantes of Carrion and their uncle to be notorious traitors. Great was the joy of the Cid at these tidings, and he lifted up his hands to Heaven, and blest the name of God because of the vengeance which he had given him for the great dishonour which he had received. And he took with him Martin Antolinez and Pero Bermudez and Muño Gustioz, and went to Doña Ximena and her daughters, and said to them, Blessed be the name of God, now are you and your daughters avenged! and he made the knights recount the whole unto them, even as it had come to pass. Great was the joy of Doña Ximena and her daughters, and they bent their knees to the ground, and praised the name of Jesus Christ, because he had given them this vengeance for the dishonour which they had received; and Doña Elvira and Doña Sol embraced those knights many times, and would fain have kissed their hands and their feet. And the Cid said

BOOK
X.

that the Infantes of Carrion and the daughters of the Cid were near enough of kin to afford a plea for divorce, being alike descended on the mother's side from King Don Bermudo II. It may be added, that princes in those days cared little for the bond of marriage, married whatever women they liked, and forsook them whenever they were tired of them.

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

BOOK unto Doña Ximena, Now may you without let marry your daughters with the Infantes of Aragon and Navarre, and I trust in God that they will be well and honourably married, better than they were at first. Eight days did the great rejoicings endure which the Cid made in Valencia, for the vengeance which God had given him upon the Infantes of Carrion, and their uncle Suero Gonzalez, the aider and abettor in the villainy which they had committed.

*Chr. del Cid.
cap. 269.
Chr. Gen.
ff. 301.*

How the Soldan of Persia sent presents to the Cid.

IX. Now it came to pass after this, that the Great Soldan of Persia, having heard of the great goodness of the Cid, and of his great feats in arms, and how he had never been vanquished by mortal man, and how he had conquered many Kings, Moor and Christian, and had won the noble city of Valencia, and had defeated King Bucar Lord of Africa and Morocco, and twenty nine Kings with him, all these things made him greatly desirous of his love. And holding him to be one of the noble men of the world, he sent messengers to him with great gifts, which will be recounted hereafter, and with them he sent one of his kinsmen, a full honourable man, with letters of great love. When this kinsman reached the port of Valencia, he sent word to the Cid that he was arrived there with a message from the Great Soldan of Persia, who had sent a present by him; and when the Cid knew this he was well pleased. And in the morning the Cid took horse, and went out with all his company, all nobly attired, and his knights rode before him with their lances erect. And when they had gone about a league they met the messenger of the Soldan coming to Valencia: and when he beheld them in what order they came, he understood what a noble man the Cid Campeador was. And when he drew nigh, the Cid stopt his horse Bavioca, and waited to receive him. And when the messenger came before the Cid and beheld him, all his flesh began to tremble, and he mar-

velled greatly that his flesh should tremble thus ; and his voice failed him, so that he could not bring forth a word. And the Cid said that he was welcome, and went towards him to embrace him ; but the Moor made him no reply, being amazed. And when he had somewhat recovered and could speak, he would have kissed the Cid's hand, but the Cid would not give it him : and he thought this was done for haughtiness, but they made him understand that it was to do him honour ; then was he greatly rejoiced, and he said, I humble myself before thee, O Cid, who art the fortunate, the best Christian, and the most honourable that hath girded on sword or bestrode horse these thousand years. The Great Soldan of Persia, my Lord, hearing of thy great fame and renown, and of the great virtue which is in thee, hath sent me to salute thee and receive thee as his friend, even as his best friend, the one whom he loveth and prizeth best. And he hath sent a present by me who am of his lineage, and beseecheth thee to receive it as from a friend. And the Cid made answer that he thanked him greatly.

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

X. Then the Cid bade his people make way that the sumpter beasts which carried the present might pass, and also the strange animals which the Soldan had sent, the like whereof were not in that land. And when they were passed he and his company returned towards the town, and the messenger with him. And whensoever the messenger spake to the Cid, it came into his mind how his voice had failed and his flesh trembled when he beheld him ; and he marvelled thereat, and would fain have asked the Cid why it should be. And when they entered Valencia, great was the crowd which assembled to see the sumpter beasts, and the strange animals, for they had never seen such before, and they marvelled at them. And the Cid gave order that the beasts should be taken care of, and he went to the Alcazar and took the Moor with him ; and when they

Of the presents which the Soldan sent.

BOOK X. came to Doña Ximena the Moor humbled himself before her and her daughters, and would have kissed her hand, but she would not give it him. Then he commanded that the camels and other beasts of burthen should be unloaded in their presence, and he began to open the packages and display the noble things which were contained therein. And he laid before them great store of gold and of money, which came in leathern bags, each having its lock ; and wrought silver in dishes and trenchers and basons, and pots for preparing food ; all these of fine silver and full cunningly wrought, the weight whereof was ten thousand marks. Then he brought out five cups of gold, in each of which were ten marks of gold, with many precious stones set therein, and three silver barrels, which were full of pearls and of precious stones. Moreover he presented unto him many pieces of cloth of gold, and of silk, of those which are made in Tartary, and in the land of Calabria. And moreover, a pound of myrrh and of balsam, in little caskets of gold ; this was a precious thing, for with this ointment they were wont to anoint the bodies of the Kings when they departed, to the end that they might not corrupt, neither the earth consume them : and with this was the body of the Cid embalmed after his death. Moreover he presented unto him a chess board, which was one of the noble ones in the world ; it was of ivory rivetted with gold, and with many precious stones round about it ; and the men were of gold and silver, and the squares also were richly wrought with stones of many virtues ⁴. This was a full rich, and great and noble present, so that no man could tell the price thereof.

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

⁴ This is the description in the *Chronica del Cid*. The *Chronica General* only says that this chess-board (*arcidriche*... Berganza notices the singular word) is at this day, i. e. about 1250, in the Monastery at Cardeña. It had disappeared in Berganza's time.

XI. When the Moor had produced all these things before the Cid, he said unto him, All this, Sir, with the animals which thou hast seen, my Lord the Soldan of Persia hath sent unto thee, because of the great fame which he hath heard of thy goodness and loyalty; and, Sir, he beseecheth thee to accept it for the love of him. And the Cid thanked him, taking great pleasure therein, and said that he would fain do him greater honour than he had ever yet done to any one. And then he embraced him in the name of the Soldan, and said, that if he were a Christian he would give him the kiss of peace; and he asked whether among those things there was aught which had belonged to the person of the Soldan, that if so he might kiss it in his honour, and in token that if he were there present, he would kiss him on the shoulder, according to the custom of the Moors, for he knew that his Lord was one of the noblest men in all Pagandom. When the kinsman of the Soldan heard this he was greatly rejoiced because of the great courtesy with which the Cid had spoken, and he perceived how noble a man he was. And he said unto him, Sir Cid, if you were present before my Lord the Soldan, he would do you full great honour, and would give you the head of his horse to eat, according to the custom of our country; but seeing that this is not the custom of this country, I give you my living horse, which is one of the best horses of Syria; and do you give order that he be taken in honour of my Lord the Soldan, and he will be better than his head would be boiled. And I kiss your hand, Sir Ruydiez, and hold myself more honoured and a happier man than ever I have been heretofore. And the Cid accepted the horse, and gave consent to the Moor that he should kiss his hand. And then he called for his Almoxarife, and bade him take with him this kinsman of the Soldan, and lodge him in the Garden of Villa Nueva, and do him even such honour and service as he would to himself.

BOOK

X.

*Of what part
between the
messenger of
the Soldan
and the Cid.*

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

BOOK

X.

Of the reason why the Soldan sent this great present.

XII. Great was the honour which the Almoxarife of the Cid Ruydiez did unto the kinsman of the Soldan; and he served him even as he would have served his Lord the Cid. And when they had disported and taken solace together, the kinsman of the Soldan asked him concerning the Cid, what manner of man he was. And the Almoxarife answered that he was the man in the world who had the bravest heart, and the best knight at arms, and the man who best maintained his law; and in the word which he hath promised he never fails; and he is the man in the world who is the best friend to his friend, and to his enemy he is the mortallest foe among all Christians; and to the vanquished he is full of mercy and compassion; and full thoughtful and wise in whatsoever thing he doeth; and his countenance is such that no man seeth him for the first time without conceiving great fear. And this, said the Almoxarife, I have many times witnessed, for when any messengers of the Moors come before him, they are so abashed that they know not where they are. When the messenger of the Soldan heard this he called to mind how it had been with him, and he said unto the Almoxarife, that as they were both of one law he besought him to keep secret what he should say, and he would tell him what had befallen him himself. And the Almoxarife said that he would do as he desired. And with that he began to say, that he marvelled greatly at what he had heard, for even as he had now told him that it happened unto other messengers, even so had he himself found it the first time that he had seen the Cid; for so great was the fear which he conceived at the sight of his countenance, that for long time he had no power of speech; and according to his thinking, this could only proceed from the grace of God towards the Cid, that none of his enemies might ever behold his face without fear. When the kinsman of the Soldan had said this, the Almoxarife perceived that he was a wary man,

and one of good understanding; and he began to talk with him, and asked him whether he would tell him what he should ask, and the messenger replied that he would. Then the Almoxarife asked of him if he knew what was the reason which had moved his Lord the Soldan to send so great a present to the Cid Campeador, and why he desired to have his love when he was so far away, beyond sea. Now the messenger of the Soldan conceived that the Almoxarife sought to know the state of the lands beyond sea, and he feared that this had been asked of him by command of the Cid; and he made answer, that so great was the renown of the Cid, and the report which they had heard in the lands beyond sea of his great feats in arms, that it had moved the Soldan to send him that present and desire his love. But when the Almoxarife heard this, he said that he could not believe that this had been the reason, but that some other intention had moved him. And when the messenger perceived that the Almoxarife understood him, and that he desired to know the whole of the matter, he said that he would tell him, but he besought him to keep it secret. And the Almoxarife promised to do this. Then he told him that the land beyond sea was in such state that they weened it would be lost, and that the Christians would win it, so great a Crusade had gone forth against it from Germany, and from France, and from Lombardy, and Sicily, and Calabria, and Ireland, and England, which had won the city of Antioch, and now lay before Jerusalem. And my Lord the Great Soldan of Persia, hearing of the great nobleness of the Cid, and thinking that he would pass over also, was moved to send him this present to gain his love, that if peradventure he should pass there he might be his friend. And when the Almoxarife of the Cid heard this, he said that of a truth he believed it.

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

XIII. While yet that messenger of the Soldan of Persia

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

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

XIV. When eight days were overpast the Bishop Don Hier-

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

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

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

How the messenger of the Soldan was dispatched.

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

XV. After the Cid had seen his sons-in-law depart, he sent for the messenger of the Soldan, and gave him many of the rare things of his country to carry unto his Lord. And he gave him a sword which had the device of the Soldan wrought in gold, and a coat of mail and sleeve armour, and a noble gipion which was wrought of knots^s; and his letters of reply, which were full of great assurances of friendship. Much was the messenger of the Soldan pleased with the Cid for the great honour which he had shown him, and much was he pleased also at seeing how honourably the marriage of his daughters had been celebrated.

** Perpunte que eru fecho de nudos.*

So he departed and went to the port, and embarked on board his ship, and went to his Lord the Souldan. **BOOK X.**

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

How the Alcaide of Valencia was baptized.

BOOK Christians; but my father and mother, being rich persons, released me. **X.** And God shewed me such favour, and gave me such understanding and so subtle, that I learnt all the learning of the Moors, and was one of the most honourable and best Al-faquis that ever was in Valencia till this time, and of the richest, as you know, Sir; and you in your bounty made me Alcalde, and gave me your authority over the Moors, of which peradventure I was not worthy. And now, Sir, thinking in my heart concerning the law in which I have lived, I find that I have led a life of great error, and that all which Mahommed the great deceiver gave to the Moors for their law, is deceit: and therefore, Sir, I turn me to the faith of Jesus Christ, and will be a Christian and believe in the Catholic faith. And I beseech you of your bounty give order that I may be baptized in the name of the Holy Trinity, and give me what name you will. And from this time forward I will live the life of a Christian, and fulfil what is written in the Gospel, and forsake wife and children and kin, and all that there is in the world, and serve God, and believe in his faith and holy law, as far as the weakness of my body can bear. When the Cid Ruydiez heard this he began to smile for very pleasure; and he rose up and took Alfaraxi with him to Doña Ximena, and said, Here is our Alcalde, who will be a Christian, and our brother in the faith of Jesus Christ: I beseech you therefore give order to provide all things that may be needful. When Doña Ximena heard this she rejoiced greatly, and gave order that all things should be full nobly prepared. And on the morrow the Bishop Don Hieronymo baptized him, and they gave him the name of Gil Diaz: and his god-fathers were Don Alvar Fañez, and Pero Bermúdez, and Martin Antolinez of Burgos; and Doña Ximena, with other honourable dames, were his godmothers. And from that time

forward Gil Diaz was in such favour with the Cid, that he trusted all his affairs to his hands, and he knew so well how to demean himself, both towards him and all those of his company, that they all heartily loved him.

BOOK
X.
Chr. del Cid.
cap. 276.
277.
Chr. Gen.
f. 304.

HERE BEGINNETH THE ELEVENTH BOOK

OF THE

CHRONICLE OF THE CID.

BOOK
XI.

*How tidings
came that
King Bucar
was coming
against Va-
lencia.*

I. It is written in the history which Abenalfarax, the nephew of Gil Diaz, composed in Valencia, that for five years the Cid Ruydiez remained Lord thereof in peace, and in all that time he sought to do nothing but to serve God, and to keep the Moors quiet who were under his dominion; so that Moors and Christians dwelt together in such accord, that it seemed as if they had always been united; and they all loved and served the Cid with such good will that it was marvellous. And when these five years were over tidings were spread far and near, which reached Valencia, that King Bucar the Miramamolin of Morocco, holding himself disgraced because the Cid Campeador had conquered him in the field of Quarto near unto Valencia, where he had slain or made prisoners all his people, and driven him into the sea, and made spoil of all the treasures which he had brought with him; . . . King Bucar calling these things to mind, had gone himself and stirred up the whole Paganism of Barbary, even as

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

*Chr. del Cid.
cap. 278.
Chr. Gen.
f. 305.*

II. Now after the Moors were all gone out of the city, it came to pass in the middle of the night that the Cid was lying in his bed, devising how he might withstand this coming of King Bucar, for Abenalfarax saith that when he was alone in his palace his thoughts were of nothing else. And when it was midnight there-

How St. Peter appeared unto the Cid.

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

*Chr. del Cid.
esp. 279.
Chr. Gen.
f. 305.*

*How the Cid
spoke to his
people.*

III. Early on the morrow he sent to call all his honourable men to the Alcazar; and when they were all assembled before him, he began to say unto them, weeping the while, Friends

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

BOOK
XI.

Chr. del Cid.
cap. 270.
Chr. Gen.
f. 305.

BOOK from him, and Doña Ximena, and ye and all that ye have, go
 XI. hence in safety ; how ye are to do all this I will tell ye hereafter,
 before I depart.

*How the Cid
 took to his
 bed.*

IV. After the Cid had said this he sickened of the malady of which he died. And the day before his weakness waxed great, he ordered the gates of the town to be shut, and went to the Church of St. Peter ; and there the Bishop Don Hieronymo being present, and all the clergy who were in Valencia, and the knights and honourable men and honourable dames, as many as the Church could hold, the Cid Ruydiez stood up, and made a full noble preaching, showing that no man whatsoever, however honourable or fortunate they may be in this world, can escape death ; to which, said he, I am now full near ; and since ye know that this body of mine hath never yet been conquered, nor put to shame, I beseech ye let not this befall it at the end, for the good fortune of man is only accomplished at his end. How this is to be done, and what ye all have to do, I will leave in the hands of the Bishop Don Hieronymo, and Alvar Fañez, and Pero Bermudez. And when he had said this he placed himself at the feet of the Bishop, and there before all the people made a general confession of all his sins, and all the faults which he had committed against our Lord Jesus Christ. And the Bishop appointed him his penance, and assoyled him of his sins. Then he arose and took leave of the people, weeping plenteously, and returned to the Alcazar, and betook himself to his bed, and never rose from it again ; and every day he waxed weaker and weaker, till seven days only remained of the time appointed. Then he called for the caskets of gold in which was the balsam and the myrrh which the Soldan of Persia had sent him ; and when these were put before him he bade them bring him the golden cup, of which he was wont to drink ; and he took of that balsam and of that myrrh as much as a lit-

tle spoon-full, and mingled it in the cup with rose-water, and drank of it; and for the seven days which he lived he neither ate nor drank aught else than a little of that myrrh and balsam mingled with water. And every day after he did this, his body and his countenance appeared fairer and fresher than before, and his voice clearer, though he waxed weaker and weaker daily, so that he could not move in his bed.

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XI.

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

V. On the twenty-ninth day, being the day before he departed, he called for Doña Ximena, and for the Bishop Don Hieronymo, and Don Alvar Fañez Minaya, and Pero Bermudez, and his trusty Gil Diaz; and when they were all five before him, he began to direct them what they should do after his death; and he said to them, Ye know that King Bucar will presently be here to besiege this city, with seven and thirty Kings whom he bringeth with him, and with a mighty power of Moors. Now therefore the first thing which ye do after I have departed, wash my body with rose-water many times and well, as blessed be the name of God it is washed within and made pure of all uncleanness to receive his holy body to-morrow, which will be my last day. And when it has been well washed and made clean, ye shall dry it well; and anoint it with this myrrh and balsam, from these golden caskets, from head to foot, so that every part shall be anointed, till none be left. And you my Sister Doña Ximena, and your women, see that ye utter no cries, neither make any lamentation for me, that the Moors may not know of my death. And when the day shall come in which King Bucar arrives, order all the people of Valencia to go upon the walls, and sound your trumpets and tambours, and make the greatest rejoicings that ye can. And when ye would set out for Castille, let all the people know in secret, that they make themselves ready, and take with them all that they have, so that none of the Moors in the suburb may know thereof; for certes

*How the Cid
appointed
what should
be done af-
ter his death.*

BOOK ye cannot keep the city, neither abide therein after my death.

XI.

And see ye that sumpter beasts be laden with all that there is in Valencia, so that nothing which can profit may be left. And this I leave especially to your charge, Gil Diaz. Then saddle ye my horse Bavieca, and arm him well; and ye shall apparel my body full seemlily, and place me upon the horse, and fasten and tie me thereon so that it cannot fall: and fasten my sword Tizona in my hand. And let the Bishop Don Hieronymo go on one side of me, and my trusty Gil Diaz on the other, and he shall lead my horse. You, Pero Bermudez, shall bear my banner, as you were wont to bear it; and you, Alvar Fañez, my cousin, gather your company together, and put the host in order as you are wont to do. And go ye forth and fight with King Bucar; for be ye certain and doubt not that ye shall win this battle; God hath granted me this. And when ye have won the fight, and the Moors are discomfited, ye may spoil the field at pleasure. Ye will find great riches. What ye are afterwards to do I will tell ye to-morrow, when I make my testament.

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

*How the Cid
made his tes-
tament, and
departed.*

VI. Early on the morrow the Bishop Don Hieronymo, and Alvar Fañez, and Pero Bermudez, and Martin Antolinez, came to the Cid. Gil Diaz and Doña Ximena were alway with him; and the Cid began to make his testament. And the first thing which he directed, after commending his soul to God, was, that his body should be buried in the Church of St. Pedro de Cardena, where it now lies; and he bequeathed unto that Monastery many good inheritances, so that that place is at this day the richer and more honourable. Then he left to all his company and household according to the desert of every one. To all the knights who had served him since he went out of his own country, he gave great wealth in abundance. And to the other knights who had not served him so long, to some a thousand marks of silver, to others two, and some there were to whom he

bequeathed three, according who they were. Moreover, to the squires who were hidalgos, to some five hundred, and others there were who had a thousand and five hundred. And he bade them, when they arrived at St. Pedro de Cardena, give clothing to four thousand poor, to each a skirt of *escanforte* and a mantle. And he bequeathed to Doña Ximena all that he had in the world, that she might live honourably for the remainder of her days in the Monastery of St. Pedro de Cardena; and he commanded Gil Diaz to remain with her and serve her well all the days of her life. And he left it in charge to the Bishop Don Hieronymo, and Doña Ximena his wife, and Don Alvar Fañez, and Pero Bermudez, and Felez Muñoz, his nephews, that they should see all this fulfilled. And he commanded Alvar Fañez and Pero Bermudez, when they had conquered King Bucar, to proceed forthwith into Castille and fulfil all that he had enjoined. This was at the hour of sexts. Then the Cid Ruydiez, the Campeador of Bivar, bade the Bishop Don Hieronymo give him the body of our Lord and Saviour Jesus Christ, and he received it with great devotion, on his knees, and weeping before them all. Then he sate up in his bed and called upon God and St. Peter, and began to pray, saying, Lord Jesus Christ, thine is the power and the kingdom, and thou art above all Kings and all nations, and all Kings are at thy command. I beseech thee therefore pardon me my sins, and let my soul enter into the light which hath no end. And when the Cid Ruydiez had said this, this noble Baron yielded up his soul, which was pure and without spot, to God, on that Sunday which is called Quinquagesima, being the twenty and ninth of May, in the year of our Lord one thousand and ninety and nine, and in the seventy and third year of his life. After he had thus made his end they washed his body twice with warm water, and a third time with rose water, and then they anointed

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1099.

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

and embalmed it as he had commanded. And then all the honourable men, and all the clergy who were in Valencia, assembled and carried it to the Church of St. Mary of the Virtues, which is near the Alcazar, and there they kept their vigil, and said prayer and performed masses, as was meet for so honourable a man.

How King Bucar came up against the city.

VII. Three days after the Cid had departed King Bucar came into the port of Valencia, and landed with all his power, which was so great that there is not a man in the world who could give account of the Moors whom he brought. And there came with him thirty and six Kings, and one Moorish Queen, who was a negress, and she brought with her two hundred horsewomen, all negresses like herself, all having their hair shorn save a tuft on the top, and this was in token that they came as if upon a pilgrimage, and to obtain the remission of their sins; and they were all armed in coats of mail and with Turkish bows. King Bucar ordered his tents to be pitched round about Valencia, and Abenalfarax who wrote this history in Arabic, saith, that there were full fifteen thousand tents; and he bade that Moorish negress with her archers to take their station near the city. And on the morrow they began to attack the city, and they fought against it three days strenuously; and the Moors received great loss, for they came blindly up to the walls and were slain there. And the Christians defended themselves right well, and every time that they went upon the walls, they sounded trumpets and tambours, and made great rejoicings, as the Cid had commanded. This continued for eight days or nine, till the companions of the Cid had made ready every thing for their departure, as he had commanded. And King Bucar and his people thought that the Cid dared not come out against them, and they were the more encouraged, and began to think of making bastilles and engines wherewith to combat the city, for

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

certes they weened that the Cid Raydiez dared not come out against them, seeing that he tarried so long. BOOK
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VIII. All this while the company of the Cid were preparing all things to go into Castille, as he had commanded before his death; and his trusty Gil Diaz did nothing else but labour at this. And the body of the Cid was prepared after this manner: first it was embalmed and anointed as the history hath already recounted, and the virtue of the balsam and myrrh was such that the flesh remained firm and fair, having its natural colour, and his countenance as it was wont to be, and the eyes open, and his long beard in order, so that there was not a man who would have thought him dead if he had seen him and not known it. And on the second day after he had departed, Gil Diaz placed the body upon a right noble saddle, and this saddle with the body upon it he put upon a frame; and he dressed the body in a *gambax*¹ of fine sendal, next the skin. And he took two boards and fitted them to the body, one to the breast and the other to the shoulders; these were so hollowed out and fitted that they met at the sides and under the arms, and the hind one came up to the pole, and the other up to the beard; and these boards were fastened into the saddle, so that the body could not move. All this was done by the morning of the twelfth day; and all that day the people of the Cid were busied in making ready their arms, and in loading beasts with all that they had,

*How the
Christians
went out
from Valen-
cia.*

¹ *Vestieronla a corona un gambax de cendal delgado.* In the *Poema de Alexander* the word is used precisely in the same manner—

Vestio a corona un gambax de cendal.

Copla 430.

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

BOOK XI. so that they left nothing of any price in the whole city of Valencia, save only the empty houses. When it was midnight they took the body of the Cid, fastened to the saddle as it was, and placed it upon his horse Bavioca, and fastened the saddle well: and the body sate so upright and well that it seemed as if he was alive. And it had on painted hose of black and white, so cunningly painted that no man who saw them would have thought but that they were grieves and cuishes, unless he had laid his hand upon them; and they put on it a surcoat of green sendal, having his arms blazoned thereon, and a helmet of parchment, which was cunningly painted that every one might have believed it to be iron; and his shield was hung round his neck, and they placed the sword Tizona in his hand, and they raised his arm, and fastened it up so subtilly that it was a marvel to see how upright he held the sword. And the Bishop Don Hieronymo went on one side of him, and the trusty Gil Diaz on the other, and he led the horse Bavioca, as the Cid had commanded him. And when all this had been made ready, they went out from Valencia at midnight, through the gate of Rose-ros, which is towards Castille. Pero Bermudez went first with the banner of the Cid, and with him five hundred knights who guarded it, all well appointed. And after these came all the baggage. Then came the body of the Cid with an hundred knights, all chosen men, and behind them Doña Ximena with all her company, and six hundred knights in the rear. All these went out so silently, and with such a measured pace, that it seemed as if there were only a score. And by the time that they had all gone out it was broad day.

*Chr. del Cid.
cap. 283.
Chr. Gen.
ff. 308.*

*How King
Bucar was
utterly dis-
comfited.*

IX. Now Alvar Fañez Minaya had set the host in order, and while the Bishop Don Hieronymo and Gil Diaz led away the body of the Cid, and Doña Ximena, and the baggage, he fell upon the Moors. First he attacked the tents of that Moorish

Queen the Negress, who lay nearest to the city; and this onset was so sudden, that they killed full a hundred and fifty Moors before they had time to take arms or go to horse. But that Moorish Negress was so skilful in drawing the Turkish bow, that it was held for a marvel, and it is said that they called her in Arabic *Nugueymat Turya* ², which is to say, the Star of the Archers. And she was the first that got on horseback, and with some fifty that were with her, did some hurt to the company of the Cid; but in fine they slew her, and her people fled to the camp. And so great was the uproar and confusion, that few there were who took arms, but instead thereof they turned their backs and fled toward the sea. And when King Bucar and his Kings saw this they were astonished. And it seemed to them that there came against them on the part of the Christians full seventy thousand knights, all as white as snow: and before them a knight of great stature upon a white horse with a bloody cross, who bore in one hand a white banner, and in the other a sword which seemed to be of fire, and he made a great mortality among the Moors who were flying. And King Bucar and the other Kings were so greatly dismayed that they never checked the reins till they had ridden into the sea; and the company of the Cid rode after them, smiting and slaying and giving them no respite; and they smote down so many that it was marvellous, for the Moors did not turn their heads to defend themselves. And when they came to the sea, so great was the press among them to get to the ships, that more than ten thousand died in the water. And of the six and thirty Kings, twenty and two were slain. And King Bucar and they who escaped with him hoisted sails and went their way, and never

BOOK
XI.

² *Megeyma Turia* in the *Chronica del Cid*.

BOOK more turned their heads. Then Alvar Fañez and his people, when they had discomfited the Moors, spoiled the field, and the spoil thereof was so great that they could not carry it away. And they loaded camels and horses with the noblest things which they found, and went after the Bishop Don Hieronymo and Gil Diaz, who, with the body of the Cid, and Doña Ximena, and the baggage, had gone on till they were clear of the host, and then waited for those who were gone against the Moors. And so great was the spoil of that day, that there was no end to it: and they took up gold, and silver, and other precious things as they rode through the camp, so that the poorest man among the Christians, horseman or on foot, became rich with what he won that day. And when they were all met together, they took the road toward Castille; and they halted that night in a village which is called Siete Aguas, that is to say, the Seven Waters, which is nine leagues from Valencia.

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

How the
Moors went
into the city.

X. Abenalfarax, he who wrote this history in Arabic, saith, that the day when the company of the Cid went out from Valencia, and discomfited King Bucar and the six and thirty Kings who were with him, the Moors of Alcludia and of the suburbs thought that he went out alive, because they saw him on horseback, sword in hand; but when they saw that he went towards Castille, and that none of his company returned into the town, they were astonished. And all that day they remained in such amaze, that they neither dared go into the tents which King Bucar's host had left, nor enter into the town, thinking that the Cid did this for some device; and all night they remained in the same doubt, so that they dared not go out from the suburbs. When it was morning they looked towards the town, and heard no noise there; and Abenalfarax then took horse, and taking a man with him, went toward the town, and found all the gates thereof shut, till he came to that through which the company of

the Cid had gone forth ; and he went into the city and traversed the greater part thereof, and found no man therein, and he was greatly amazed. Then he went out and called aloud to the Moors of the suburbs, and told them that the city was deserted by the Christians ; and they were more amazed than before : nevertheless they did not yet dare either to go out to the camp or to enter into the town, and in this doubt they remained till it was mid-day. And when they saw that no person appeared on any side, Abenalfarax returned again into the town, and there went with him a great company of the best Moors ; and they went into the Alcazar, and looked through all the halls and chambers, and they found neither man nor living thing ; but they saw written upon a wall in Arabic characters by Gil Diaz, how the Cid Ruydiez was dead, and that they had carried him away in that manner to conquer King Bucar, and also to the end that none might oppose their going. And when the Moors saw this they rejoiced and were exceeding glad, and they opened the gates of the town, and sent to tell these tidings to those in the suburbs. And they came with their wives and children into the town, each to the house which had been his before the Cid won it. And from that day Valencia remained in the power of the Moors till it was won by King Don Jayme of Aragon, he who is called the Conqueror, which was an hundred and seventy years. But though King Don Jayme won it, it is alway called *Valencia del Cid*. On the morrow they went into the tents of King Bucar, and found there many arms ; but the tents were deserted, save only that they found certain women who had hid themselves, and who told them of the defeat of King Bucar. And the dead were so many that they could scarcely make way among them. And they went on through this great mortality to the port, and there they saw no ships, but so many Moors lying dead that tongue of man cannot tell their numbers ; and they

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BOOK XI. began to gather up the spoils of the field, which were tents, and horses, and camels, and buffaloes, and flocks, and gold and silver, and garments, and store of provisions, out of all number, so that they had wherewith to suffice the city of Valencia for two years, and to sell to their neighbours also; and they were full rich from that time.

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

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

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

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

BOOK XI. mentation, save that they wept with Doña Elvira ; and when she came up to the body of her father she kissed his hand, and the hand of Doña Ximena her mother. And greatly did they marvel when they saw the body of the Cid Ruydiez how fair it was, for he seemed rather alive than dead. And they moved on from Santesteban, towards San Pedro de Cardena. Great was the concourse of people to see the Cid Ruydiez coming in that guise. They came from Rioja, and from all Castille, and from all the country round about, and when they saw him their wonder was the greater, and hardly could they be persuaded that he was dead.

*Chr. del Cid.
esp. 286.
Chr. Gen.
ff. 310.*

*How King
Don Alfonso
came to do
honour to the
Cid.*

XII. At this time King Don Alfonso abode in Toledo, and when the letters came unto him saying how the Cid Campeador was departed, and after what manner he had discomfited King Bucar, and how they brought him in this goodly manner upon his horse Baviuca, he set out from Toledo, taking long journies till he came to San Pedro de Cardena, to do honour to the Cid at his funeral. The day when he drew nigh the Infante of Aragon and the King of Navarre went out to meet him, and they took the body of the Cid with them on horseback, as far as the Monastery of San Christoval de Ybeas, which is a league from Cardena ; and they went, the King of Navarre on one side of the body, and the Infante of Aragon on the other. And when King Don Alfonso saw so great a company and in such goodly array, and the Cid Ruydiez so nobly clad and upon his horse Baviuca, he was greatly astonished. Then Alvar Fañez and the other good men kissed his hand in the name of the Cid. And the King beheld his countenance, and seeing it so fresh and comely, and his eyes so bright and fair, and so even and open that he seemed alive, he marvelled greatly. But when they told him that for seven days he had drank of the myrrh and balsam, and had neither ate nor drank of aught else, and

how he had afterwards been anointed and embalmed, he did not then hold it for so great a wonder, for he had heard that in the land of Egypt they were wont to do thus with their Kings. When they had all returned to the Monastery they took the Cid from off his horse, and set the body upon the frame, as they were wont to do, and placed it before the altar. Many were the honours which King Don Alfonso did to the Cid in masses and vigils, and other holy services, such as are fitting for the body and soul of one who is departed. Moreover he did great honour to the King of Navarre, and to the Infante of Aragon, ordering that all things which were needful should be given to them and their companies.

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XI.

Chr. del Cid.
cap. 297.
Chr. Gen.
ff. 310.

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

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

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

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

*How the
 company
 brake up
 after this
 was done.*

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

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

*Of the care
 which was
 taken of Ba-
 vieca.*

XV. Gil Diaz did his best endeavour to fulfil all that his Lord the Cid Ruydiez had commanded him, and to serve Doña Ximena and her companions truly and faithfully; and this he

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

BOOK
XI.

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

BOOK

XI.

*Of the death
of Doña
Ximena.*

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

this was done they divided between them what Doña Ximena had left, which was a great treasure in gold and in silver, and in costly garments ; . . the one half Queen Doña Elvira took, and Doña Sol the other. And when they had thus divided it, Doña Sol said that all which she had in the world should be for her nephew the Infante Don Garcia Ramirez, and with the good will of Queen Elvira his mother, she adopted him then to be her son, and she took him with her to Aragon, to the lands which had been given her in dower, and bred him up till he became a young man ; and after the death of his father he was made King of Navarre, as may be seen in the book of the Chronicles of the Kings of Spain. And when all these things were done they departed each to his own home, and Gil Diaz remained, serving and doing honour to the bodies of his master the Cid and Doña Ximena his mistress.

Chr. del Cid.
cap. 290.
Chr. Gen.
ff. 312.

XVII. Now Don Garcia Tellez the Abbot, and the trusty Gil Diaz, were wont every year to make a great festival on the day of the Cid's departure, and on that anniversary they gave food and cloathing to the poor, who came from all parts round about. And it came to pass when they made the seventh anniversary, that a great multitude assembled as they were wont to do, and many Moors and Jews came to see the strange manner of the Cid's body. And it was the custom of the Abbot Don Garcia Tellez, when they made that anniversary, to make a right noble sermon to the people : and because the multitude which had assembled was so great that the Church could not hold them, they went out into the open place before the Monastery, and he preached unto them there. And while he was preaching there remained a Jew in the Church, who stopt before the body of the Cid, looking at him to see how nobly he was there seated, having his countenance so fair and comely, and his long beard in such goodly order, and his sword Tizona in its

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

BOOK XI. scabbard in his left hand, and the strings of his mantle in his right, even in such manner as King Don Alfonso had left him, save only that the garments had been changed, it being now seven years since the body had remained there in that ivory chair. Now there was not a man in the Church save this Jew, for all the others were hearing the preachment which the Abbot made. And when this Jew perceived that he was alone, he began to think within himself and say, This is the body of that Ruydiez the Cid, whom they say no man in the world ever took by the beard while he lived . . . I will take him by the beard now, and see what he can do to me. And with that he put forth his hand to pull the beard of the Cid ; . . but before his hand could reach it, God, who would not suffer this thing to be done, sent his spirit into the body, and the Cid let the strings of his mantle go from his right hand, and laid hand on his sword Tizona, and drew it a full palm's length out of the scabbard. And when the Jew saw this, he fell upon his back for great fear, and began to cry out so loudly, that all they who were without the Church heard him, and the Abbot broke off his preachment and went into the Church to see what it might be. And when they came they found this Jew lying upon his back before the ivory chair, like one dead, for he had ceased to cry out, and had swooned away. And then the Abbot Don Garcia Tellez looked at the body of the Cid, and saw that his right hand was upon the hilt of the sword, and that he had drawn it out a full palm's length ; and he was greatly amazed. And he called for holy water, and threw it in the face of the Jew, and with that the Jew came to himself. Then the Abbot asked him what all this had been, and he told him the whole truth ; and he knelt down upon his knees before the Abbot, and besought him of his mercy that he would make a Christian of him, because of this great miracle which he had seen, and baptize him in the name of Jesus Christ,

for he would live and die in his faith, holding all other to be but error. And the Abbot baptized him in the name of the Holy Trinity, and gave him to name Diego Gil. And all who were there present were greatly amazed, and they made a great outcry and great rejoicings to God for this miracle, and for the power which he had shown through the body of the Cid in this manner; for it was plain that what the Jew said was verily and indeed true, because the posture of the Cid was changed. And from that day forward Diego Gil remained in the Monastery as long as he lived, doing service to the body of the Cid.

BOOK
XI.

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

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

*How the body
of the Cid
was interred.*

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

XIX. After the body of the noble Cid Campeador had been thus honourably interred, Gil Diaz his trusty servant abode still in the Monastery of St. Pedro de Cardena, doing service to the graves of the Cid and Doña Ximena, and making their anniversaries, and celebrating masses, and giving great alms to the poor both in food and clothing, for the good of their souls; and in this manner he lived while Don Garcia Tellez was Abbot,

*Of the death
of Gil Diaz.*

BOOK and two others after him, and then he died. And his de-
XI. portment had alway been such in that Monastery, that all there
 were his friends, and lamented greatly at his death, because
 he had led so devout and good a life, and served so trustily at
 the graves of his master and mistress. And at the time of his
 death he gave order that they should lay his body beside the
 good horse Bavieca whom he had loved so well, in the grave
 which he had made there for himself while he was living. And
 Diego Gil remained in his place, doing the same service which
 he had done, till he departed also. And the history saith that
 though Gil Diaz was good, Diego Gil was even better.

*Chr. Gen.
 ff. 319.
 Chr. del Cid.
 cap. 292.*

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

XX. Eighty and six years after the death of the Cid Cam-
 peador, that is to say, in the year of the Era 1223, which is
 the year of the Incarnation 1185, it came to pass, that there
 was war between the Kings of Leon and Navarre on the one
 part, and the King of Castille on the other, notwithstanding
 this King Don Sancho of Navarre was uncle to the King of
 Castille, being his mother's brother. And this King Don San-
 cho entered into the lands of his nephew King Don Alfonso
 of Castille, and advanced as far as Burgos, and with his sword
 he struck a great stroke into the elm tree which is before the
 Church of St. John at Burgos, in token that he had taken
 possession of all that land; and he carried away with him a
 great booty in flocks and herds and beasts of the plough, and
 whatever else he could find, and with all this booty went his way
 toward Navarre. Now he had to pass nigh the Monastery of St.
 Pedro de Cardeña, where the body of the Cid Campeador lay.
 And at that time the Abbot of the Monastery, whose name was
 Don Juan, was a good man, and a hidalgo, and stricken in years;
 and he had been a doughty man in arms in his day. And when he
 saw this great booty being driven out of Castille, he was sorely
 grieved at the sight, and though he was now an old man, and it was

long since he had got on horseback, he went to horse now, and took ten monks with him, and bade the strongest among them take down the banner of the Cid from the place where it was hung up, and he went after King Don Sancho who was carrying away the spoil. And the King when he saw him coming marvelled what banner this might be, for in those days there was no banner like unto that borne by any man in all the kingdoms of Spain; and perceiving how few they were who came with it, he halted to see what it might be. And the Abbot humbled himself before him when he came up, and said, King Don Sancho of Navarre, I am the Abbot of this Monastery of St. Pedro de Cardeña, wherein lies the body of the Cid Campeador, your great grandfather; and for that reason presuming on your bounty and favour, I am come hither with this banner, which was borne before him in his battles, to beseech you that you would leave this booty for the honour of this banner and of the body of the Cid. And when King Don Sancho heard this, he marvelled at the great courage of the man, that he should thus without fear ask of him to restore his booty. And he said unto him after awhile, Good man, I know you not: but for what you have said I will give back the booty, for which there are many reasons. For I am of the lineage of the Cid, as you say, and my father King Don Garcia being the son of Doña Elvira his daughter, this is the first reason; and the second is for the honour of his body which lies in your Monastery; and the third is in reverence to this his banner, which never was defeated. And if none of these were of any avail, yet ought I to restore it were it only for this, that if he were living there is none who could drive away the spoils of Castille, he being so near. For the love of God therefore, and of my forefather the Cid, I give it to him, and to you, who have known so well how to ask it at my hands. When the Abbot

BOOK XI. heard this he was as joyful as he could be, and would have kissed the hand of King Don Sancho, but the King would not suffer this because he was a priest of the mass. Then the King ordered the spoil to be driven to the Monastery, and went himself with it, and saw the banner hung up again in its place, and abode there three weeks, till all that booty had been restored to the persons from whom it was taken. And when this was done he offered to the Monastery two hundred pieces of gold for the soul of his forefather the Cid, and returned into his kingdom of Navarre, and did no more evil at that time in the realm of Castille. This good service the Cid Ruydiez did to Castille after his death.

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

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

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

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

* This thing, says Yepes, God permitted to be heard in Leon, that it might

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

BOOK
XI.

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

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

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

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

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

Berganza.
5.32. § 384.

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

BOOK battle which I won. I am he who won the swords Colada and
 XI. Tizona. God be praised, Amen.

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

XXIII. The body of the Cid remained here till the year of the Incarnation 1447, when the Abbot Don Pedro del Burgo ordered the old Church to be pulled down that a new one might be built in its place. And then as all the sepulchres were removed, that of the Cid was removed also, and they placed it in front of the Sacristy, upon four stone lions. And in the year 1540 God put it in the heart of the Abbot and Prior, Monks and Convent of the Monastery of St. Pedro de Cardena, for the glory of God, and the honour of St. Peter and St. Paul, and of the Cid and other good knights who lay buried there, and for the devotion of the people, to beautify the great Chapel of the said Monastery with a rich choir and stalls, and new altars, and goodly steps to lead up to them. And as they were doing this they found that the tomb of the blessed Cid, if they left it where it was, which was in front of the door of the Sacristy, before the steps of the altar, it would neither be seemly for the service of the altar, because it was in the way thereof, nor for his dignity, by reason that they might stumble against it; . . . moreover it was fallen somewhat to decay, and set badly upon the stone lions which supported it; and there were other knights placed above him. Whereupon the Abbot, Prior, Monks, and Convent, resolved that they would translate his body, and remove the other tombs to places convenient for them, holding that it was not meet that those who neither in their exploits nor in holiness had equalled him in life, should have precedency of him after death. And they were of accord that the day of this translation should not be made public, knowing how great the number would be of knights and other persons who would be desirous of being at this festival, for which cause they doubted least some misadventure would betide of tumults and deaths, or

scandals, such as are wont to happen on such occasions; they were therefore minded to do this thing without giving knowledge thereof to any but those who were in the Monastery, who were of many nations and conditions, and who were enow to bear testimony when it was done; for there was no lack there, besides the religious, of knights, squires, hidalgos, labourers, and folk of the city and the district round about, and Biscayans and mountaineers, and men of Burgundy and of France.

*Berganza.
s. 33. § 386.
F. Lope de
Frias.*

XXIV. So on Thursday, the eighth day of Epiphany, being the thirteenth day of January in the year of our Lord 1541, and at the hour of complines, the Abbot and Convent being assembled, together with serving-men and artificers who were called for this purpose, they made that night wooden biers that the tomb might be moved more easily and reverently, and with less danger. And on the morrow, which was Friday, the fourteenth day of the said month and year, the Convent having said primes, and the mass of Our Lady, according to custom, and the Abbot Fray Lope de Frias, who was a native of Velorado, having confessed and said mass, the doors of the Church being open, and the altar richly drest, and the bells ringing as they are wont to do upon great festivals, at eight in the morning there assembled in the Church all the brethren of the Monastery, nineteen in number, the other fifteen being absent each in his avocation; and there were present with them Sancho de Ocaña, Merino and Chief Justice of the Monastery; Juan de Rosales, Pedro de Ruseras, and Juan Ruyz, squires of the house; master Ochoa de Artiaga, a mason, with his men; Andres de Carnica, and Domingo de Artiaga, master Pablo and master Borgoñon, stone-cutters, with their men; and master Juan, a smith, with his; and all the other workmen and serving-men and traders who were in the house. And the Abbot being clad in rich vestments, and the ministers and acolites with him, with cross,

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

BOOK
 XI. candles, and torches burning, went all in procession to Our Lady's altar, where the sacrament was at that time kept, because of the repairs which were going on in the great Chapel; and all kneeling on their knees, and having recited the Pater-noster and Ave-maria, the Abbot gave a sign, and the Precentor of the Convent began in plain descant the antiphony *Salvator Mundi*. And when the whole Convent had sung this, the Abbot said the verse *Ostende nobis*, and the verse *Post partum virgo*, and the prayer *Omnipotens sempiterne Deus, qui es omnium dubitantium certitudo*, and the prayer *Deus qui salutis æternæ*, demanding the grace and favour of the Lord. When this was done they returned in procession to the great Chapel, before the tomb of the blessed Cid, and then the choir began the anthem *Mirabilis Deus*, saying it to the organ. And while this was singing in great accord, the workmen stood ready with their instruments in hand, to lift off the upper stone of the coffin, because it was well nigh impossible to remove the whole together, and also because the Abbot, Prior, and Convent, had resolved to see that holy body and relicks, by reason of the devotion which they bore to the blessed Cid, and that they might bear testimony in what manner he lay in that tomb, wherein he had been deposited so many years ago, as behoved them for the honour of the Cid and the authority of the Monastery.

*F. Lope de
 Frias.*

*How the
 third trans-
 lation was
 performed.*

XXV. When the anthem was finished, the Abbot said the verse *Exultabunt sancti in gloria*, and the prayer *Deus qui es tuorum gloria servorum*. And when all had said Amen, the Abbot himself, with a little bar of iron, began first to move the lid of the stone coffin; and then the workmen and others easily lifted it off upon the bier, and thus the tomb was laid open; and there appeared within it a coffin of wood fastened down with gilt nails, the hair of the coffin being entirely gone, and great part of the wood decayed also. Within this coffin was the holy

body, now well nigh consumed, nothing but the bones remaining entire. On some of the bones the flesh was still remaining, not discoloured, but with a rosy colour, and the bones were of the same rosy colour, and the flesh also which had fallen from them. The body was wrapt in a sendal wrought after the Moorish fashion, with sword and spear by its side, as tokens of knight-hood. As soon as the coffin was opened there issued forth a good odour, and comforting fragrance. It appeared that no part of the body was wanting; but this was not narrowly examined, by reason of the reverence which they bore it. After all this had been seen well and leisurely by all those who were present, the Abbot and his ministers passed a clean sheet under the coffin, and collecting into it all the bones and holy dust, covered it with another sheet, and took it out, and laid it upon the high altar, with candles and torches on each side; and in this manner it remained there all day, till it was time to deposit it in the tomb. And all this while the choristers sung to the organ, and the organ responded. And when the body was laid upon the altar, the Abbot said the verse *Mirabilis Deus*, and the prayer *Magnificet te Domine sanctorum tuorum beata solemnitas*. And when this was done he went and disrobed himself of his sacred vestments. And the workmen went and removed the stone lions, and placed them in the place where they were to be, and the tomb upon them. And the Convent went to perform divine service, which was celebrated that day at all the hours with a full choir. And at the hour accustomed, after this was done, the Abbot and the Convent invited all who were there present to be their guests, giving a right solemn feast to all; and the chief persons dined with the Convent in the Refectory. And that same day in the evening, after vespers, when it was about four o'clock, the workmen had removed the stone lions, and placed the tomb upon them, and laid the lid of the tomb

BOOK XI. hard by, and made all ready to fasten it down, so soon as the holy body should be laid in it. And at that time, the bells ringing again, and all being again assembled, the Abbot having put on again his vestments, which were of white brocade, and his ministers with him, went to the altar whereon they had laid the holy body, which had been right nobly guarded and accompanied. And the singers singing the while, he and his ministers took it and laid it with great reverence in the tomb, all seeing it when it was laid there, wrapt up and covered with the sheets. And in the presence of all, the workmen put on the lid and fastened it down. Then the Abbot began the *Te Deum laudamus*, and the singers continuing it, they went in procession to Our Lady's Chapel, where the most holy sacrament then was, as ye have heard. And the Abbot said the verse *Benedicamus Patrem et Filium cum Sancto Spiritu*, and the prayer *Deus ad quem digne laudandum*, and they all returned thanksgiving to the Lord. And the Abbot and the ministers went into the Sacristy, and took off their sacred vestments; and then he returned and again invited all who were there to a collation in the Refectory, which had been prepared by the servants of the Monastery. And when this was over they separated, each going with great content to his several occupation, praising God.

*F. Lope de
Frias.*

*Of the mirac-
ulous rain
which fell
during this
translation.*

XXVI. It was a thing of great consolation that there was not a person in that Monastery, who did not all that day feel great joy and delight in his soul. And there befell a thing of which many took notice, and which ought not to be passed over in silence, and it was this. There was a great want of rain in the land of Rioja and Bureva, and the district of Cardena also was in want of water, though not in such great need, for it was long since any rain had fallen; and it pleased God that on the aforesaid Thursday, the eve of the translation, at the very hour when the Abbot and his people began to prepare

the bier, and make all things ready for opening and removing the tomb, a soft and gentle rain began, such a rain that to those who were out of doors it was nothing troublesome, and to the country greatly profitable, and pleasant unto all; and it lasted all that night, and all the day following, till the holy business of the translation was accomplished, and then it ceased. Now it was found that this rain had fallen at the same time and in the same manner, both in the country below Burgos, and also in Bureva, albeit that it rarely hath happened for rain to fall at one time in both provinces, because they are wont to have rain with different winds. It seemeth therefore that this blessed knight, who while he lived protected and defended that country with his person and his arms, beholding the service which was done him, and how he was remembered, favoured it at that time in heaven with his holy intercession, by sending that thing whereof it had then most need, which was water from heaven, in order that it might be made manifest that he never ceased to show favour to those who trusted in him, and to that Monastery of St. Pedro de Cardena. And an account of this translation, and of all this which befell, was drawn up by the Abbot Fray Lope de Frias, and signed by all the brethren of the Monastery, and all the chief persons there present.

*F. Lope de
Frias.*

XXVII. Now albeit this translation of the body of the blessed Cid had been made with such honour and reverence, there were many who murmured against it; and Don Pedro Fernandez de Velasco, Duke of Frias, who was then Constable of Castille, and the Municipality of Burgos, sent advice thereof to the Emperor Charles V. who was at that time in Flanders, beseeching him to give order that the tomb of the Cid might be translated back to its former place, and that of Doña Ximena also, which had been removed into the Cloisters of the Monastery. Hereupon the Emperor dispatched letters to his Governor, Cardinal

*Of the letter
which the
Emperor
issued touch-
ing this
translation.*

BOOK Juan, bidding him see that the petition of the Constable and of
XI. the City of Burgos was fulfilled, and the Cardinal in obedience
thereunto dispatched the provision here following.

The King.

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

restore the said bodies to the place where they were wont to be, ye would not be persuaded; whereof the said city holdeth itself greatly aggrieved; and moreover it is a thing of bad example for Monasteries and Religioners, who, seeing how lightly the tomb of so famous a person hath been removed, may venture to remove and change any monuments and memorials, whereby great evil would accrue to our kingdoms. And the said City supplicateth and beseeching us of our grace, that we would be pleased to give command that ye should restore the bodies of the Cid and of his wife to the same place and form as heretofore. And the Cid having been so signal a person, and one from whom the Royal Crown of Castille hath received such great and notable services, we marvel that ye should have made this alteration in their tombs, and we command you if it be so that their bodies or their tombs have been indeed removed, as soon as ye receive this, to restore them to the same place, and in the same form and manner as they were before; and in case they have not yet been removed, that ye do not move nor touch them, neither now nor at any time to come. And having first complied with this order, if ye have any cause or reason for making this removal, ye are to send us an account thereof, and also how ye have restored the said bodies and tombs to their former place within forty days, to the end that we may give order to have this matter inspected, and provide as shall be most convenient. Done in Madrid, the 8th day of the Month of July, in the year 1541. Johannes Bergansa. s. 38. § 300. 391.

XXVIII. This provision having been notified unto them, the Abbot and Monks made answer that they were ready to obey it, and that he would go and give account to the Lord Governor of what had been done. And the Abbot went accordingly to Court, and informed the Cardinal Governor of the

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

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

Berganza.
 5. 33. § 392.
 393.

*Of the state
 of those
 tombs at the
 present time.*

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

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

BOOK
XI.

Bergansa.
5.33. § 809.

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

Of the re-
lichs of the
Cid.

BOOK

XI.

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

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

Bergansa.
5.40. § 441.
442. 443.
D.
5. 29. a.
360.

XXXI. There is no doubt that the soul of the blessed Cid resteth and reigneth with the blessed in Heaven. And men of all nations and at all times have come from all parts to see and reverence his holy body and tomb, being led by the odour of his fame, especially knights and soldiers, who when they have fallen upon their knees to kiss his tomb, and scraped a little of the stone thereof to bear away with them as a relick, and commended themselves to him, have felt their hearts strengthened, and gone away in full trust that they should speed the better in all battles into which they should enter from that time with a good cause. By reason of this great devotion, and the great virtues of my Cid, and the miracles which were wrought by him, King Philip the Second gave order to his ambassador Don Diego Hurtado de Mendoza, to deal with the Court of Rome concerning the canonization of this venerable knight Rodrigo Diaz. Now Don Diego was a person of great learning, and

*How the Cid
should have
been canon-
ized.*

BOOK moreover, one of the descendants of the Cid ; and being greatly
XI. desirous that this thing should be effected, he sent to the Mo-
 nastery of St. Pedro de Cardena, and had papers and depositions
 sent from thence, and made a memorial of the virtues and
 miracles of the Campeador, showing cause why this blessed
 knight should be canonized. But before the matter could be
 proceeded in, the loss of Sienna took place, whereupon he was
 fain to leave Rome ; and thus this pious design could not be
 brought about. Nevertheless the Cid hath alway been regarded
 with great reverence as an especial servant of God : and he is
 called the Blessed Cid, and the Venerable Rodrigo Diaz. Certes,
 his soul resteth and reigneth with the blessed in Heaven. Amen.

*Lope de
 Frías.
 Berganza.
 s. 33. §397.*

WERE ENDETH THE CHRONICLE OF THAT RIGHT FAMOUS
 AND GOOD KNIGHT THE BLESSED CID,
 RODRIGO DIAZ DE BIVAR,
 THE CAMPEADOR.

NOTES.



NOTES

ON THE

INTRODUCTION.

Count Julian. P. xiv.

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

The children became slaves. P. xvi.

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

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

Slaves could obtain no *merced*, (bounty, favour, mercy,) from the King . . . *ca los siervos non son omes para parecer ante los Reyes para pedirla!* . . for slaves are not men fit to appear before Kings to ask it! *Part. 3. Tit. 24. Ley 2.*

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

Its creed more rational. P. xvii.

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

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

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

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

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

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

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

Francklin's Tour. P. 253.

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

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

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

The Mahomedan sometimes knows not the face of his own children. P. xix.

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

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

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

Chalcondyles, L. 8.

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

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

Ay de mi Alhama !

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

Ay de mi Alhama !

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

Ay de mi Alhama !

Como en el Alhambra estuvo,
al mismo punto mandaba
que se toquen las trompetas,
los añafles de plata.

Ay de mi Alhama !

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

Ay de mi Alhama !

Thro' the city of Granada
Did the Moorish Monarch hasten,
From the portal of Elvira
To the gate of Bivarambla.

Woe is me, Alhama !

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

Woe is me, Alhama !

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

Woe is me, Alhama !

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

Woe is me, Alhama !

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

Woe is me, Alhama !

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

Ay de mi Alhama !

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

Ay de mi Alhama !

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

Ay de mi Alhama !

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

Ay de mi Alhama !

Mataste los Abencerrages
que eran la flor de Granada ;
cogiste los tornadizos
de Cordoba la nombrada.

Ay de mi Alhama !

Por esso mereces Rey
una pena muy doblada,
que te pierdas tu, y tu Reyno,
y que se pierda Granada,

Ay de mi Alhama !

They who heard the loud alarm
Hasten'd to obey the Monarch.
One by one and two by two
They have formed a great battalion.

Woe is me, Alhama !

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

Woe is me, Alhama !

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

Woe is me, Alhama !

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

Woe is me, Alhama !

You have killed the Abencerrages
They the flower of Granada ;
You have fostered here the strangers,
Runaways from Cordova.

Woe is me, Alhama !

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

Woe is me, Alhama !

Moro Alcayde, Moro Alcayde,
 el de la belluda barba,
 el Rey te manda prender
 por la perdida de Alhama,
 y cortarte la cabeza,
 y ponerla en el Alhambra,
 porque a ti sea castigo,
 y otros tiemblen en mirarla ;
 pues perdiste la tenencia
 de una ciudad tan preciada.
 El Alcayde respondia,
 desta manera les habla ;
 Cavalleros y hombres buenos,
 los que regis a Granada,
 decid de mi parte al Rey
 como no le debo nada.
 Yo me estaba en Antequera
 en bodas de una mi hermana, ..
 mal fuego quemén las bodas
 y quien a ellos mi llamara :
 el Rey me dio la licencia
 que yo no me la tomara :
 pedila por quince dias,
 diomela por tres semanas.
 De averse Alhama perdido
 a mi me pesa en el alma,
 que si el Rey perdio su tierra,
 yo perdi mi honra y fama ;
 perdi hijos y muger,
 las cosas que mas amaba ;
 perdi una hija doncella,
 que era la flor de Granada ;
 el que la tiene cautiva
 Marques de Cadiz se llama,
 cien doblas le doi por ella,
 no me las estima en nada ;
 la respuesta que me han dado
 es que mi hija es Christiana,
 y por nombre la avian puesto

Moor Alcayde, Moor Alcayde,
 You there with the fleecy beard,
 The King has sent us to arrest thee
 For the losing of Alhama.
 He has sent to cut thy head off
 And to set it on the Alhambra,
 Giving thee thy due chastisement,
 That others may behold and fear.
 Then the old Alcayde answered,
 Thus in answering did he say :
 Cavaliers and worthy Moslem,
 Honourables of Granada,
 Tell the King for me I pray you,
 I have not deserved to die.
 I was gone to Antequera
 To the marriage of my sister,
 (Hell-fire light upon the marriage
 And on those who bade me to it)
 Leave the King himself had given me,
 For I did not go without it ;
 I for fifteen days petitioned,
 He allowed me twenty one.
 Oh, my soul is grieved within me
 For the capture of Alhama !
 If the King has lost his city
 I have lost my fame and honour,
 I have lost my wife and children,
 All that I loved best on earth : ..
 I have lost a damsel daughter,
 She who was Granada's flower !
 To the Court of Castles for ransom
 I a hundred doblas offer'd ;
 He my offer set at nought : ..
 And the answer which they gave me
 Was that she was made a Christian,
 And the name which they had given her
 Doña Maria de Alhama ; ..
 This the name which they have given
 To Fatima the Moorish maid.

Doña Maria de Alhama ;
 el nombre que ella tenia
 Mora Fatima se llama.
 Diciendo este el Alcayde
 le llevaron a Granada,
 y siendo puesto ante el Rey
 la sentencia le fue dada,
 que le corten la cabeza.
 y la lleven al Alhambra :
 executose justicia
 assi como el Rey lo manda.

Thus the good Alcayde answer'd,
 But they took him to Granada
 And they brought him to the King ;
 Sentence then was past upon him
 Instantly to cut his head off,
 And to bring it to the Alhambra.
 Sentence was performed upon him
 Even as the King decreed.

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

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

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

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

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

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

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

Tradition says that an island in the 'Ocean Sea,' far to the West, is still possessed by his descendants, called the Island of the seven Cities, having six Bishops and one Archbishop. A Portugueze ship, or a Genoese Carrack, once touched there. Brito had seen it laid down in an old chart : and in an edition of Ptolemy, it is called Antilia. Some have identified it with St. Brandon's famous Island ; but they who have landed

upon that found it desolate. He however who believes the existence of the one will not discredit the other; . . . and if there be no better authority for Sacaru's emigration than Miguel de Luna, his existence is as doubtful as that of his island.

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

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

Geddes's Tracts. V. 2. 400.

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

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

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

Zehra. P. xxviii.

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

This is an Arabian account. The same author states that Cordova contained 200,000 houses, 600 mosques, and 900 public baths: he says that there were in Spain in his time, 80 large towns, and 500 of the second and third order: the villages and hamlets were innumerable;.. there were 12,000 upon the banks of the Guadalquivir. A traveller would find three or four towns in one day's journey, and could not proceed a quarter of an hour without coming to a village. ... Where are the monuments of this prodigious population? Nations do not perish without leaving a wreck behind them. The track of the Tatar conquerors may still be traced by the ruins of cities.

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

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

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

The principal trade lay with Constantinople. It was the policy of the Greek Emperors to unite with the Omniades against their common enemy at Bagdad. Barbary was also a considerable mart, and there was a communication through Egypt with the East. *Cardonne* 320. 337. *T.* 1.

Galicia was ambitious of becoming independant, like Castille. P. xxix.

(13.) When Castille and Leon were again divided after the death of Alonso VII. A. D. 1157, the reason assigned was the old jealousy between the Galician and Castilian Lords. *Mondejar, Hist. del Rey D. Alonso.* 8. P. 11.

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

(14.) The Spaniards however insist upon it that he took vengeance for the insult: for "*Antes que Almanzor se partiesse de tierra de Santiago, fue ferido el e toda su compaña de mandamiento de Dios, por el pecado del atrevimiento de las suziedades quel fazie en la ygresia de Santiago; ca cayo en el una de las mas suzias enfermedades que podie ser, a la qual dizen los fisicos Diarria.*" Cor. Gen. ff. 91.

Santiago. P. xxxiii.

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

If the deed be authentic, the tribute of the hundred virgins must be believed also: it is neither inconsistent with Mahomedan manners, nor in itself improbable. In Leon the damsels go annually in procession, with music and singing and dancing, in consequence of a vow made after the victory. *Morales. 9. 7.*

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

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

No figueiral figueiredo
a no figueiral entrey,
seis niñas encontrara
seis niñas encontrey,
para ellas andara
para ellas audey,
lhorando as achara
lhorando as achey,

logo lhes pescudara
logo lhes pescudey,
quem las mal tratara
y a taõ mala ley.
No figueiral figueiredo
a no figueiral entrey,
una reprecara
infançon nom sey,

S C

mal ouvesse la terra
 que tené o mal Rey,
 seu las armas usara
 y a mim fé nom sey,
 se hombre a mim levara
 de taõ mala ley,
 A Deos vos vayades
 garçom ca nom sey
 se onde me falades
 mais vos falarey.
 No figueiral figueiredo
 a no figueiral entrey,
 eu lhe reprecara
 a mim fê nom irey,
 ea olhos dessa cara
 caros los comprarey,
 a las longas terras
 entras vos me irey,
 las compridas vias
 eu las andarey,

lingoa de aravias
 eu las falarey,
 Mouros se me vissem
 eu los matarey.
 No figueiral figueiredo
 a no figueiral entrey.
 Mouro que las goarda
 cerca lo achey.
 mal la ameaçara
 eu mal me anogey,
 tronçom desganhara
 tronçom desgahay,
 todos machucara
 todos machuquey,
 las niñas furtara
 las niñas furtey,
 las que a mim falara
 nalma la chantey,
 no figueiral figueiredo
 a no figueiral entrey.

M. Lusitana. 2. 7. 9.

The three authors who lived nearest the time never mention the battle of Clavijo at all; they only say that Ramiro twice conquered the Moors. *Yo no carece de maravillas,* says poor Ambrosio, *porque no trataron mas de una cosa tan insignie como fue aquella victoria; . . mas yo creo que por ser tan sabida, y estar tan cumplidamente contada en el privilegio del Rey, no curaron de dar dello mas relacion.* T. 3. 54. 7. Morales seems to have emasculated his mind as well as his body in sacrifice to the miserable superstition of his country.

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

That Santiago actually did assist Ramiro is proved by a perpetual miracle. In all the vicinity of Clavijo, where the battle was fought, particularly about the town of Jubera, scollop shells are found in the stones, so exact and perfect, that art could not form a more accurate resemblance. Some say they have been there, says Brito, since the Apostle

preached there in his life-time; others refer them to the age of this battle: in either case it is a notable testimony, and worthy of pious consideration!

M. Lusitana. 2. 7. 20.

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

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

Namque ferunt vivi qui non hæc templa petentes
 Invisunt, post fata illuc et funeris umbras
 Venturos; munusque illud præstare beatis
 Lacte viam stellisque albam, quæ nocte serena
 Fulgurat, et longo designat tramite cælum.

Paciecidos. L. 7. P. 117.

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

Santiago*, for as he is so much more celebrated in ecclesiastical romance than in ecclesiastical history, his romantic name should he given him, .. came after the crucifixion to Spain. He preached with little success, the names of only nine disciples being recorded. Howbeit his visit was attended with singular benefits to that highly favoured country, .. for when he and his disciples were at Zaragoza, one night as he went forth to the banks of the Ebro, to instruct them and join with them in prayer, the Virgin appeared to him upon a jasper pillar, surrounded with angels, who sung to her the matin service. The Apostle knelt before her . . . she said to him, Build me a church upon this very spot, for I know that this part of Spain will be especially devoted to me, and therefore from this time I take it under my protection. And she re-ascended, leaving the miraculous pillar, over which Santiago erected a chapel. That pillar is still the glory of Zaragoza,

* The name Jacob has been strangely metamorphosed in Spain. Santo Jacobo was shortened into Santo Jaco, and then softened into the single word Santiago. The simple name was then extracted from this, and made Yago, Tiago, Diago, and finally Diego by the Spaniards, Diogo by the Portuguese. From the French Jacques we have our diminutive Jack. I know not by what process the Catalan Jayme and the English James have been formed.

and the object of veneration in Spain, furnishing the Virgin with one of her thousand titles. He left two of his nine disciples, and with the other seven returned to Jerusalem. There the Jews hired Hermogenes, a magician, and his disciple Philetus, to confute him by disputation, or confound him by their power. Philetus first attempted; he was baffled in argument, out-miracled, and converted. When he returned to his Master to relate how he had sped, Hermogenes spell-bound him so that he could not move. Santiago sent him his handkerchief, and the spell was dissolved as soon as he was touched with it. Hermogenes then bade the Devils bring the Saint and his new disciple in bonds to him: they were constrained to bind their master, and lay him at the Apostle's feet. Why do you not bind Philetus also, said Santiago, willing to edify the beholders by the confession which this question would extort. They replied, We have no power to touch even a pismire within your habitation. Philetus was then desired to release the old magician in the name of Christ. These wonders convinced him, but he feared to stir out of the door lest the fiends should destroy him. Santiago gave him his walking-stick: with this he was secure, and he remained with him as his disciple also.

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

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

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

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

- Morales.

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

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

Pacicidos. 7. P. 117.

Compostella. P. xxxiii.

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

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

Joannes Dryander, Præf. ad J. Stadium ap. De Bry.

When Chapels were thus founded; Cities sometimes grew. P. xxxiv.

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

Our Lady of the Pillar. P. xxxv.

(19.) Ferreras, in the year 1720, ventured to doubt this fable of the Pillar, and a royal edict was immediately published, ordering the obnoxious pages to be cancelled in every copy: *Siendo, says the King, muy de mi desagrado que con importantes vanas*

curiosidades se quiera entibiar la devocion con que España y todas las Provincias Christianas veneran aquel Santuario; y que se exciten disputas inutiles que ocasionen escandalo en los animos constantemente Catholicos, y ardientemente pios de mis vasallos. Philip V. gave order that this edict should be deposited among the archives at Zaragoza, in testimony of his especial devotion to our Lady of the Pillar.

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

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

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

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

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

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

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

Ann. Marcellinus. Lib. 14.

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

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

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

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

Cerea sedien los Angeles, luego la recibieron,
 Cantando grandes laudes al Cielo la subieron,
 Con grandes processiones a Dios la ofrecieron,
 Con el todos los sanctos festa doble ficieron.

Todos los Confessores fazien grant alegria,
 Porque vinie tal ome entre sue compañia,
 Dicien que meioraba toda sue confradia,
 Querrien que lis viniessen tales tres cada dia.

Los Santos Patriarcas ancianos varones,
 E todos los Prophetas oscuros en sermones,
 Avien grant alegria, dizien sanctas canciones,
 Todos li facien onra e grandes processiones.

Los doce Apostolos principes acabados,
 Que foron de la ley de Christo abocados,
 Con est huesped tan noble teniense por onrados,
 Dizien cantos, e sonos dulces e modullados.

El coro de los Martyres que por Christo morieron,
 Que por salvar las almas las carnes aburrieron,
 Con sos amitos blancos procession li fizieron,
 Non serie asmaduera la onra que le dieron.

El gozo de las Virgines qui lo podrie asmar ?
 Todas con sos coronas li vinien visitar,
 Non podrien mayor gozo aver nin demostrar,
 Metien bien so estudio por mucho li onrar.

El Rey de los Cielos, e la sue madre gloriosa
 Dieronli rica siella e corona preciosa,
 En cielo e en tierra onra maravellosa,
 Ont es en altas nuebas sobida la sue cosa.

V. de S. Millan. 302. 8.

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

A war of extermination. P. xxxviii.

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

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

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

NOTES

ON

THE CHRONICLE.

Era. P. 1.

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

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

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

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

The mode of reducing the year of the Era to the year of Christ is by subtracting 38. No doubt had been made of this computation till the Marques de Mondejar endeavoured to prove that the Era should be reckoned before the Incarnation instead of before the Nativity, and then another year ought to be subtracted. This opinion was supported by Gregorio Mayans y Siscar, who edited Mondejar's chronological works.

The authority of two such men was not lightly to be rejected. Florez therefore entered into a full investigation of the subject, and has for ever established the accuracy of the old computation.

And from the coming of the Patriarch, &c. P. 1.

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

Beuther has an amusing chapter concerning epochs, in which he mentions the circumstances from which the old people of Valencia in his time used to date events. They give a curious picture of the times. Some among us, says he, in this city, count from the sackage of the Jewry, when the people plundered and burnt it, after which feat the Synagogue was consecrated into a Church in the name of St. Christoval, and many Jews were baptized by their own free will, all which was in the year 1391, on the tenth of July. Others reckon from the fire in the market place, when because justice had been done upon a woman of rank and some of her servants who had murdered a whole family in Payporta, a village near Valencia, her husband, being a principal man in that place, attempted to burn the city, and set fire in many places to the market-place, where the bodies of the criminals were exposed; but it pleased God that the fire took in one part only, where about a hundred houses were destroyed, and many persons perished. This was in the year 1447. And the street which was built on that occasion took its name therefrom, being called *Carrer Nou*, that is to say, New Street. Others reckon from the robbing of the Moorery on Trinity Sunday 1455, when by reason of a fight with knives hard by there, in which a man was killed, they cried out *Muerto lan*, They have killed him! and the mob thought it was *Moros hay*, The Moors! and they rose and entered the Moorery, and slew many Moors, and plundered their houses. L. 1. C. 1.

And he put his sons to read that they might be of the better understanding. P. 2.

(3.) Two centuries after Ferrando the Great, Alfonso the Wise thought it necessary to advise in the *Partidas* that the children of a King should be taught to read, and to explain the advantage which they would derive from the acquisition. Even, says the Law, as their clothes must be made larger as they grow older, so are there other things which the sons of a King should be taught as they increase in years; such as to read and write, which is very useful to those who can do it, because they can more easily learn what they desire to know, and can better keep their secrets. *Partida. 2. Tit. 7. Ley 10.*

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

And he ordered that his daughters should be brought up in the studies beseeming dumes. P. 2.

(4.) They were instructed in works of devotion, says Garibay, speaking as much from the manners of his own time as of King Ferrando's. In the *Partidas*, Amas and Ayas, or Nurses and Governesses, are exhorted "above all other things to teach the daughters of a King to be true to themselves and to their husbands, and to all with whom they are concerned. This care, though it belong to the father also, is especially the mother's charge. And as soon as they have understanding for it they should be taught to read, so as to read the Hours well, and to be able to read the Psalter. They should particularly be taught not to be prone to anger, for that is the thing which of all others most easily induces women to do wrong. And they should be taught to be handy in all those works which appertain to noble ladies, for this behoves them much that they may be chearful and kept quiet; and besides, it takes away evil thoughts, such as it is not fitting that they should have. *Partida 2. Tit. 7. Ley 11.*

The treason which King Don Ordoño the Second committed upon the Counts of Castille. P. 2.

(5.) A. D. 922. Ordoño the Second summoned four of the Counts of Castille to his court at Tejares upon the banks of the Carrion. They came and were seized there, carried to Leon, and secretly put to death in prison; and thus, says the Archbishop Rodrigo, Ordoño stained the girdle of his glory with innocent blood. *L. 4. C. 22. Ferreras, T. 4. P. 301*, justifies the King, and this occasioned a warm dispute between

him and Berganza, who attacks him in his *Antigüedades de España*, L. 3. C. 3. § 24—26. Ferreras replied in his *Historia de España, Part 16. Emendada, Añadida y Vindicada*, C. 12. and Berganza again answered him in '*Ferreras Convencida*,' C. 8. Both writers were wrong. The Counts of Castille were making themselves independant of Leon, . . . that is to say, revolting. Berganza is wrong in denying this, and attempting to explain away plain language and plain facts. Ferreras commits the heavier fault, of justifying a base and treacherous act of cowardly cruelty, which, like all such acts, proved as impolitic as it was iniquitous.

Layn Calvo. P. 2.

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

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

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

Elvira Nuñez. P. 2.

(7.) She was called Vello, says the *Chronica del Cid*, because she was *Vellosa*. But *B* and *V* are continually confounded in all the dialects of Spain, and by the help of this mutation Garibay derives the name from something better than a beard. *Bella*, he says, if it be not a patronymic, from the name of her father Nuño Belchidez, or Bellidez, or

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

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

from her mother Sula or Bella, may have been given her on account of her great beauty; for the wise ancients oftentimes gave their children such good names as would influence others in their favour, and excite those who bore them to the performance of good actions. *Lib. X. Cap. 6.*

Casas del Cid. P. 3. N. 5.

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

Mudarra. P. 4.

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

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

Their uncle Ruy Velasquez married Doña Lambra, and celebrated his marriage with great splendour; not only his friends and kin and country-folk came to Burgos, but guests also were there from Portugal and Navarre and Gascony. Garci Ferrandez, who was cousin to the bride, made great donations at these nuptials, as did all the men of rank. The feasts continued five weeks, and in the last week Ruy Velasquez set up a *tablado* * beyond the river as a mark for the knights. They threw their tilting canes at it without success, till Alvar Sanchez, a kinsman of the bride, who had waited to

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

see the rest fail, rode up, and threw and struck it full. At this Lambra exulted and said to her husband's sister, Sancha, See now if there be any knight here so good, and so skilful a horseman, as my kinsman Alvar Sanchez, for he is the only one who can hit the mark. Sancha smiled at the boast, and her sons smiled also; the six elder were playing tables, and thought no more of what had been said; but Gonzalo Gonzalez, who was the youngest, mounted his horse, and took a tilting-cane without their knowledge, and having only one Squire with him who carried a hawk on his fist, he rode toward the mark and flung, and struck it so forcibly that he broke it.

His brethren, though they were glad at his success, feared it might occasion some dispute, for Lambra was manifestly displeased; and they took horse and rode up to him. Alvar Sanchez had already begun a broil, and given such haughty language to Gonzalo, that the young knight in return broke his jaw and knocked out his teeth. At this Lambra shrieked, and exclaimed that never woman was so dishonoured at her wedding feast; her husband caught up the haft of a spear, and without farther enquiry, rode up to his nephew and struck at him and wounded him sorely in the head. Gonzalo kept down his anger, and said, I have not deserved this at your hands; perhaps it is my death-blow; if it should prove so, I request my brethren not to pursue you for vengeance. But I beseech you do not strike me again, for I cannot bear it. Ruy Velasquez, nothing heeding this forbearance, struck at him again; the spear missing his head, fell upon his shoulder, and broke. Gonzalo then seized the hawk from his Squire, for he had no arms, and drove with it at his uncle's face, and crushed the bird with the blow, and made the blood start from his mouth and nostrils. Immediately there was a cry 'to arms!' and the knights and friends of Ruy Velasquez gathered together on one side, and the Infantes with all their people, to the number of two hundred, gathered together, expecting surely to be slain. But Count Garci Ferrandez, and the father of the Infantes, Gonzalo Gustios, interfered, and restored peace and reconciled them. When this was effected the father said to his brother-in-law, Ruy Velasquez, you stand in need of knights, for you have the highest praise in arms of any man living, so that Moors and Christians fear and greatly envy you. Let my sons serve you, and deal you by them so that they may serve you well. Ruy Velasquez made answer, that he should rejoice to have them in his service, and would honour them as his sister's children, and the nephews of his own flesh.

When the marriage feasts were over, Count Garci departed to go through the land, and Ruy Velasquez and Gonzalo Gustios departed with him. The Infantes and their mother and their foster-father remained with Doña Lambra, and went with her to Barva-diello, hawking for her diversion as they went along. When they arrived the brethren went into a garden, and there under the shade of the trees Gonzalo bathed his hawk to refresh it. Lambra seeing him, and hating him because of what had past, called to one

of her men, and bade him take a gourd and fill it with blood and fling it at that knight with the hawk, then run to her, and she would protect him. When the Infantes saw this shame which was done to their brother, they took counsel together, and resolved to take their swords under their cloaks and pursue the man. If he do not run from us, said they, he is a fool, and hath done this in his folly; but if he runs to Doña Lambra and she protects him, the thing is her doing. The man, as he had been commanded, ran to his mistress for safety. Lady and Aunt, said the Infantes, we beseech you seek not to save him from us. She replied, he is my vassal, and you shall not hurt him; but they slew him at her feet, and his blood was sprinkled upon her garments and her coif. Then they went to horse, and took their mother, and rode home to Salas.

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

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

* *paños de home muerto.*

† *Moro ladino.*

your power. And then do you strike off the heads of the seven Infantes my nephews ; for when you shall have slain them, all the land of the Christians will be at your will ; for know you that these knights are greater enemies to you than any other whatsoever, and that in them is the strength of Count Garcí Ferrandez.

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

Now when Ruy Velasquez had thus sent Gonzalo Gustios to Cordova, he spake with his nephews the seven Infantes, and said to them, I hold it good, while your father is gone to Almanzor, that we make an inroad towards Almenar ; if it please you to go with me, I shall rejoice in your company ; but if it be otherwise, then do you tarry and guard the land. And they said unto him, Don Rodrigo, it is not fitting that you should go forth, with the host, and we tarry behind. And he said, Make ready then, and ye shall go with me. And then Ruy Velasquez sent through all the land, bidding those who would go forth with him, to make ready, and join him. And when the people heard that he would go forth, they were full joyful, and many came unto him, for this Ruy Velasquez was a man who had good fortune in the inroads which he made. And when Ruy Velasquez saw that they were more than enough, he sent to bid his nephews come after him, for he would wait for them in the plain of Febros ; and incontinently he sallied from Barva-diello with his people, and went his way. And the seven Infantes set forth to follow him ; and when they came to a grove of pines which was upon the way, they looked for omens, and full evil ones they had. And Nuño Salido was greatly troubled at these omens, seeing them so bad, and he said to the Infantes that they should return to Salas, for it was not fitting to go on with omens such as these. And Gonzalo Gonzalez,

the youngest of the seven brethren, said unto him, Don Nuño Salido, this which you say is nought, . . . for they are not for us, but for him who hath gathered together the host, and goeth as their leader. But do you, who are now an old man, and full of years, and no longer fit for battle, turn back, for we will go on with our uncle Ruy Velasquez. And Nuño Salido answered, My sons, verily I speak truth, and it grieveth me to the heart that ye will go in this inroad, for I see such omens that we shall never return to our own homes. And Gonzalo Gonzalez answered, Hold thy peace Don Nuño, and say no more, for we will not believe you whatever you may say. And Nuño Salido said, Sorely doth it trouble me that ye will not believe what I say; but since it is so, I will take my leave of ye now, for I know full well that I shall never see ye more. Then Nuño Salido turned back, and the Infantes went their way. But as Nuño Salido went along, he thought that he was doing ill in thus forsaking those whom he had bred up so many years, for the fear of death: and he said within himself, Far better doth it become me to go wherever death may find me, than them, who are yet young men, and should have long life before them. Moreover, if they should die there, Ruy Velasquez would slay me when he returned, and it would even be suspected that I had taken counsel for their death; . . . and this would be an evil fame for me, and I who have been honoured in my youth, should be put to shame in my old age. And with that he turned again towards the Infantes, and went after them.

When the seven Infantes came to Febros, Ruy Velasquez went out to meet them, and he asked for Nuño Salido, wherefore he came not with them. And they told him what had past concerning the omens. And when Ruy Velasquez heard it, he said unto them with fair words, but lying ones, My nephews, these omens were right good ones, for they give us to understand that we shall make great spoil of the goods of another, and lose none of our own; Nuño Salido hath done ill in not coming with ye, and God send that he may one day repent of it. While they were thus communing Nuño Salido came up, and the Infantes welcomed him with good cheer. And Ruy Velasquez said unto him, Don Nuño Salido, you have alway been my enemy in all that you could; and you are so at this time; but greatly will it grieve me, if I shall not be righted upon you. Nuño Salido answered, Don Rodrigo, I have never dealt falsely, nor as an enemy towards you, but away like a true man; and I say unto you, that, whosoever saith the omens which we have seen are good, and promise gain to us, lieth with great treason. He said nothing amiss in this, for they had contrived treason: and he said it because he knew what Ruy Velasquez had spoken. And when Ruy Velasquez heard these words, he held himself greatly dishonoured, and he said to his vassals, In an evil day do I give ye your pay, since ye see me thus dishonoured by Nuño Salido, and do not right me upon him! When one of his knights heard this, he took a sword, and went to strike Nuño Salido; but when Gonzalo Gonzalez beheld him, he went up to him, and gave him such a blow that he laid him at the feet of Ruy Velasquez. And Ruy Velasquez in his anger cried aloud,

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and called for arms that he might revenge himself upon his nephew. And the Infantes and Nuño Salido drew apart, with two hundred knights of their company, for they well perceived that Ruy Velasquez desired to be revenged upon them; and the others drew up their battle, and they did the like, one against the other. And Gonzalo Gonzalez said unto Ruy Velasquez, What is this? why hast thou brought us from our own land to go against the Moors, if it be thy wish that we should slay each other here? And Ruy Velasquez saw that it was not the time to take vengeance as he desired, and he said that Gonzalo Gonzalez had spoken well, and that he was well pleased with what he had said, and thus they were all friends.

So when there was love between them again, they moved from thence, and went towards Almenar, and Ruy Velasquez placed himself in ambush with all his people, and ordered the Infantes to scour the country, for he had sent to the Moors to bid them drive their flocks out that day. And when the Infantes were about to do his bidding, their foster-father Nuño said unto them, Do not my sons go to take the spoil yet, for if ye will tarry awhile, ye will see many more Moors and more flocks. While they were thus talking they saw more than ten thousand appear with their ensigns and pennons. And Gonzalo Gonzalez said to Ruy Velasquez, Don Rodrigo, what are yonder banners which rise up there? And Ruy Velasquez said, Fear not, for I have scoured this country three times and borne away great spoil, and never yet found Moor to hinder me, and those Moors when they knew it came here with their ensigns and standards, as you now see them; therefore I say unto you, fear not, and scour the country as far as you will, for if need be, which I know it will not, I will succour ye. Now all these words were full of deceit and falsehood; and when he had said this, he went aside, and rode off privily to the Moors, and told them to strive and do battle with the seven Infantes, for there were no more than two hundred knights who would help them, and by all means devise to slay them all, so that not one should escape alive. But Nuño Salido rode after Ruy Velasquez, for he saw him go to the Moors, and when he heard this he began to cry aloud and say, Ah traitor, how hast thou betrayed thy nephews to death! God give thee an evil guerdon, for as long as the world shall last thy treason shall be talked of! And when he had said this, he rode back to the Infantes as fast as he could, and said to them, To arms, my sons, for your uncle Ruy Velasquez and the Moors are of one consent, and have taken counsel together to slay you. And when the Infantes heard this they armed themselves as fast as could.

And the Moors being many more in number, made fifteen battalions, and went against the Infantes and hemmed them round about. And then Nuño Salido began to hearten them, saying, Take courage my sons and fear not, for the omens which I said were evil, are not so; they will prove good ones: and they gave us to know that we should get the victory, and win something from our enemies. I will go smite that foremost body, and from henceforth, I commend you to God. And with that he went against the Moors

and slew many of them ; but as they were many in number, they came upon him, and hemmed him in on all sides, and slew him there. And there they joined battle one with the other, and there the Christians fought with such good heart, that they slew many more than they were themselves ; but all the two hundred knights of the Infantes were slain, so that none were left alive, save only the seven brethren, with none to help them. And when they saw that there was no remedy but to conquer or die, they commended themselves to God, and called upon the Apostle Santiago, and attacked the Moors, and so bravely they attacked them, and slew so many, that there was not a Moor who dared stand before them ; nevertheless the Moors were so many, and they so few, that they could no longer withstand them. And Ferran Gonzalez said then to his brethren, Let us take courage and fight with a good heart, for we have none but God to help us, and since we have lost our foster-father Nuño Salido and our knights, it behoves us to revenge them here, or die with them ; and if we should be wearied, let us get upon the point of this sierra, and take breath. With that they fell upon the Moors again, and fought so bravely that they slew many, but at last Ferran Gonzalez was slain. And the Infantes feeling themselves weary, strove to make way through the Moors, and they got to the point which they had spoken of. And then they cleaned away the dust from their faces ; and when they could not see their brother Ferran Gonzalez they had great sorrow, for they well knew that he was either slain, or taken.

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

Now while they were in this tribulation, seeing themselves alone and without help, God put it in the heart of some of those Christians who were with Ruy Velasquez, to go and succour them. And about a thousand knights went out from his company to help them ; and when this was told to him he went after them, and made them turn back, saying, Friends, suffer ye my nephews to display themselves in battle, for I should go to

succour them if need were. And with that they drew back, greatly against their will, for they well saw that there was treason in this matter. But when they were come back to their post, they went out by threes and by fours, privily. Full three hundred knights were they who thus gathered together in one place, and they made a vow that he should be held for a traitor, who did not go and stand by the Infantes for life or for death; and that if peradventure Ruy Velasquez should again attempt to turn them back, they would slay him without delay. Incontinently when they had done this, they pricked forward as fast as they could. And the Infantes, when they saw them coming towards them, thought that Ruy Velasquez came to slay them: but the knights, when they drew nigh, cried aloud and said, Infantes, fear not, for we come to succour you, and to live or die with you; for it is plain that your uncle Ruy Velasquez is greatly desirous of your death. And if peradventure we should escape from hence alive, we beseech you plight your faith to us that you will defend us against him; . . . and the Infantes promised them this which they desired. And when they had done this they went against the Moors, and then began between them so fierce, and so grievous, and so desperate, and so cruel a battle, that never man heard tell of a greater, the Christians being so few: and so great was the mortality which they made among the Moors before any one of them died, that more than two thousand Moors were destroyed, as the history relateth. Howbeit, at the end these three hundred who came to help the Infantes were slain. And the Infantes were now so over-worn with fighting, that they could not command their arms to strike with the sword. And when Viara and Galve saw them thus wearied they had compassion upon them, and went to them to take them out of the press, and took them to their tents, and had them disarmed, and ordered bread and wine to be given them.

But when Ruy Velasquez knew this he went to Viara and Galve, and told them that they did ill in leaving such men as those alive, and that they would fare ill in so doing; for if they escaped he could not return again to Castille; and that he would go forthwith to Cordova, and there cause them to be put to death for what they had done: and the Moors when they heard this were full sorrowful. And Gonzalo Gonzalez said, False traitor, thou broughtest us here to bring down the enemies of the faith, and now thou tellest them to slay us; but may God never forgive thee for this thing which thou hast done against us! And Viara and Galve said then to the Infantes, We know not what to do in this matter; for if Ruy Velasquez your uncle should go to Cordova as he says, and turn Moor there, and Almanzor give him all his power, he would do us great evil for this. And since it is so we must place you again in the field from which we took you, for you plainly see that we can do no otherwise. And they did accordingly. And the Moors, when they saw the Infantes in the field, beat their tambours, and came at them as thick as the rain when it falls, and they began a crueller battle than any of the former, . . . but though all the six Infantes stood by each other like one man, and fought right well and courageously, yet the Moors were so many that they could not bear up against them, and

they were so wearied with fighting that they could not stir from the place, nor their horses with them : and even if they would have fought, they had neither swords nor other arms, for all were broken and lost. And the Moors, when they saw them without arms, slew their horses, and took them ; and stript off their armour, and struck off their heads one by one, in order according to their birth, before the eyes of their uncle Ruy Velasquez. But when Gonzalo Gonzalez, who was the younger of them all, saw all his brethren lying headless before him, he took heart with the grief which he resented, and went against the Moor who had beheaded them, and gave him so great a blow in the throat that he laid him dead upon the ground, and caught up the sword which he had used, and slew therewith more than twenty Moors who were round about him, as the history relateth. Nevertheless the Moors took him, and smote off his head thereright. And when they were all slain as you have heard, Ruy Velasquez dispeeded himself from the Moors, and returned home. And the Moors took the heads of the seven Infantes, and of Nuño Salido their foster father, and went with them to Cordova.

When Viara and Galve reached Cordova, they went to Almanzor, and presented unto him the heads of the seven Infantes, and of Nuño Salido. And Almanzor, when he saw them, made semblance as if he were greatly grieved that they had slain them thus, and gave order that the blood with which they were smeared should be washed off with wine. And after they had been washed, he had a white sheet spread in the palace, and the heads were placed thereon, in order, according to the order of their birth, and that of Nuño Salido apart from them, at the end. And Almanzor went to the prison where Gonzalo Gustios, the father of the Infantes, lay prisoner, and he said unto him, How fares it with thee, Gonzalo Gustios? And he made answer and said, Even Sir as it pleaseth you ; and glad am I that you come here, for I well know that this day you will show me favour, and order me to be taken out from hence, seeing you have come to see me ; for this is your custom, that when the Lord goeth to visit his prisoner, incontinently he giveth command that he should be set free. And Almanzor said unto him, I sent my host into the land of Castille, and they did their battle with the Christians in the plain of Almenar, and the Christians were vanquished : and they have brought me here eight heads, the seven are young, and the other is of an old man ; and I will take thee out that thou mayest see if thou knowest them, for my Adalides say that they were natives of the straits of Lara. Gonzalo Gustios answered, When I see them, I will tell thee who they are, or of what place, or of what lineage, for verily there is not a knight in all Castille but is known to me. And Almanzor gave order that he should be taken out, and went with him to the place where the heads were laid. And when Gonzalo Gustios saw them and knew them, so exceeding great was his sorrow that he fell upon the ground like a dead man, and they thought that he had past away from this life ; and he lay thus a long while, and when he came to himself, he began to lament so bitterly that it was marvellous to hear him. And he said to Almanzor, I know these heads full well, for

they are my children's, the seven Infantes of Salas, and this other one is Nuño Salido's, who fostered them. And when he had said, he began again to make his lamentation full dolorously, so that there was not a man who could have seen him without great compassion, or have stood by and borne it without weeping. And he took up the heads one by one, and talked to them, recounting to each the good feats which he had achieved. And in his strong agony, he took up a sword which he saw in the hall, and slew with it seven guards there right before Almanzor; and the Moors closed in with him, so that he could do no more, and then he earnestly prayed Almanzor to put him to death, for he would liever die than live: but Almanzor, for the pity which he resented for him, commanded them to do him no hurt.

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

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

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

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

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

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

Luis de Salazar, in his great *Historia Geneologica de la Casa de Lara*, discredits that part of the story which relates to Mudarra, but admits that the Infantes were thus betrayed to death. Ferreras rejects the whole, and somewhat unfairly refers to Salazar as if he did the same. He has overlooked a decisive proof of the main fact which incidentally occurs in Yepes. The tomb of the Infantes is shown at two places, .. at S. Millan de la Cogolla, and at S. Pedro de Arlanza, .. two of the most celebrated Monasteries in Spain.. Morales thought the former the most probable place for their interment. In the year 1603, the Abbot of S. Millan had the grave opened, in the presence of a public notary and

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

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

other witnesses, and seven bodies were found there, without heads. In 1597, seven heads without bodies had been found in the parochial church of Salas.

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

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

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

The four first Ballads in Escobar's Collection. P. 4.

(10.) These four Ballads appear to me not to be much older than the beginning of the 17th century. They are not in Sepulveda's collection; they abound with tricks of composition, and give to Rodrigo that blustering and bullying sort of character which seems to prove that when they were written the *guapo*, or ruffian, was the favourite hero of the popular songs of Spain. The author, whoever he was, was not well versed in the history of the Cid, for he gives him two elder brethren, in direct contradiction to the Chronicle, which mentioning his bastard brother Ferrando Diaz, adds, *e nunca el otro hermano nin hermana*.

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

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

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

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

S F

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

Consolando al noble viejo
Está el valiente Rodrigo, &c.

ff. 358.

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

Hidalgos. P. 5.

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

To the bent of this purpose, though we shall thereby somewhat lengthen our matter, I cannot but recount a discourse which passed between our Lord the Prince Don Carlos, and the Doctor Suares of Toledo, who was Judge of the Court in Alcala de Henares. *P.* Doctor, what think you of this place? *D.* Very well, my Lord, for here is the best air and the best soil of any place in Spain. *P.* For such the Physicians made choice of it to recover my health: . . . have you seen the University? *D.* No, my Lord. *P.* See it then, for it is very special, and where they tell me the sciences are very learnedly read. *D.* Verily for a college it carrieth great fame, and should be such in effect as your highness speaketh of. *P.* Where did you study? *D.* In Salamanca, my Lord. *P.* And did you proceed Doctor in Salamanca? *D.* My Lord, no. *P.* That meseemeth was ill done, to study in one University and take degree in another. *D.* May it please your highness, the charges of taking degrees in Salamanca are excessive, and therefore we poor men fly the same, and get us to some other University, knowing that we receive our sufficiency and learning, not from the degree, but from our study and pains: albeit my parents were not so poor but if them listed might have borne the charge of proceeding in Salamanca; but your highness well knoweth that the Doctors of this University have the like franchises as the hidalgos of Spain, and to us, who are such by nature, this exemption doth harm, at least to our posterity. *P.* Which of the Kings mine ancestors gave this nobility to your lineage? *D.* None. And to this end your highness must understand there are two sorts of hidalgos in Spain, some of blood, and some by privilege; those in blood, as myself, have not received their nobility at the King's hand, but those by privilege have. *P.* This matter is very hard for me to conceive, and I would gladly that you expressed it in plainer terms; for my blood royal, reckoning from myself to my father, and from him to my grandfather, and so by order from each to other, cometh to finish in Pelayo, to whom by the death of the King Don Rodrigo the kingdom

was given, before which time he was not King. If we reckon up after this sort your pedigree, shall we not come at last to end in one who was no hidalgo? *D.* This discourse cannot be denied, for all things have had a beginning. *P.* I ask you then, from whence that first man had his nobility who gave beginning to your nobility? he could not enfranchise himself nor pluck out his own neck from the yoke of tributes and services which before-time he paid to the Kings my predecessors; for this were a kind of theft, and a preferring himself by force with the King's patrimony; and it soundeth not with reason that gentlemen of blood should have so bad an original as this; therefore it falleth out plain, that the King gave him freedom and yielded him the grace of that nobility. *D.* Your highness concludeth very well, and it is true that there is no true nobility save of the King's grant; but we term those noble of blood of whose original there is no memory, neither is it specified in writing when the same began, nor what King yielded them this favour; and this obscureness is received in the commonwealth for more honourable than distinctly to know the contrary. The commonwealth also maketh gentlemen; for when a man groweth valorous, of great virtue, and rich, it dareth not to challenge such a one, as seeming thereby to do him wrong, and that it is fit a man of that worth do live in all franchise. This reputation passing to the children and to the grandchildren, groweth to nobility, and so they get a pretence against the King. These are not therefore gentlemen because they receive five hundred *soldi* of pay; but when the contrary cannot be proved, they pass for such.

That Spaniard who devised this name of a gentleman *hijodalgo*, gave very well to understand this doctrine; for by his opinion men have two kinds of birth, the one natural, in which all are equal, the other spiritual. When a man performeth any heroical enterprise, or any virtue or extraordinary work, then is he new born, and procureth for himself other new parents, and loseth that being which he had tofore. Yesterday he was called the son of Pedro and grandson of Sancho, and now he is named the son of his own actions. Hence had that Castilian proverb its original which saith, Every man is the son of his own works. And because good and virtuous works are in the holy Scripture termed somewhat, which *algo* signifieth in the Spanish tongue, this Spaniard compounded this word *hijodalgo* thereof, which importeth nought else but that such a one is descended of him who performed some notorious and virtuous action, for which he deserved to be rewarded by the King or Commonwealth, together with all his posterity for ever. The law of the Partida saith that *hijodalgo* signifyeth the son of goods; but if we understand the same of temporal goods, the reason was not good, for there are infinite hidalgos poor, and infinite rich men who are no hidalgos. But if it mean the son of goods, that is to say, of good qualities, it carrieth the same sense which we before expressed. *Huarte.*

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

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

“ The said famous Baron Ramon Berenguer Count of Barcelona, and the most discreet Countess Almodis his wife, ordained and made these Usages. And with those Usages the said virtuous Baron placed in order all the people of his County and Principality. And first he set in rank the Counts, giving them powers above the Viscounts; noble Vavassours, who are in the highest degree after the Counts or Potestats aforesaid, except over the nine Barons whom he set in the same rank with the said Counts, calling them Comdors*, as if to say that in the lordship and baronial rights which they had over their vassals, they were like Counts, who are called Potestats in their Counties, and had lordship in like manner over all who dwelt in their counties, and therefore all

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

these were thus appellated and entitled by the said virtuous Baron. Moreover he made a distinction among Knights; for in those days all who went on horseback and bore arms were called Knights, and he called them *Miles vero*, which was to say, that every Knight who had the order of Chivalry was a Knight, and the day on which he took the order he was to make a gentleman who should hold in feud of him, and should have another who should always be with him, bearing his shield and his lance: and the first gentleman should be called the Companion of the Knight, and this other should be called his Squire. They were called gentlemen who followed the art of chivalry, and the Knight was to give a rent as long as he lived, to the said companion whom he took on the day when he received the order of knighthood, and he was to hold it as his fief. And all others of the military state were called Knights-minor, as well the *homens de paratge*, that is to say the hidalgos, as others who followed the art of minor-chivalry without the order. And moreover he put in order all the citizens, burgesses, and all the people of his County and principality, according to the rank of each. And he appointed that all the Counts of Barcelona who should come after him, should maintain these Usages, and keep a table for the nobles, and make new knights. And in this manner the said Count and virtuous Baron put in order the people of the land, each in his degree, and thus it is found in the said Usages.

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

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

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

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

Estremadura. P. 14.

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

He enjoined them to fasten boards upon their shield. P. 15.

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

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

Lorvam. P. 22.

(15.) The Monks of Lorvam produced among their archives a deed of exemption granted to them by Alboacem the son of Mahamet Alhamar, and grandson of Tarif the Conqueror, which, if genuine, is one of the most curious records in Spain. The charter, after specifying what tributes the Christians shall pay, proceeds thus. *Monasterium de montanis, qui dicitur Laurbano, non peche nullo pesante, quoniam bona intentione monstrant mihi loca de suis venatis, e faciunt Sarracenis bona acolhenza, et numquam inveni falsum neque malum animum in illis qui morant ibi; et totas suas hereditates possideant cum pace et bona quiete, sine rixa, et sine vexatione neque foreia de Mauris; et veniant et vadant ad Colimbriam cum libertate, per diem et per noctem, quando melius velint aut nolint, emant et vendant sine pecho, tali pacto quod non vadant foras de nostras terras sine nostro aprazmo, et bene vele, et quia sic volumus, et ut omnes sciant, facio cartam salvo conducto, et do Christianis, ut habeant illam pro suo juzgo, et mostrent cum Mauri requisiverint ab illis. Et siquis de Sarracenis non sibi observarit nostrum juzgo, in quo fecerit damnum componat pro suo avere, vel pro sua vita, et sic juzgo de illo, sicut de Christiano; usque ad sanguinem et vitam. Fuit facta karta de juzgo, era de Christianis DCCLXXII. secundum vero annos Arabum CXXXVII. Luna XIII dulhija. Alboacen Iben Mahamet Alhamar, Iben Tarif, rogatu Christianorum firmavi pro more +, et dederunt pro robore duos equos optimos, et ego confirmavi totum. Brito, Mon. Lusit. 2. 7. 7.*

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

it is of very curious antiquity, and may truly state the laws to which the Christians were subject.

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

Caroña del cuerpo. P. 31.

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

“ The sevententhe day of September the yere of our lord Jesu Christ 1404. I Lowys Clyfforth, fals and traytor to my Lord God and to all the blessed company of hevenc, and unworthi to be clepyd a Christen man, make and ordeine my testament and my last will in this manere. At the begynning I most unworthi and Goddis traytor, recommaunde my wrechid and synfule soule hooly to the grace and to the grete mercy of the blessed Trynytie, and my wrechid careyne to be beryed in the ferthest corner of the chirche-zerd, in which pariche my wrechid soule departeth fro my body. And I prey and charge my survivors and myne executors, as they wollen answere tofore God, and as all myne hoole trust in this matere is in hem, that on my stinking careyne be neyther leyd clothe of gold, ne of silke, but a black clothe, and a taper at myne hed, and another at my fete, ne stone ne other thing whereby eny man may witt where my stynkyng careyne liggeth. And to that chirche do myne executors all thingis, which owen dully in such caas to be don, without eny more cost, saaf to pore men.” &c. *Nicolson and Burn's Hist. of Westmoreland. Vol. 1.* 280.

Quhare is the meit and drink delicious,
With whilk we fed our cairful *carionis*!

Sir David Lyndsay.

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

For Zaragoza he held to be within his conquest. P. 35.

(17.) The resolution with which the Spaniards set about recovering their country

was truly heroic. Each of the Christian kingdoms had its allotted portion of Moorish territory to conquer, and this, though it was sometimes a state as extensive and powerful as itself, was called its conquest. Wars sometimes arose between them, if one King trespassed upon the conquest of another; . . . for they regarded it as a manor, and the Moors as game. King Jayme of Aragon used the metaphor, when, having one day started a herd of them he clapped spurs to his horse, and cried out to his followers, . . . After them! after them, brethren! . . . these deer, who are to be the food and sustenance of our honours, must not be suffered to escape. *Miedes, L. 6. C. 5.*

Alferez. P. 36.

(18.) The Master of the Horse, or of the Knights of the Emperor or King, is what they call in Romance the Alferez. He ought to carry the King's standard when he goes to battle, and he has power to judge knights in all cases of knighthood which arise among them, as if they should sell or pawn, or misuse their horses or arms. Also he hath power to settle all suits among them by reason of debts. Also he may restrain, or expel those who have deserved it, if they are disobedient in the ordinances and things which he commands them to do in matters of knighthood. And notwithstanding he may do all these things aforesaid, nevertheless he cannot adjudge any one to the pain of death, nor to loss of limb, for any thing that he may say or do. *Part. 4. Tit. 18. Ley 11.*

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

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

By name Verna. P. 40.

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

He slew eleven of the thirteen. P. 51.

(20.) Berganza observes that one of the most authentic accounts of the Cid calls him the Campeador upon this occasion only . . . *indicio de que ganó este campo con ventajas a las demás lides campales, y acaso el Rey Don Sancho, admirando del invicto brazo del Cid, le daría el nombre de Campeador.* If, he adds, any one shall think this exploit

incredible, let him look at the answer which Moses gave to those who asked him, How should one chase a thousand, and two put ten thousand to flight?

The Conde Don Pedro relates a more probable achievement of the same kind. In a battle between the Kings of Castille and Navarre the former was taken, and delivered into the custody of four knights. Don Nuño, or Manho Guterres de Castanheda came up, snatched a lance from one of them and killed him, gave another lance to the King, saying, Now Sir they are three and we are two; the King then killed another, and they took the other two. Don Nuño was ever afterwards called, He of the Four Hands, from this feat. *Nobiliario. P. 100.*

And he released King Don Alfonso from prison. P. 52.

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

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

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

St. Pierre the Venerable, in the course of one of his visitations, came to the Cluniac Monastery of St. Maria de Naxara, in which one Pedro Engelberto, formerly a powerful and wealthy inhabitant of the city of Estella in Navarre, had professed. This brother was famous for an extraordinary adventure which had befallen him, and which the Venerable heard from his own lips, and recorded as worthy of full belief. During the wars which took place after the death of our Alfonso, this Engelberto had been obliged to furnish a man to the King of Aragon's army. The man's name was Sancho: . . he served his time in Castille, returned to Estella, and died there. Four months after his death, as Engelberto was sitting at midnight by the fire, broad awake, he saw his man Sancho, and knew him distinctly by the fire light, . . he was naked, save that his loins were girt with a cloth for decency. Engelberto asked him who he was, and the Ghost replied, Sancho. And what was he doing there? I am going to Castille and a great multitude with me, there to suffer the punishment of our sins in the very place where we

committed them. But, said Engelberto, If you are taking that road, why do you come here? Sancho replied, That he and some others had robbed a church, and taken away even the ornaments of the Sacrament, for which they were sentenced to the cruellest pains of Purgatory; and he was come to implore help. His mistress, the wife of Engelberto, owed him when he died some little money, and he requested that it might be distributed in alms for the relief of his soul. By this time Engelberto began to recover courage, and thinking it an excellent opportunity to learn news from the other world, enquired for his acquaintance there, How was Pedro de Jaca, one of his townsmen? He was in bliss, for he had been compassionate and pityful towards the poor, especially during a year of famine, when he had given great alms. How was Vernerio, who died lately? Of him Sancho gave a deplorable account; . . he was damned because he had taken bribes, being a Judge, and perverted the course of justice. Engelberto then thought of enquiring for King Alfonso, who had been dead not many years, . . but then another Ghost appeared, and interrupted him, saying, Do not ask this of him, for it is but a little while since he died, and he can tell you nothing about it; but I have been dead five years, and have talked with Ghosts who have been dead longer, so that I can tell you what you want to know. Engelberto was a little alarmed at this second voice, and at perceiving the other Ghost sitting in the moon light under the window, naked like Sancho, and girt with the same sort of wrapper round his loins; however he took heart, and asked him who he was, . . He was one of the party who were bound for Castille. And do you know anything of King Alfonso? Yes, replied the Ghost, I know where he was, but not where he is now, for at one time he was tormented with most grievous pains, among the guilty; but after awhile the Monks of Cluni delivered him from that place, and I cannot tell what has been done with him. Having said this both ghosts told him they must now join the army of Spirits, which was gone before. And Sancho again requested that the money due to him might be paid to the poor. Engelberto, after they had departed, awakened his wife, and asked her if she owed any thing to their man Sancho when he died, . . she answered, Yes, eight shillings, . . which was the sum the Ghost had specified. Accordingly this money was applied as he had desired, and other alms added to it, and spent in masses. And from this story St. Pierre the Venerable was fully persuaded that King Alfonso was in heaven.

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

Sandoval. ff. 85.

Toledo. P. 53.

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

They found him by the side of the Douro. P. 71.

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

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

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

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

And he called for the candle. P. 73.

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

And they summoned all the Bishops, &c. P. 75.

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

all which they held of him, and cast them out of the land for ever. And not only ought they to honour the body of the deceased King, but also the place or town wherein it lies; so that whosoever violates it, unless it be in case of justice, ought to be punished according to the offence." *Part. 2. T. 13. L. 19.*

And a draught either of wine or water, as he chose. P. 78.

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

And the horse in his agony ran out of the lists. P. 82.

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

And they received him for their Lord and King. P. 86.

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

Part. 2. T. 13. L. 20.

The oath of expurgation. P. 87.

(29.) It has been said that the oath was made upon one of the bolts of the great door. That the vulgar had some form of this kind appears certain, because the bolt was taken away and destroyed by the Bishop Ampudia, at the beginning of the 16th century. *Esp. Sagr. T. 27. 668.*

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

Las juras eran tan fuertes
que a todos ponen espanto ; ..
sobre un cerrojo de hierro,
y una ballesta de palo.
Villanos te maten Alfonso,
villanos que non fidalgos ;
de las Asturias de Oviedo,
que non sean Castellanos ;
Matente con agujadas,
no con lanzas, ni con dardos ;
con cuchillos cachicuernos,
no con puñales dorados ;
Abarcas traygan calzadas
que non zapatos de lazo ;

capas traygan aguaderas,
non de contray, ni frisado ;
Con camisones de estopa,
non de olanda, ni labrados ;
vayan cavalgando en burras
non en mulas, ni en cavallos ;
Frenos traygan de cordel
non de cueros fogueados ;
matente por las aradas,
non por villas, ni poblados ;
Y saquente el corazon
por el siniestro costado,
si non dixeres verdad
de lo que te es preguntado.

Escobar Rom 37.

Doubtful cases used in France to be decided in this manner, by oath, at the sepulchres of St. Denys, St. Medouard, St. Carilfe, and St. Antonine, or Antolin. This latter Saint was accustomed to punish perjurers by the disease called corruptly from him, St. Anthony's Fire. *Yepes. Chr. Gen. de S. Benito. ff. 34.*

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

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

P. 97. § XIX.

(30.) Here the Poem commences. Sanchez judged from the appearance of the manuscript that something more than three hundred lines were lost.

They had a crow on their right hand. P. 97.

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

S. Domingo de Silos preaches against augury—

Nin catassen agueros, ca de Dios es vedado.

Gonz. de Berceo. S. Dom. 465.

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

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

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

Pentes Laares is probably a barbarous compound of the two words Penates and Lares. If it be remembered how many Roman superstitions were still in full use, it will not appear improbable that some family idols were preserved as amulets; .. or perhaps the corrupted Pagan names applied to some of those objects of Catholic idolatry which have supplied their place.

It was perhaps believed that the young Cavallero would insist upon taking precedence
N. 11. P. 99.

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

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

Moyse Sauvé, du Sieur de Saint Amant.

St. Pedro de Cardena. P. 102.

(33.) The Abbot Velorado has given the traditional history of the foundation of this Monastery, at the end of the Chronicle of the Cid. According to this account the

Infante Theodorico, son to the Great Theodorick, and of his Queen Doña Sancha, one day when he was weary with the chase, stopt beside a fountain which is near the site of the Monastery, and drank there, and fell asleep. An angel appeared to him and told him to prepare for death, for it was the will of God to summon him, .. upon which he awoke with the pains of death upon him, .. called for a Priest, confessed himself, and died. His mother upon this founded a Monastery there, and because when she saw the fountain she exclaimed, Caradina, which is explained to mean a dear draught, and a dear slumber, the place was called Cardeña.

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

In the year 872 the Monastery was burnt by the Moors, and two hundred Monks put to the sword. A very remarkable miracle was for many years enacted on the anniversary of their martyrdom, August 6. The whole pavement of the Cloister where they had been slain, and where they were buried, was on that day covered with blood which diffused a sweet odour, .. but of which no trace was to be seen the next morning. It has not been ascertained when this miracle ceased, .. by a privilege granted to the House by Henrique IV. 1473, it is certain that it continued then, .. but when enquiry was made concerning it in 1538, Fr. Antonio Hurtado could only depose that he had known some Monks who remembered brethren who had seen it, .. and he specified one who died in an advanced age in 1548. This has furnished Berganza with a good reason for the cessation of the miracle. The blood of the Martyrs, he says, cried out to heaven against the Moors, and when Granada was taken their prayers were accomplished, and there was no farther occasion for it.

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

proposed to try some of it in boiling water: it coagulated therein, and then the two sceptics were convinced that it was blood, and exclaimed, *Mirabilis Deus in Sanctis suis*. Part of this blood was sent to the Archbishop, .. the devout dipt cloths in it, and the Cloister was boarded up so that the crouds who flocked there might behold it without entering; and thus it continued till it dried away, .. for it did not disappear, as in former times, .. the secret of the miracle was lost. *Berganza. L. 2. C. 9.*

Two hundred Martyrs in one grave were a Potosi of relicks, and the Monks of Cardeña have not been niggardly of their stores. Skulls and shin bones were given away so liberally about the beginning of the 17th century, and so many applications made for them, that the brethren found it necessary to obtain a Brief from the Pope, which made his express permission necessary for such a gift, .. except it were to a Cathedral or Collegiate church. *L. 2. C. 15.*

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

Xativa. P. 138.

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

Almogavares. P. 141.

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

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

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

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

Adalides. P. 164.

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

* In Note 6. p. 227, I have conjectured *armas de fuste* to mean *mock-armour*, .. not then recollecting this passage; which evidently shows that it was intended for service. Perhaps it was made of reeds, or very small twigs. The shepherds in the North of Portugal wear at this day

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

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

Milugros de N. Señora de Montserrat. Barcelona 1574. Mil. 23.

In Barbary every man of the district gave a *dobra* to the captor, of such importance was it thought to destroy them. The Alcayde of Alcacer saved one for the sake of Don Pedro de Menezes, though he was often called upon to give him up. He represented to the people that the Adalid was not to blame in performing his office, and bade them remember how many lives their vengeance would cost: this latter argument prevailed. *Gomes Eannes. Chr. de Don Pedro de Menezes. C. 44.*

Almocadenes. P. 164.

(37.) These men were to the foot-soldiers what the Adalides were to the horse, and were appointed by the Adalides. Twelve *Almocadenes* vouched for his qualifications, one of which was to be swift of foot; raiment was given him and a lance, with a pennon of triangular shape; he was elevated upon the hafts of two spears, which were held short

great coats and hoods of straw, . . . a complete covering of thatch. Something of this kind may have been used, which would deaden the blow of a sword. When Artasirus had undertaken to stab the usurper Gontharis at Carthage, he cut some arrow-shafts in pieces, and fastened the pieces round his left arm, from the wrist to the elbow, over the shirt. On this arm he received the blows which were made at him, by the adherents of Gontharis, and the arrows saved him. *Procopius.*

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

lest they should break, and then performed the same ceremony with his lance towards the four points of Heaven, as the Adalid did with the sword. These men could not rise to be Adalides, till they had first served among the Almogavar-horse. *Part. 2. Tit. 22. L. 5. 6.*

And merchants came there from all parts to buy and to sell. P. 178.

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

Valencia. P. 179.

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

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

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

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

P. 186. N. 5.

(40.) The sewers at Valencia were the work of Cn. Scipio, . . the six main branches are of such depth, that a man on horseback might ride through them. They have long been neglected, which Beuther imputes to the Moors: but when at any time, either from

chance, or design, they have been opened, it has been with great difficulty that the workmen could break through the arch, . . . so excellently durable were the public works of the Romans.

Martin Pelaez. P. 199.

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

Adelantado. P. 200.

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

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

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

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

Copla. 192.

They come to bring you a present. P. 229.

(43.) *Mientras mas Moros, mas ganancia*, The more Moors the more plunder! said the Cid upon this occasion, and the words became a proverb. They were repeated by that wretch Gonzalo Pizarro, when he marched against the Viceroy Blasco Nuñez Vela.

Herrera 7. 8. 10.

P. 241. N. 11. *continued.*

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

Part. 4. Tit. 17. Ley. 8.

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

They changed swords before the King. P. 241.

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

Throwing canes. P. 247.

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

In the Atmidan (the old Hippodrome) at Constantinople, the Spachies of the court play every Friday at *Giocho di Canni*; which is no other than Prison base upon horse-back, hitting one another with darts, as the other do with their hands, which they never throw counter, but at the back of the flyer. Nor is it the least contentment to the Christian to behold the terrible falls that they often get (not rarely costing them their lives) whilst by the wreathing of their bodies, or a too hasty turn, they seek to avoid the pursuer: and sometimes the darts not lighting in jest on their naked necks and reversed faces. *Sandy's Travels. 34.*

The military men in Persia are constantly playing at *jureed-bazee*, which is throwing a dart three cubits long at a horseman, when they are at full gallop. The person at whom it is thrown either catches it in his hand, or throwing himself under the horse's belly allows it to fly over him. This they perform very expertly; which is by no means easy when we recollect that the horse is going nearly at his speed. The *jureed* comes with sufficient force to break an arm. *Waring 56.*

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

They carried us, he says, (P. 232.) to see a feast given on account of the marriage of one of the Emperor's relations. There was a tournament after the manner of the country, but which appeared very strange to me: I will describe it. In the middle of a square they had planted, like to a quintany, a large pole, to which was fastened a

plank three feet wide, and five feet long. Forty cavaliers advanced to this spot, without any arms or armour whatever but a short stick. They at first amused themselves by running after each other, which lasted for about half an hour; then from sixty to four-score rods of alder were brought, of the thickness and length of those we use for thatching. The bridegroom first took one, and set off full gallop toward the plank, to break it: as it shook in his hand he broke it with ease, when shouts of joy resounded, and the instruments of music, namely nacaires, like those of the Turks, began to play. Each of the other cavaliers broke his wand in the same manner. Then the bridegroom tied two of them together, which in truth were not too strong, and broke them without being wounded. Thus ended the feast, and every one returned to his home safe and sound.

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

A court yard where there was a wine-press. P. 251.

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

Pregunto por sus dos yernos, ..
 Bermudo le respondio,
 del uno os dare recaudo
 que aqui se agachò, por ver
 si el leon es feunbra o macho.
 Alli entro Martin Pelaez
 aquel temido Asturiano,
 diziendo a voces, Señor
 albricias, ya lo han sacado.

El Cid le replico, a quien?
 el respondio, al otro hermano,
 que se sumio de pavor
 do no se sumiera el diablo.
 Miralde señor do viene, ..
 empero fazeyz a un lado,
 que aveys para estar par del
 menester un encensario.

Escobar. Rom. 62.

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

And he lifted up his voice. P. 251.

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

Escobar. Rom. 62.

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

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

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

The Lion. P. 251.

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

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

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

Copla 221:

The ivory seat. P. 284.

(50.) Henrique III. one day saw his brother sitting, in sport, in the chair of audience; . . . Fernando immediately rose when he perceived him. The King ordered the chair to be thrown out of the window, and said to the Infante, Thank me, Sir, that I have

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not had you thrown with it! From that time the seat of the chair of audience was always turned towards the wall, and this law of the palace became the fashion of the nobles.

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

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

“Then the Sage Urganda ordered royal seats to be brought, such as in those days Emperors and Kings were wont to take about with them, which were all covered with gold right cunningly wrought, and set with many stones and pearls of great price. And this was done that great personages, though they might peradventure equal them in their garments might not in their seats, which gave them great authority; and thereby they were known by strangers who entered their royal palaces, even though no advisement were given.” *Esplandian*, C. 183.

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

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

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

They must needs make restitution. P. 292.

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

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

* I take this to be a dress of unborn *Lambs-skin*. *Abes* was the name of the skin, .. one manuscript says *offis*.

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

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

And he loosed his beard. P. 302.

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

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

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

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

Barros, L. 3. C. 1.

Yepes supposes that they had two names. P. 312.

53.) This opinion that the Cid's daughters had two names, or at least that they bore at one time the names by which they are called in the Poem, and in all the old Historians, derives some confirmation from the fact that a daughter of Doña Elvira bore the same name, which had never been known in the royal house of Navarre before,

and which P. Moret, the laborious historian of that country, supposes therefore to have been introduced by her mother. *Investig. L. 3, C. 5. Berganza. 5. 27. § 331.*

Romance writers have not exaggerated the helpless state of women.

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

The Lord of Montpellier was as little bound by the laws of marriage as he had been by those of common honour and hospitality: As soon as he was tired of his Greek wife he married another woman. The daughter of the Princess however recovered her inheritance, and was the mother of King Jayme El Conquistador.

Hist. del Rey Don Jayme el Conq. por el M. Bernardino Gomez Miedes. L. 1. C. 3. 4. 5.

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

And he asked whether among those things there was aught which had belonged to the person of the Soldan. P. 317.

(54.) Sir, said the Ambassadors of the Old Man of the Mountain, to King St. Louis, we say to you on the part of our Lord, that as the shirt is the garment which is nearest the body, therefore he sends you his shirt, which you see here, in token that you are the only Prince in the world whom he most desires to love and to serve; . . . and for a farther assurance you see this ring which he sendeth; it is of pure gold, and his name is graven thereon. With this ring our master weddeth you, in token that henceforth you shall be like the fingers of his hand.

Joinville in the Collection Universelle des Memoires Particuliers relatifs a l'histoire de France. T. 2. P. 60.

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

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

Book XI. P. 326.

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

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

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

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

Some kinsmen of Sandias let Bernardo know who was his father, and how he was imprisoned. As soon as he heard it, the blood in his body turned, and he put on mourning garments and went to the King, and besought him to release his father. Alfonso refused; . . . many times afterwards, when Bernardo saved him in danger, he promised to grant this request, and as often broke his promises: till at last Bernardo renounced his allegiance, and being then banished, made war upon Leon. During the two succeeding reigns he is not mentioned. When Alfonso the Great succeeded, he did him good service against the Moors, and after every success demanded his father's liberty, which the King, like his Uncle before him, often promised but never would grant. Bernardo at last took

arms in despair; he fortified the Castle of Carpio, from whence his name has been given him, and leagued with the Moors: many knights also joined him, from the country round Benevente and Toro and Zamora. Alfonso besieged him in his Castle. Bernardo ever acting more generously than experience warranted, released two Counts whom he had taken prisoner, and required his father in exchange; the reasonable demand was refused; he sallied, routed the besiegers, and plundered the royal camp. But this war proved so destructive that the men of the land gathered together, and came before the King, and insisted that Count Sandias should be released. He was compelled to yield, and bound himself to deliver him up to Bernardo in exchange for the Castle of Carpio. Bernardo without hesitation gave up his strong hold, . . the King sent to release his father, but the knights who went to the Tower of Lunia to deliver him, found him dead.

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

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

Bernardo del Carpio is one of the personages whom Ferreras would annihilate, . . which is as unreasonable as it would be to believe all that the ballad-makers have sung concerning him. The main difficulty of his history is obviated if the authority of those chronicles be admitted, which affirm that the French suffered a second defeat in Roncesvalles, under Charles the Bald.

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

Balsam. P. 331.

(56.) With this balm or balsam, some sort of superstition seems to have been always connected. At Cairo it was said that the trees grew nowhere but in one garden about a league from that city, where was the fountain in which the Virgin had washed the

cloaths of her blessed son, and where a lamp was, three centuries ago, kept burning to her honour in the hollow of an old fig tree, which had served them for a place of shelter.

Itenerario de Antonio Tenreiro. C. 42.

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

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

The second victory over King Bucar. P. 336.

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

The tomb of Doña Ximena. P. 362.

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

The reader will not be displeased to see what is known of the companions of the Cid. Alvar Fañez was made Governor of Toledo, one of the most important posts in the Kingdom: he was killed by the people of Segovia in 1114, but on what occasion is not related. (*Bérganza L. 6. 1. § 32.*) His tomb is shown at Cardeña, with those of Pero Bermudez, Alvar Salvadores, Martin Antolinez, and Martin Pelaez the Asturian. Their arms are on the tombs, but they who placed them there did not know that armorial bearings were not used in Spain till after the days of the Cid. "That good Christian" the Bishop Don Hieronymo, was a native of Perigux in France, and after the abandonment of Valencia was made Bishop of Zamora, and then of Salamanca,

where he lies buried in his Cathedral. In 1607 his grave was opened, at a time when some repairs were making in that part of the church; his ring was then found, having this inscription, *Hieronymus Episcopus Servus Dei Fidelis*. A sweet savour proceeded from his remains:.. he is in the odour of sanctity, and the dust from his grave cures agues. The crucifix which he used to carry in battle works miracles. Yepes takes some trouble to persuade us that the Bishop Don Hieronymo carried nothing but this crucifix in battle, and that he only went to assist the soldiers with spiritual weapons; but it is wronging the memory of "that Perfect One with the shaven crown," to deny that he fought with both hands, and added works to his faith.

APPENDIX.

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

ARGUMENT.

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

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

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

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

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

“ If we are slain in battle they will bury us here in peace,

“ If we survive and conquer, our riches will increase.

“ And you, Pero Bermuez, the standard you must bear,

“ Advance it like a valiant man, evenly and fair ;

“ But do not venture forward before I give command.”

Bermuez took the standard, he went and kist his hand.

The gates were then thrown open, and forth at once they rush'd,

The outposts of the Moorish host back to the camp were push'd ;

The camp was all in tumult, and there was such a thunder

Of cymbals and of drums, as if earth would cleave in sunder.

There you might see the Moors arming themselves in haste,

And the two main battles how they were forming fast ;

Horsemen and footmen mixt, a countless troop and vast.

The Moors are moving forward, the battle soon must join,

“ My men stand here in order, rang'd upon a line !

“ Si nos murieremos en campo, en castiello nos enterraran :

“ Si vencieremos la batalla, crezremos en rictad.

“ E vos, Pero Bermuez, la mi seña tomad :

“ Como sodes muy bueno, tenerla hedes sin arch :

“ Mas non aguigedes con ella, si yo non vos lo mandar.”

Al Cid besó la mano, la seña va tomar.

Abrieron las puertas, fuera un salto dan.

Vieronlo las axobdas de los Moros, al almofalla se van tornar.

Que priesa va en los Moros, è tornaronse à armar.

Ante roydo de atamores la tierra querie quebrar :

Veriedes armarse Moros, apriesa entrar en haz :

De parte de los Moros dos señas ha cabdales :

E ficieron dos haces de peones mezclados ; qui los podrie contar ?

Las Haces de los Moros yas' mueven adelant.

Pora mio Cid è à los sos à manos los tomar :

“ Quedas sed, mesnadas, aqui en este logar :

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

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

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

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

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

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

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

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

* * * * *

ARGUMENT.

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

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

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

The Count Don Garcia was the first to rise :

“ We crave your favour my Lord the King, you are always just and wise ;

“ The Cid is come to your Court in such an uncouth guise,

“ He has left his beard to grow and tied it in a braid,

“ We are half of us astonish'd, the other half afraid.

“ The blood of the Counts of Carrion is of too high a line

“ To take a daughter from his house though it were for a concubine.

“ A concubine or a leman from the lineage of the Cid,

“ They could have done no other than leave them as they did :

“ We neither care for what he says nor fear what he may threat.”

With that the noble Cid rose up from his seat :

He took his beard in his hand, “ If this beard is fair and even,

“ I must thank the Lord above, who made both earth and heaven ;

“ It has been cherished with respect and therefore it has thriven :

“ It never suffered an affront since the day it first was worn.

“ What business, Count, have you to speak of it with scorn ?

El Conde Don Garcia en pie se levantaba ;

“ Merced ya, Rey, el meior de toda España.

“ Vezos Mio Cid allas cortes pregonadas ;

“ Dexóla crecer è luenga trae la barba.

“ Los unos le han miedo è los otros espanta.

“ Los de Carrion son de natural tal,

“ Non gelas debien querer sus fijas por barraganas ;

“ O quien gelas diera por pareias ò por veladas.

“ Derecho ficieron porque las han dexadas.

“ Quanto el dice non gelo preciamos nada.”

Esora el Campeador prísos' a la barba ;

“ Grado à Dios que Cielo è tierra manda,

“ Por eso es luenga que à delicio fue criada.

“ Que habedes vos, Conde, por retraer la mi barba ?

" It never yet was shaken, nor pluck'd away nor torn,
 " By Christian nor by Moor, nor by man of woman born,
 " As yours was once, Sir Count, the day Cabra was taken ;
 " When I was master of Cabra that beard of yours was shaken,
 " There was never a footboy in my camp but twitch'd away a bit :
 " The side that I tore off grows all uneven yet."

Ferran Gonzales started upon the floor,
 He cried with a loud voice, " Cid, let us hear no more,
 " Your claim for goods and money was satisfied before :
 " Let not a feud arise betwixt our friends and you,
 " We are the Counts of Carrion, from them our birth we drew.
 " Daughters of Emperors or Kings were a match for our degree,
 " We hold ourselves too good for a baron's such as thee.

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

* probably *oudredes*.

“ If we abandon’d as you say, and left and gave them o’er,
 “ We vouch that we did right, and prize ourselves the more.”

The Cid looked at Bermuez, that was sitting at his foot,

“ Speak thou, Peter the Dumb, what ails thee to sit mute?

“ My daughters and thy nieces are the parties in dispute.

“ Stand forth and make reply, if you would do them right.

“ If I should rise to speak, you cannot hope to fight.”

Peter Bermuez rose, somewhat he had to say,

The words were strangled in his throat, they could not find their way;

Till forth they came at once, without a stop or stay.

“ Cid, I’ll tell you what, this always is your way,

“ You have always serv’d me thus, whenever we have come

“ To meet here in the Cortès, you call me Peter the Dumb.

“ I cannot help my nature; I never talk nor rail;

“ But when a thing is to be done, you know I never fail.

“ Fernando, you have lied, you have lied in every word:

“ You have been honour’d by the Cid, and favour’d and prefer’d.

“ Porque las dexamos; derecho ficiemos nos;

“ Mas nos preciamos, sabet, que menos no.”

Mio Cid Ruy Diaz à Pero Bermuez cata;

“ Fabla, Pero Mudo, varon que tanto callas;

“ Hyo las he fijas, è tu primas cormanas,

“ A mi lo dicen, a ti dan las oreiadas.

“ Si yo respondier’, tu non entraras en armas.”

Pero Bermuez conpezó de fablar:

Detienes’le la lengua, non puede delibrar,

Mas quando enpieza, sabet, nol’ da vagar.

“ Direvos, Cid, costumbres habedes tales;

“ Siempre en las cortes, Pero Mudo me lamades.

“ Bien lo sabedes que yo non puedo mas;

“ Por lo que yo ovier’ a fer por mi non mancará.

“ Mientes Ferrando de quanto dicho has:

“ Por el Campeador mucho valiestes mas.

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

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

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

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

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

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

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

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

“ Does he tax the Millers for their toll, or is that practice past?
 “ Will he make a match for his daughters, another like the last?”

Munio Gustioz rose and made reply :

“ Traitor! wilt thou never cease to slander and to lie?
 “ You breakfast before mass, you drink before you pray;
 “ There is no honour in your heart, nor truth in what you say;
 “ You cheat your comrade and your Lord, you flatter to betray:
 “ Your hatred I despise, your friendship I defy.
 “ False to all mankind, and most to God on high,
 “ I shall force you to confess that what I say is true.”

Thus was ended the parley and challenge betwixt these two.

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

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ARGUMENT.

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

* * * * *

“ I crave your favor, my Lord the King, since things are settled so ;

“ I have business at Valentia, and thither I must go.

“ Before the town was conquer'd it cost me pains enow.”

The King lift up his hand, made a cross upon his brow :

“ I swear by St. Isidro, the patron of Leon,

“ In all my realm beside there is not such a good baron.”

The Cid leapt on his steed and rode him round the course,

He came up to the King and proffer'd him the horse—

“ 'Tis the noble Babieca that is fam'd for speed and force,

“ Among the Christians nor the Moors there is not such another one,

“ My Sovereign Lord and Sire he is fit for you alone :

“ Give orders to your people, and take him for your own.”

The King replied, “ It cannot be ; Cid, you shall keep your horse,

“ He must not leave his master, nor change him for a worse ;

“ Merced vos pido, Rey, por amor del Criador.

“ Quando todas estas nuevas asi puestas son,

“ Beso vuestras manos con vuestra gracia, Señor ;

“ E yrme quiero pora Valencia, con afan la gané yo.”

El Rey alzò la mano, la cara se sanctiguó.

“ Hyo lo juro par Sant Isidro el de Leon,

“ Que en todas nuestras tierras non ha tan buen varon.”

“ Mio Cid en el cavallo adelant' se legó ;

Fue besar la mano à so Señor Alfonso.

“ Mandastesme mover à Babieca el corredor ;

“ En Moros ni en Christianos otro tal non ha hoy.

“ Hy vos le do en don, mandedesle tomar, Señor.”

Esora dixo el Rey, “ desto non he sabor ;

“ Si à vos le tollies', el cavallo non abrie tan buen Señor.

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

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

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

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

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

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

“ If you are conquerors in the fight you will purchase great renown,
 “ If you are beaten and disgrac'd, the fault will be your own,
 “ For this business was your seeking, as has been seen and shown.”

The Infants of Carrion are beginning to repent ;
 The Lordship of Carrion with its honors and its rent,
 Its mansion and its lands, they would have given all,
 Could they command the past to redeem it and recall.

The Champions of the Cid, clad in their warlike weed,
 The King is gone to see them and wish them well to speed.

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

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

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

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

“ When we were at Toledo, but you would not agree ;
 “ And now the noble Cid has sent these champions three,
 “ To fight in the lands of Carrion, escorted here by me.
 “ Be valiant in your right, attempt no force or wrong ;
 “ If any man attempt it he shall not triumph long,
 “ He never shall have rest or peace within my kingdom more.”

The Infants of Carrion are now repenting sore ;
 The Heralds and the King are foremost in the place,
 They clear away the people from the middle space :
 They measure out the lists, the barriers they fix :
 They point them out in order, and explain to all the six :
 “ If you are forc’d beyond the line where they are fixt and trac’d.
 “ You shall be held as conquer’d, and beaten and disgrac’d.”
 Six lances length on either side an open space is laid,
 They share the field between them, the sunshine and the shade.
 Their office is perform’d, and from the middle space,
 The heralds are withdrawn, and leave them face to face.

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

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

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

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

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

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

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

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

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

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

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

THE END.



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