

A Translation  
of  
HISTORIA RODERICI

by

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## DEDICATION

With sincere appreciation for their kind assistance and sympathetic understanding just when it was needed most, this book is gratefully dedicated to Dr. E. E. Bayles, Dr. L. R. Lind, and Dr. J. M. Osma.

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## INTRODUCTION

The following work is a translation of the Historia Roderici. Its purpose is to provide an English version for those who do not read Latin readily, but yet are interested in the historical background of the Poema de Mio Cid. This translation is based on Menéndez Pidal's edition of the old manuscripts contained in his La España Del Cid.<sup>1</sup> There are extant two of these old manuscripts, both believed to be copies of the same copy of the original. The original, and this first copy of it, have both been lost.<sup>2</sup>

The original Historia Roderici is believed to have been written about the year 1110. The first of these two old manuscripts is thought to have been written during the twelfth or the early part of the thirteenth century, and the second during the fifteenth or the beginning of the sixteenth century. However, Menéndez Pidal insists that the second is not a copy of the first, as some think, but that both are copies of the same lost copy.<sup>3</sup>

There are at least three important Spanish Cronicas that take many of their facts from a second lost copy of the original Historia Roderici. These are the Primera Cronica

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1 Ramón Menéndez Pidal, La España Del Cid. II, 915-967.

2 Ibid., II, 903.

3 Ibid., II, 903.

General de España (1289), which was written at the command of Alfonso el Sabio, the Cronica of 1344, and a Cronica Particular del Cid. The Primera Cronica was the first history of Spain written in Spanish. All previous ones had been in Latin. The many sources of these three Cronicas, besides the Historia Roderici, include the ancient Poema de Mio Cid and the work of the Valencian Moor, Ben Alcama. According to the plan of the Primera Cronica General, the text of each source used was translated literally and exactly.<sup>4</sup> This literal exactness is a great help in understanding and correcting various passages of the Historia Roderici, thus improving the Latin text that has been preserved.<sup>5</sup>

The author of Historia Roderici was probably an adventurous cleric from the kingdom of Zaragoza, who accompanied the Cid (whom he never calls that) on at least three important campaigns. His work is written in what Menéndez Pidal terms "bad Latin".<sup>6</sup> It seems to be a piece of average Medieval Latin--"bad" only in comparison with Classical Latin.

The few phrases enclosed in brackets in the following pages do not appear in either of the two old manuscripts extant, but have been supplied by Menéndez Pidal.

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4 Ibid., I, 10-11.

5 Ibid., II, 970.

6 Ibid., II, 911.

## HERE BEGIN THE DEEDS OF RODRIGO, THE CONQUEROR

Since the deeds of temporal affairs, overlooked in the endless passing of the years, unless they are observed closely under the mirror of knowledge, are, without doubt, handed over to oblivion, therefore we resolved that the family of that most noble and warlike man, Rodrigo Díaz, and the wars courageously carried on by him, be kept and held in the light of writing.

Therefore this seems to be the origin of the family: Lain Calvo had many sons; among them were Fernando Láinez and Vermudo Láinez; [Fernando Láinez bore Lain Fernandez]; Vermudo Láinez bore Rodrigo Vermudez; Lain Fernandez bore Nuño Láinez; Rodrigo Vermudo bore Fernando Rodriguez; Fernando Rodriguez bore Pedro Fernandez, and one daughter, Eylo by name. Nuño Láinez took this Eylo to wife, and from her bore Lain Núñez; Lain bore Diego Láinez; Diego Láinez bore Rodrigo Díaz, the Conqueror, from the daughter of Rodrigo Álvarez, who was the brother of Nuño Álvarez, who had a castle in Amaya and many other provinces of these regions. Rodrigo had a castle in Luna and the provinces of Mormojón, Moradillo, Cellorigo, Curiel, and many villages in the plain. His wife was doña Teresa, sister of Nuño Láinez of Relias.

But Diego Láinez, father of Rodrigo Díaz the Conqueror, of great and vigorous courage, took from the men of Navarre the castle which is called Ubierna, and Úrbel and La Piedra. He fought with the above-mentioned men of Navarre in the field and

conquered them; therefore having triumphed over them once for all, they were nevermore able to prevail against him. And at his death, Rodrigo Diaz, his son, inherited his father's property.

Sancho, king of all Castile and ruler of Spain, diligently cared for this Rodrigo Diaz, and prepared him for the same military service. When indeed Sancho the king advanced to Zaragoza and fought with the Aragonese king Ramiro in Graus, and there conquered and killed him, then Sancho the king took Rodrigo Diaz with him, and had him present in his army and in his triumph. Indeed, after holding a triumph of this kind, Sancho the king returned to Castile.

Sancho the king even esteemed Rodrigo Diaz with much satisfaction, and love beyond measure, because he made him chief above all his soldiers. Rodrigo therefore increased and became a very brave warrior and Conqueror in the court of King Sancho. In all the wars which King Sancho had with King Alfonso in Plantata and in Golpejera, and conquered him, then Rodrigo Diaz held the royal standard of King Sancho, and prevailed and showed himself superior to all the soldiers of the army of the king.

When indeed King Sancho was besieging Zemora, then by chance Rodrigo Diaz alone fought with fifteen soldiers from the opposite side fighting against him; seven of these were clothed in mail; he killed one of these, he wounded two and

hurled them prostrate on the ground, and put to flight all the others by his vigorous courage.

Afterwards he fought with Jimeno Garces', one of the better gentlemen of Pamplona, and conquered him. He fought also with equal luck with a certain Saracen in Medinaceli, whom he not only conquered but also killed.

Therefore after the death of his master King Sancho, who cared for him and esteemed him greatly, King Alfonso honorably received him as a vassal and with exceeding love and reverence had him with him. He gave to him in marriage Doña Jimena his granddaughter, daughter of Diego, Count of Oviedo, who bore him sons and daughters.

In the meantime King Alfonso sent him as a messenger for his tributes to the king of Sevilla and Córdoba.

Then indeed Motamid, king of Sevilla, and Abdallah Modaffar of Granada, were [enemies. And with the king of Granada were] Garcia Ordoñez and Fortun Sanchez, son-in-law of Garcia, king of Pamplona, and Lope Sanchez, brother of Fortun Sanchez, and Diego Pérez, one of the principal men of Castile; each one of these came with his soldiers to fight against the king of Seville.

But when Rodrigo Diaz came to Motamid, the latter immediately told him that the king of Granada with the aid of the Christians was coming upon Motamid and upon his kingdom. Then he sent letters to the king of Granada and to the Christians



who were with him, that on account of their love for his master King Alfonso, they should not come against the king of Seville, nor enter his kingdom. But they, trusting in the great size of their army, not only were unwilling to hear his entreaties, but even spurned them entirely. And so they came, plundering all that land even to the castle which is called Cabra.

But Rodrigo Díaz hearing this and knowing it for a certainty, immediately went out to meet them with his army, and there began a cruel war with them; this war, while they struggled with each other, lasted at least from the third hour of the day till the sixth. There was made there a very great slaughter and killing of the army of the king of Granada, Saracens as well as Christians, until all conquered or confused fled from the face of Rodrigo Díaz. There were captured therefore in the same war Count García Ordoñez, Lope Sánchez, Diego Pérez, and many others of their soldiers. And so after celebrating this triumph, Rodrigo Díaz held them captive three days; finally he took from them their tents and all their spoils, and thus permitted them to go away unconditionally.

He himself indeed returned with the victory to Seville. Motamid gave to him the tributes for his king, Alfonso, and added, besides the tributes, presents and many gifts which he took to his king. And so after he had received the above-

mentioned gifts and tributes, and had strengthened the peace between Motamid and King Alfonso, he returned in honor to Castile and to his master, King Alfonso.

In the face of a triumph of this kind and the victory given to him by God, many, relatives as well as strangers, on account of envy, accused him of false and untrue things in the presence of the king.

After Rodrigo returned to Castile with the above-mentioned honor, King Alfonso immediately went forth with his army to the land of the Saracens who were rebelling against him, in order that he might make war upon them and increase his kingdom and quiet it. Rodrigo who was ill at that time remained in Castile. The Saracens in the meantime came and entered into a certain castle which is called Gormaz, where they took a little loot.

When Rodrigo heard this, moved with very great anger and sadness he spoke: "I shall pursue those robbers, and perhaps I shall capture them". And so after he had collected his army and had assembled his soldiers who were well-equipped with weapons, advancing for plundering and devastating the land of the Saracens in the direction of Toledo, he courageously carried away about seven thousand men and women and all their substance and riches, and brought them with him to his home.

But as King Alfonso and the principal men of his court

heard about this deed of Rodrigo, they received it with difficulty and annoyance, and presenting a cause of this kind to him, the envious members of the court with one mind spoke to the king: "Lord King, may Your Highness know this without a doubt, that Rodrigo has done this for this reason, that we all at the same time living in the land of the Saracens and plundering it may be killed by the Saracens and die there". The king, unjustly moved and angered by means of a distorted and envious suggestion of this kind, drove him from his kingdom.

He however, going forth from the kingdom of Castile, came to Barcelona, leaving his friends behind in sadness. Then indeed he came to Zaragoza, where Moctadir was then ruling. . . . . [Moctadir] died in Zaragoza and his kingdom was divided between his two sons, namely Mutamin and Alhayib. Mutamin ruled in Zaragoza, and his brother Alhayib in Denia. Indeed this Mutamin esteemed Rodrigo a great deal, and placed him before and exalted him above his kingdom and above all his land, using his advice in all things.

But a dire and very severe struggle of malice seems to have arisen between Mutamin and his brother Alhayib, so that they decided upon a place and a day on which they should fight with each other.

But Sancho, king of Aragon and Pamplona, and Count Berenguer of Barcelona, were in the auxiliary forces and in the companionship of Alhayib. With Mutamin was Rodrigo Díaz,

who served him faithfully and guarded and protected his kingdom and his land; on this account King Sancho and Count Berenguer especially envied him and were plotting against him.

Therefore when Sancho the king heard that Rodrigo Díaz wished to go from Zaragoza to Monzon, he swore and said that in no manner would he dare to do this. When Rodrigo knew about the oath of the king, disturbed in mind, with all his army . . . . . , before the eyes of his enemies, namely the whole army of Alhayib, he pitched his tents; indeed on the next day before the eyes of Sancho the king he entered Monzon . . . . . But the king did not dare to come to him . . . . .

In the meantime Mutamin and Rodrigo formed a plan to restore and fortify the ancient castle which is called Almenar; this was done immediately. Then a struggle of malice seems to have arisen again between Mutamin and his brother Alhayib, even to the point of carrying on war.

Alhayib came with Count Berenguer and the Count of Cerdaña, and with the brother of the Count of Urgel, and with powerful men, namely those of Besalú, of Ampurdán, of Rosellón, and of Carcasona, and he had with them a plan of this kind, that they all should come at the same time as Alhayib and besiege the above-mentioned castle Almenar, which was done immediately. And so they besieged it and assaulted it many days, until those who were in the castle were without water.

Rodrigo then was delaying in the castle which is called Escarp, which is between two rivers, namely the Segre and the Cinca, which he himself had courageously captured, after all its citizens had been taken. And so delaying there, he sent a messenger to Mutamin, who should report to him the tribulation and the oppression of the castle Almenar, and tell him that all those who were in the above-mentioned castle seemed wearied and very much exhausted, as if placed in an extremity. Again Rodrigo, with anxious mind, sent other lieutenants with his letters to Mutamin, that he should come to the aid of the castle which he had built. Mutamin immediately came to Rodrigo and found him in the castle Tamarite.

There after a plan was begun and considered between them, Mutamin advised Rodrigo to fight against the enemy who were besieging the castle Almenar. He replied: "It is better that you should give him a gift and that he should cease to attack the camp, rather than that you should go into battle with him, because he came with a very great multitude of men". Mutamin gladly granted this. Rodrigo immediately sent a messenger to the above-mentioned counts and to Alhayib, that after they had received the money, they should depart from the castle. But they were unwilling to acquiesce in his words, and did not stop attacking the castle. The messenger returned to Rodrigo, and reported to him all that he had heard from them.

Rodrigo with anxious mind ordered all his soldiers to arm themselves and courageously prepare for war. He went forth with his army even to that place in which the Counts, namely Alhayib and Rodrigo Diaz saw each other. After a great attack was made, fighting and shouting on both sides they drew up their battle lines and began the war. But the above-mentioned Counts along with Alhayib immediately turned their backs, and conquered and confused fled from the face of Rodrigo. Certainly the greatest part of them was killed, without doubt few escaped.

All their spoils and property remained in the possession of Rodrigo. He led Count Berenguer and his soldiers with him to the castle Tamarite as captives, and there he sent them into the hands of Mutamin after celebrating this victory; after five days he set them free to go away to their own country.

Rodrigo Diaz returned with Mutamin to Zaragoza, and there he was received by the citizens of that state with the greatest honor and respect.

Mutamin exalted and elevated Rodrigo in his days above his son, above his kingdom, and above all his land, so that he seemed to be the ruler of his whole kingdom; and he enriched him with innumerable presents, and many gifts both gold and silver.

After many days had passed, it happened that a

certain dishonorable man by the name of Abulfalac, who then held the castle Rueda, which is in the vicinity of Zaragoza, withdrew with the above-mentioned castle from the protection and dominion of Mutamin the king, and rebelled against him in the name of Adafir, who was Mutamin's uncle, who had been forced by his brother Moctadir into the above-mentioned castle. On this account Adafir asked the Emperor Alfonso with many prayers to aid him. When he heard this, the Emperor Alfonso sent to him the Infant Ramiro and Count Gonzalo and many other powerful men with a huge army to come to his aid. When they came to him, they entered upon a plan with him that they should send to the Emperor asking him that he should come himself, which was done. He immediately came with his army and remained there a few days.

In the meantime Adafir died. Abulfalac of the rebel castle Rueda had a plan with the Infant Ramiro that they should hand over Rueda to the Emperor Alfonso. Abulfalac came to the Emperor there and spoke with him peaceful words in deceit, begging him with many prayers that he should come to the castle and enter it. But before the Emperor approached the camp, Abulfalac permitted the chiefs of the Emperor to enter the camp first, while he was standing near; but when they entered, the deceit and treachery of Abulfalac was immediately seen; the soldiers and infantrymen who were guarding the castle struck the chiefs of the Emperor with

stones and rocks, and killed many of those nobles . . . .  
The Emperor returned to his camp very sad.

After he heard this, Rodrigo, who was in Tudela, came to the Emperor. The Emperor received him honorably, and diligently urged him to follow him to Castile. Rodrigo followed him. But the Emperor all this time was meditating in his heart with much jealousy and wicked planning to drive Rodrigo from his land. Rodrigo learning this, did not want to go to Castile, but departing from the Emperor he returned to Zaragoza, where Mutamin the king gladly received him.

After this, divine clemency granted a very great victory to the Emperor Alfonso, because he courageously captured that famous city of Spain, Toledo, which he had been attacking and assaulting seven years, and he brought it under his rule with its outlying towns and lands.

In the meantime Mutamin the king ordered Rodrigo Díaz, that after he had assembled his soldiers with those of Mutamin, he should enter the Aragonese land to plunder it, which was done. And so they plundered the Aragonese land, and despoiled it of its riches, and led with them as captives many of the inhabitants of the land. After five days they returned victorious to the castle Monzón. Sancho, the Aragonese king, was at that time present in his land and in his kingdom, but he did not dare to resist him in any manner.

After this deed, Rodrigo Díaz invaded the land of



Alhayib, the brother of Mutamin, and plundered it. Indeed he did much damage and injury to him, especially in the mountains which are called Morella, and in his territory; for he did not leave in that land a home which he did not destroy, nor any property which he did not carry away. Then he fought against the castle Morella and went up even to the gate of the castle, and did great harm to it.

Meanwhile Mutamin asked him by means of a messenger and his letters to rebuild the castle above Morella, which is called Clocau; he immediately built and constructed it, and fortified it well with the necessary things, men as well as arms.

When King Alhayib heard this, he went to King Sancho of Aragon and made a very great complaint about Rodrigo. Therefore they both decided between them that they would courageously defend their kingdoms and their lands from Rodrigo, and finally that they should boldly fight with him in the field. Then each assembled his army, and both pitched their camps near the river Ebro; Rodrigo was near them.

King Sancho immediately sent lieutenants to Rodrigo, that he should without delay go back from that place in which he was and should not remain there any longer; he was not at all willing to acquiesce in his command and in his words and in his warnings; but he gave to the lieutenants a response of this kind: "If my lord the king wishes to cross

peacefully through my land, I will gladly serve him, not only him, but also all his men; besides, if he wishes, I will give him a hundred of my soldiers, who will serve him and be the companions of his journey". The lieutenants returning to the king reported to him Rodrigo's words.

When King Sancho heard that Rodrigo was unwilling to agree to his words and did not withdraw from the place in which he was, moved with anger he raged, and along with Alhayib he came quickly almost to Rodrigo's camp. Rodrigo, seeing this, swore that he would by all means resist them and by no means would he flee from their face, and steadfast he bravely remained there. On the following day King Sancho and Alhayib with their men armed themselves and drew up their armies against Rodrigo and his men. And so after the struggle was begun, they fought with each other a long time. Finally Sancho the king and Alhayib turned their backs, and conquered and confused they fled from Rodrigo's face; he followed them for many miles and captured many of them: among the captives were the bishop Raimundo Dalmacio, Count Sancho Sanchez of Pamplona, Count Nuño of Portugal, Gustio Gonzalez, Nuño Suárez of León, Anaya Suárez of Galicia, Calvet, Íñigo Sánchez of Monclús, Simón García of Bull, Pepino Aznar, García Aznar his brother, Lain Pérez of Pamplona, grandson of Count Sancho, Fortun García of Aragón, Sancho García of Alcaçar, and Blasco Garces, majordomo of the king; among them was also García Díaz

of Castile. Besides these, he captured more than two thousand, whom he finally sent away free to go to their own land. Thus he courageously captured them by fighting, and took all their camps and their arms.

After these things were done, he returned to Zaragoza with a very great victory and a large amount of wealth, taking with him the above-named nobles as captives. Mutamin and his son and a great multitude of the city of Zaragoza, both men and women, rejoicing and exulting in his victory with great joy came forth and met him on the way at the villa which is called Fuentes, which is [one hundred] fifty furlongs from the city.

Rodrigo Díaz remained at Zaragoza till the death of Mutamin. After his death his son Mostain succeeded him in his kingdom, with whom Rodrigo remained at Zaragoza in very great honor and respect for nine years.

After these years were finished, he returned to his native land Castile, where King Alfonso received him in an honorable and joyful manner. He soon gave him the castle which is called Dueñas, with its inhabitants, and the castles Gormaz, Ibeas, Campoo, Eguña, Briviesca, and Langa, which is in the farthest places, with all their districts and their inhabitants. Besides he gave such an acquittal and grant in his kingdom, written and confirmed with his seal, that every land or castle which he himself was able to acquire from the

Saracens in the land of the Saracens, would be entirely his in hereditary right; not only his, but also of his sons and his daughters and his whole generation.

The wars and rumors of wars that Rodrigo fought with his soldiers and his allies, are not all written in this book.<sup>1</sup>

In the era MCXXVII,<sup>2</sup> at that time in which kings with their armies were accustomed to go forth to make war or acquire a rebel land for themselves, King Alfonso went forth from the city of Toledo and advanced on an expedition with his army. Rodrigo the Conqueror remained in Castile, giving wages to his soldiers.

And so after giving the wages and assembling a multitude of his army in Castile, about seven thousand men fully armed, he came to the remote parts, near the stream which is called Duero, and crossing through the middle of the stream he ordered them to pitch their tents in the place which is called Fresno. Advancing from there with his army, he came even to that place which is called Calamocha. There he pitched his tents and celebrated the Feast of Pentecost; and there messengers of the king of Albarracin came to him, asking that they might meet each other. After they had met each other,

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1 Similar phrases found in Matthew 24:6 and John 20:30.

2 A. D. 1089. The "Spanish Era" begins in the year 38 B. C. when Octavius, the Emperor, by decree divided Spain into three provinces.

the king of Albarracin was made a tributary of King Alfonso, and so remained in peace.

Rodrigo, departing thence, came into parts of Valencia. He pitched his camp in the valley which is called Torres, which is neighboring to Murviedro.

At the same time the Count of Barcelona, Berenguer by name, was encamped above Valencia and was making war on it, and was using Yuballa and Liria against it. When Count Berenguer heard that Rodrigo the Conqueror had approached against him, he was thoroughly frightened; for they were enemies of each other.

The soldiers of Count Berenguer in glorifying themselves and in making fun of him began to speak many curses and many insults about Rodrigo, and with many taunts they threatened him with capture, imprisonment, and death, which afterwards they were not able to fulfill. This word came to his ears. But Rodrigo, fearing his master King Alfonso, did not want to fight with the Count, because he was his relative. Count Berenguer, thoroughly frightened, left Valencia in peace, and came quickly to Requena, from there he advanced to Zaragoza, and finally with his troops he returned to his own land.

Rodrigo remained in that place in which he had pitched his tents, making war on his enemies roundabout. Moving thence, he came to Valencia, and encamped there. King Alcadir then ruled Valencia; he immediately sent his lieutenants with

very large presents and innumerable gifts to Rodrigo, and became a tributary; the leader of Murviedro did the same thing.

Afterwards Rodrigo the Conqueror advanced from there and entered the mountains of Alpuente; he bravely attacked it, conquered it and plundered it, and remained there several days. Advancing from there he encamped in Requena, where he remained many days.

In the meantime he heard that Yuzef, king of the Moroccans, and many other Saracen kings of Spain, with tribes of Arabs were coming to besiege the castle of Aledo, which the Christians then possessed. Then those above-named Saracen kings besieged that castle of Aledo and even attacked it, until there was no water at all for those who were inside the castle defending it.

Hearing this, King Alfonso wrote a letter to Rodrigo to tell him that, after he had seen the letter, he should immediately come with him to succor the castle of Aledo and to bring aid to those who were on the inside, fighting against Yuzef and all the Saracens bravely attacking the above-mentioned camp. To the messengers of the king, who had given him this letter, Rodrigo gave an answer of this kind, saying: "Let my lord the king come as he has promised to do, because I am ready with good courage and good will according to his command to succor that castle. But since it pleases him that I shall go with him, I ask his Majesty that he deign

to inform me of his arrival".

Rodrigo the Conqueror immediately advanced from Requena and came to Jativa. There the messenger of King Alfonso found him, and told him that the king was in Toledo with a very large army and a great multitude of soldiers and infantrymen. After he heard this, Rodrigo went up to the place which is called Onteniente; he remained there until he should learn of the king's arrival. For the king had commanded him previously through messengers to await him in Villena, since he said he certainly would cross through that place.

In the meantime in order that his army might not be hungry, he awaited the king there. From that place Rodrigo sent his scouts to Villena and to the regions of Chinchilla; thus when they were able to learn the arrival of the king, without delay they should immediately report to him. While those scouts were awaiting the arrival of the king for a certainty, he descended on another side and came to the river. When Rodrigo heard that the king had already crossed and gone before him, he was very sad. He moved there with his army from the direction of Hellin; he went before his soldiers, eager to learn the truth about the crossing of the king. When he knew that his crossing was already sure, he immediately left his army coming after him, and with a few he came to Molina.

Yuzef, the king of the Saracens, and all the other

Moroccan kings of Spain and the other tribes of Arabs that were there, after they heard of the arrival of Alfonso, left the town of Aledo in peace and immediately turned in flight, and were so thoroughly frightened of the king, even before he approached, that confused, they fled from before him. Since Rodrigo came to Molina, the king seeing that he could in no manner pursue the Saracens, already had taken the road to return to Toledo with his army.

Rodrigo very sadly returned to his camp which was in Elche; there certain of his soldiers whom he had brought with him from Castile, he permitted to go to their own homes.

In the meantime, the Spaniards envying him in all things, accused Rodrigo in the presence of the king, telling him that Rodrigo was not a faithful vassal to him, but a traitor and wicked, lying and presenting this to him falsely that on this account he did not want to come to the king and be in his aid, in order that the king and all those who were with him should be killed by the Saracens. The king, after he heard the false accusation of this kind, moved and incensed with very great anger, immediately ordered to be taken away from him the castles, villages, and every honor which he held from him. He commanded him not to enter into his own inheritance, and what is worse, his wife and children to be cruelly taken into custody, and the gold and silver and all his riches that he could find, he ordered it all to be taken.



Rodrigo considering and well knowing that by the crafty tricks and false accusations of his enemies the king had been made so angry at him, and that he so unjustly bore so great an injury and such an unheard of disgrace on account of their suggestions, immediately sent to the king a certain one of his most loyal soldiers who should manfully exonerate him from the unjust challenge and false accusation of treason and should excuse him fully. When he appeared before his lord the king, he spoke these words:

"Illustrious and always revered king, my master Rodrigo, your most faithful vassal, has sent me to you to ask, kissing your hands, that in your court you receive his exoneration and excuse from the challenge with which his enemies have falsely charged him in your presence. My master will fight for himself in your court against another equal and similar to him; his soldier will fight for him against another equal and similar to him, because all who told you that Rodrigo did any fraud or any trick on the road when you were going to succor Aledo, in order that the Saracens should kill you and your army, have lied falsely and wickedly, and are without good faith; he wishes to fight this battle, because no count or chief, no soldier of all those who were going with you to succor the above-mentioned castle for the purpose of aiding you faithfully, seems to have been of better loyalty in your assistance against those Saracens and against all your enemies,

than he according to his own power."

But the king, violently angry against them, not only did not wish to accept his very just plea but even to hear it kindly; nevertheless he permitted his wife and children to return to him.

But Rodrigo, seeing that the king refused to accept his exoneration, himself declared the evidence of his plea and excuse, and after putting it in writing, finally sent it to the king:

"This is the evidence, which I Rodrigo declare concerning the challenge with which I have been charged in the presence of King Alfonso. My master the king held me in such love and regard, as he was accustomed to hold me previously. In your court I will fight against anyone equal and similar to me, or my soldier will fight against anyone equal and similar to him, speaking thus: I Rodrigo, swear to you, that man wishing to fight with me, you who challenge me concerning that journey in which King Alfonso was coming to Aledo to fight with the Saracens, there does not exist any other cause why I was not with him, except that I did not know of his crossing, and was not able to learn about it from anyone. This is the real reason why I was not with him. In this battle I was not cheating him, but I did just as he had commanded me through his messenger and his letters, and no command of his have I overlooked. In this battle which the

king intended to fight with the Saracens besieging the above-mentioned castle, I displayed no fraud, no temper, no treason at all, and nothing evil, for which I should be punished. Not one of those counts or chiefs or soldiers who were with him in that army, had better loyalty toward the king to aid him in warring against those above-mentioned Saracens, than I insofar as in my power. Thus I swear to you, that whatever I tell you, all is true, and if I am lying, may God hand me over into your hands, to do your will upon me. But if not, may God, the just judge, free me from the false challenge. May my soldier make the same oath with any soldier wishing to fight with him on this challenge."

This is the second oath of his evidence, which Rodrigo declared:

"I Rodrigo swear to you, that soldier willing to fight with me, you who challenge me concerning the arrival of the king when he was coming to Aledo, that I did not know the certainty of the arrival of the king and in no manner was I able to know that he was before me, until I heard from reporters that he was already returning to Toledo. If I had known before, when I had come to Mostellim, I tell you truly that unless I had been ill or a captive or dead, I would have presented myself to the king in Molina, and would have gone with him to Aledo and would have aided him in his battle, if he had it with the Saracens, with good faith and sincerity

free from any bad temper. Upon this I swear to you by God and by his saints, that I have thought nothing evil nor spoken against the king, for which I should be punished. But if I am lying in any of these things which I have told you before, may God, who is a just judge, rescue me from the false challenge. May my soldier swear the same thing, and may he fulfill this same thing against any soldier wishing to fight with him on behalf of this challenge."

This is the third oath:

"I Rodrigo swear to you, that soldier who challenges me concerning the arrival of the king, when he was coming to Aledo that he might fight with the Saracens besieging that castle, I sent those letters to him in good faith and sincerity free from any bad temper and from any evil design. For I did not send the above-mentioned letters that he himself should be conquered or captured by the Saracens, his enemies. When he was advancing to the above-mentioned town with his army, then he sent his messenger to me in Villena, and there I was to await his arrival. And so I acted according to his command. Truly I swear and tell you that I have never thought nor spoken against the king, nor have I done any treason nor any wicked thing, for which I should be punished or from which I ought to lose my honor or my money, or for which the king should put upon me such a great and unheard of dishonor as he has done. Thus I swear to you by God and by his saints, that

this which I swear, I swear the truth. If indeed in any of these things which I told you before I am lying, may God hand me over into your hands to do your will upon me. But if not, may the righteous and just judge free me from such a very false challenge. May my soldier swear and fulfill this same thing against any soldier wishing to fight with him on behalf of this challenge."

This is the fourth oath:

"I Rodrigo swear to you, that soldier of the king wishing to fight with me, by God and his saints, that from that day on which I took him for my lord in Toledo, even to that day on which I learned how cruelly and without reason he took my wife captive, and took completely away from me all my honor which I had in his kingdom, I have said no evil concerning him, nor have I thought any evil, nor have I done anything against him, for which I may have misfortune or should be punished. Without merit, without reason and far from all blame he took away from me my honor, and he made my wife a captive, he did such a great and very cruel dishonor to me! But I swear to you, that soldier wishing to fight with me, that that which I said before [is true, and if] I am lying, may God hand me into your hands to do your will upon me. But if not, may the truest and most righteous judge free me from a very false charge. May my soldier swear and fulfill this same thing and not another against the

soldier wishing to fight with him.

"This is the evidence which I Rodrigo boldly declare and steadfastly affirm: If the king wishes to accept one of those four oaths which I have written before, let him choose whichever of them is pleasing to him, and I will gladly fulfill that one. If indeed it does not please him, I am prepared to fight with a soldier of the king who may be a soldier equal to me, and such an one as I in the presence of the king when I was in his love. I declare that thus I ought to exonerate myself in the presence of the king and Emperor, if he challenges me. If anyone wishes to find fault and criticize me concerning this judgment, and if he will give a better and more just judgment than this upon this challenge, let him write it and send the writing to me, how I ought to exonerate and save myself. If I know that is more right and just than mine I will gladly accept that one, and according to that one I will exonerate and save myself. If not, I will fight for my judgment or my soldier for me. If by chance he will be conquered, let him receive my judgment. If indeed I shall be conquered, I will accept his judgment."

The king did not wish to accept judgments of this kind declared by Rodrigo himself, nor his own exoneration and salvation.

After the king returned to Toledo, Rodrigo pitched his camp in Elche; there he celebrated Christmas Day.

After celebrating Christmas, he moved from there, he went through the seacoast regions until he came to Polop, where there was a certain cave full of a large amount of money; he besieged it and bravely attacked it, and after spending a few days, he conquered the warriors and courageously entered it. He found in it much gold, silver, silk, and precious garments without number. Enriched after finding a sufficient amount of money, he went back from there and crossed [and] came to the port Tarbena, and before the city Denia, in a place which is called Ondara, he repaired a certain castle and made it a fort. There he fasted the holy season of Lent and in the same place he celebrated the Feast of the Resurrection of our Lord Jesus Christ.

In this place Alhayib who then was king of that land and was ruling in that land, sent a messenger to him in regard to making peace with him. After this peace had been firmly established and strengthened with him, the Saracen messengers returned to Alhayib. Rodrigo went back from there with his army, and came into the region of Valencia. King Alhayib went out from the territories of Lerida and Tortosa, and came to Murviedro.

When Alcadir, who at that time was king of Valencia, heard that King Alhayib had made peace with Rodrigo, he was very badly frightened and exceedingly terrified. And so after beginning a plan with his men, he sent messengers

there to Rodrigo with very large and innumerable gifts of money. Those who were carrying the many innumerable gifts took them to Rodrigo, and so they amicably appeased the King of Valencia with him. In a similar manner Rodrigo received many innumerable tributes and gifts from all the castles who were rebels against the king of Valencia and were refusing to obey his command.

When Alhayib heard that Alcádir, King of Valencia, had made peace with Rodrigo, smitten with fear beyond measure, in the middle of the night he retreated from Murviedro, and thus violently terrified he fled from those regions.

Rodrigo advanced from the regions of Valencia and came to Burriana. There he heard in a certain report that Alhayib of Lerida and Tortosa was attempting to unite Sancho, the Aragonese king, and Berenguer, Count of Barcelona, and Ermen-gol, Count of Urgel against him, that he might be able to drive him out and to expel him from his land and from all the territories of his kingdom. But King Sancho and Count Ermen-gol did not want to acquiesce in his entreaties nor to aid him against Rodrigo. Rodrigo remained in Burriana, immovable as a rock.

Soon Rodrigo went back from Burriana and went up to the mountains of Morella. For there was a large supply and an abundance of food there, and also innumerable and plenteous cattle.



Berenguer, Count of Barcelona, having begun a plan with Alhayib, indeed he had already received a large amount of money from him, immediately marched forth an immense army from Barcelona and came into the regions of Zaragoza. He pitched his camp in Calamocho in the lands of Albarracín.

Then the Count with a few soldiers came to King Mostain of Zaragoza who was in Daroca and spoke with him concerning a declaration of peace between them. And so after money had been accepted from Mostain, there was peace between them. King Mostain at the entreaty of the Count advanced with the Count to King Alfonso, who then was in the regions of Oron. He asked the king with many prayers to furnish the aid of his soldiers against Rodrigo. Since the king did not wish to acquiesce in his entreaties, the Count with his companions Bernardo, Giraldo Aleman and Dorea with a very great army came to Calamocho. A very great multitude of warriors assembled there against Rodrigo.

At that time Rodrigo was remaining in the mountains, in a place which is called Tevar, and there King Mostain sent a messenger to him, who reported to him that the Count of Barcelona was quite ready to fight with him. Rodrigo with cheerful countenance gave a response of this kind to the messenger who spoke to him: "Mostain, King of Zaragoza, my faithful friend: Since the plan of the Count of a war in the very near future and the disposition of the same Count,

fortified against me, is exposed to me, I give you friendly thanks. I thoroughly despise and scorn the Count and the great number of his warriors, and in this place with the help of God I will gladly await him. If he comes, I shall without doubt fight with him."

Therefore Count Berenguer with his huge army came through the mountains to the nearest place where Rodrigo was, and pitched his tents near Rodrigo. On a certain night he sent scouts, who explored and learned in advance the camp of Rodrigo from the top of the immense mountain Herbes. The camp itself was pitched at the foot of this mountain.

On another day, the Count had a member of the near-by embassy write a letter of this kind and sent the writing to Rodrigo by a messenger:

"I, Count Berenguer of Barcelona, with my soldiers tell you, Rodrigo, that we have seen your letter which you sent to Mostain, and told him that he should show it to us, which mocked us and criticized us and aroused us to very great madness. Formerly you had done us so many injuries, for which we ought to be hostile and very angry against you; how much the more ought we to be your enemies and adversaries on account of the derision with which you spurned and mocked us through your letter. Would that I had our money which you have taken from us, up till now in your possession. God who is powerful will punish you for so great injuries inflicted

on us by you. Also you have done another worse injury and scorn to us, when you compared us to our wives. We do not wish to deride you nor your men with such wicked mockery; but we ask and pray God in heaven that he will hand you over into our hands and into our power, that we may be able to show you how much stronger we are than our women. You have told King Mostain that if we would come to you to fight with you, you would go out to meet us more quickly than he himself could return to Monzon; and if we should delay in coming against you, you would meet us on the road. Therefore we earnestly beg you that you no longer criticize us on this account because today we did not descend to you; for we did this for this reason, because we want to assure ourselves concerning your army and your status. For we see that trusting in your mountain, you wish to fight with us on it. We see also and know that mountains, ravens, little crows, sparrow-hawks, eagles, and almost all kinds of birds are your gods, because you trust in their auguries more than in God. But we believe in and adore one God, who will avenge us concerning you, and will hand you over into our hands. May you know the truth, because tomorrow at dawn, God willing, you will see us near you and before you. If you will go forth to us in the plain and will separate yourself from your mountain, you will be that Rodrigo himself whom they call "warrior and Conqueror". But if you are unwilling to do this, you will be such an one

as the Castilians commonly call "aleuoso"<sup>3</sup> and the French commonly call "bauzador"<sup>3</sup> and "fraudator".<sup>3</sup> Of course it will be no better for you to display that similarity of a great oak that you have; we will not weaken toward you nor will we depart from you, until that time when you come into my hands dead or a captive bound with iron fetters. Finally we will make that same sport of you which you yourself have written and made of us. May God avenge his churches which you have violently destroyed and violated".

After this letter was read through in the presence of Rodrigo and was heard by him, he immediately ordered someone to write his letter and send it to the Count, which contained this response:

"I Rodrigo, along with my companions, salute you, Count Berenguer and your men. May you know that I have heard your letter, and have understood everything that was contained in it. In it you said that you had written my letter to Mostain, in which I mocked and blasphemed you and your men; you certainly spoke truly. For I did blaspheme you and your men and I still do. I will tell you why I scorned you. When you were with Mostain in the regions of Calatayub, in his presence then you blasphemed, telling him that on account of fear of you I did not dare to enter these lands. Your men also, namely

Ramon of Barbara and other soldiers who were with him, said this same thing to King Alfonso, mocking me in Castile in the presence of the Castilians. You yourself also, in the presence of Mostain, told King Alfonso that you would certainly fight with me and drive me, restrained, from the lands of Alhayib and that I would not dare in any manner to look at you in the above-mentioned lands. But on account of love of the king you gave up doing all this, and on account of his love you have not disturbed me so far, and because I was his vassal, therefore you have spared me and have not wanted to inflict this disgrace on me. On account of abuses of this kind brought on me with such scorn, I have scorned and I will scorn you and yours, and I will liken and compare you to your wives on account of your feminine strength. Now you will not be able to excuse yourself from fighting with me, if you will dare to fight. But if you refuse to come to me, everyone will hold me in his love. If you dare to come to me with your army, I have already come and am not afraid to fight. I do not believe that you are ignorant of what I would do to you and your men, how I would harm you. It is known to me that you made an agreement with Alhayib, that he should give you money, and you would completely expel and drive me from his lands. I believe that you will be afraid to fulfill your promises, and that you will not dare to come to me and fight with me; may you not refuse to come to me because I seem to be in a more level place, which seems to be

more level in all these lands. In certainty of fact I tell you that if you and yours wish to come to me, it will not profit you. I will give you your wages, just as I am accustomed to give you, if by chance you dare to come to me. But if you refuse to come to me and do not dare to fight with me, I shall send my letters to my lord King Alfonso and I shall send messengers to Mostain. I shall tell them, whatever you promised and boasted and made great gestures to furnish, that thoroughly frightened on account of fear of me you were unable to fulfill it. Not only to these two kings but to all nobles, Christians as well as Saracens, I will make this clear and entirely known. May they know without a doubt, Christians and Saracens, that you have been captured by me, and that your money and the money of all of yours is held in my possession. Now on the plain I await you with firm and strong courage. If by chance you attempt to come to me, there will you see a part of your money, not for your protection but for your harm. In tossing about your superfluous words, you have reported that you are assuredly already leading me conquered and captured or dead in your power; but this is in the hand of God, and not in yours. You spoke very falsely in making sport of me, that I performed an "aleve"<sup>4</sup> in the language of Castile, or "bauzia"<sup>4</sup> in the language of France, for certainly with your own mouth

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4 Treacherous deed.

you have simply lied. I have never done such a thing: but he himself did it, who already has been shown in such treasons, whom you well know, and many, Christians and Saracens, know without doubt that he is such an one of whom I speak. Already too long we have contended with quarrelsome words: let us spare words of this kind, and as is the custom of good soldiers, let a struggle of this kind be broken up between us by the noble strength of arms. Come and do not delay. You will receive from me your wages, as I am accustomed to give you."

When Berenguer with all his men had heard this letter, they all with one mind were incensed with great wrath. And so after taking counsel, they immediately sent certain soldiers at night secretly to ascend and capture the mountain which rose above Rodrigo's camp, thinking that from the mountain itself they could burst into Rodrigo's camp, enter all his tents and completely take it. And so coming at night, they seized the above-mentioned mountain and held it, without Rodrigo's knowledge.

On the next day, very early in the morning, the Count and his armed men, shouting around Rodrigo's camp, rushed upon them there. Rodrigo seeing this, began to growl through his teeth, and immediately ordered his soldiers to put on their armor, and courageously prepare a battle-line against their adversaries. Rodrigo rushed with swift attack toward the battle-line of the Count, whom in the first struggle he

dislodged and conquered; finally in the battle itself, courageously fighting, Rodrigo fell from his horse to the ground, and his body immediately was struck and wounded. Nevertheless his soldiers did not desist from the battle, on the contrary, they fought with strong courage, until they conquered and courageously defeated the Count and all his army. After a great number of them were killed and annihilated, finally they captured the Count and led him away captive to Rodrigo with almost five thousand of his men taken in that battle. Rodrigo ordered certain ones of them, namely Lord Bernaldo, Giraldo Alemán, Ramón Mirón, Ricardo Guillén, and many others, innumerable nobles, along with that same Count, to be kept and held in concealment under an ever-watchful guard. Thus it happened that the victory over Count Berenguer and his army at the hand of Rodrigo must always be praised and commemorated.

Rodrigo's soldiers plundered all the camps and tents of Count Berenguer, and took all the spoils that they found in them, namely many gold and silver vases, precious garments, mules and horses, palfreys, lances, coats of mail, shields and everything good which they took, all safe and sound in good faith they presented and brought it to Rodrigo.

Count Berenguer, seeing and knowing that he had been punished by God, confused and captured by the hand of Rodrigo, humbly seeking mercy from him, came before Rodrigo sitting in his tent, and with many prayers begged indulgence from him.



Rodrigo did not wish to receive him kindly, nor did he allow him to sit near him in his tent, but ordered him to be guarded by his soldiers outside the tent; as one might expect he solicitously charged that food in abundance be given him there; finally he permitted him to return free to his own land. When after a few days Rodrigo recovered his strength of body, he made a pact with Lord Berenguer and Giraldo Aleman that for their redemption they should give him eighty thousand marks of the gold of Valencia. All the other captives pledged and promised that they would give to him, at Rodrigo's pleasure, great amounts of money for their redemption, the certain amounts already decided upon.

Soon they returned to their own lands, and finally from there with those whom they brought with them, with great haste they returned to Rodrigo a very great supply of gold and silver, and bringing with them of their own accord their children and parents as hostages for the redemption already decided upon, until they should pay it, and they said that without doubt all must be given to him and fulfilled in his presence. When Rodrigo saw these things, after considering the matter, moved at the sight of their devotion, he not only permitted them to go free to their own land but also sent back to them all their redemption. They on account of such great mercy received from him, very devoutly giving thanks for his nobility and goodness, and promising to serve him, returned to their own land rejoicing, with all their belongings and with great honor.

Rodrigo came into the regions of Zaragoza to a place which is called Sacarca, and delayed there about two months. Advancing from there he came to Daroca, where indeed he remained many days. There was a great supply of food and an abundance of cattle in this place in which Rodrigo was weakened by a severe illness.

Then Rodrigo sent certain soldiers with his letters to Mostain, king of Zaragoza, who found him in Zaragoza and brought to him the letters which they were carrying. Truly in this city they found Count Berenguer with his noble soldiers, sitting with the above-mentioned king. When the Count knew that they were messengers and soldiers of Rodrigo, he permitted them to come to him, he straightway commanded and diligently entrusted to them a message of this kind to be borne to Rodrigo. He spoke thus to them: "Greet Rodrigo heartily for me as my friend, and by no means cease to tell him that I wish to be his true friend and his helper in all his needs."

After they heard this, the above-mentioned messengers returned to Rodrigo now regaining his health, and in order carefully reported to him the Count's message. Rodrigo, considering as nothing what he had heard, completely refused to be his friend and to have peace with him. His soldiers and chiefs said to him: "What is this? What evil has Count Berenguer ever done to you, that you do not want to have peace with him? You powerfully held him conquered and defeated, overcome and a captive in your hand, and you manfully took from him all his

treasures and riches, and you do not wish peace with him? You are not asking him, but he is asking you, that he may have peace with you." And so finally he acquiesced in the advice of his noble soldiers, and fully promised that he would have peace with him.

The messengers straightway returning to Zaragoza, diligently reported to Count Berenguer and his nobles that Rodrigo wished to be his friend and to have peace with him. After they heard this, the Count and his men rejoiced greatly.

Then the Count, advancing from Zaragoza, immediately came to Rodrigo and his camp, and there was seen peace and friendship amicably decided upon between the two. The Count then placed in the protection and hand of Rodrigo a certain part of Spain subject to his command; and so in like manner both descended from there to the seacoast places nearest to them. Rodrigo naturally pitched his camp in Burriana; Berenguer going back from Rodrigo, crossed the Albernium Ibri,<sup>5</sup> and returned to his own land.

Rodrigo remained in Burriana in the regions of Valencia; he celebrated Christmas above Yuballa.

Then indeed with his army he besieged Liria, a castle neighboring to Valencia, and there he distributed very large

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<sup>5</sup> The modern name and exact location of the "Albernium Ibri" are not known.

wages to his soldiers.

In this place letters from the queen, the wife of King Alfonso, and from his friends were brought to him, which told him that King Alfonso was going against the Saracens and heartily wished to begin war with them and without doubt was arranging it. Already the Saracens had taken Granada and all its territories. This indeed was the reason why the king was going to fight against the Saracens. Through those letters his friends advised him that, having laid aside every objection, in a swift course he should go to the king, already proceeding with his army against the Saracens, and that he should be in that war along with the king, and he should join himself with all his army to the army of the king to assist him, and thus without doubt he would immediately regain the favor and love of the king.

And so yielding to the advice of his friends, he immediately left the castle Liria, on all sides exceedingly constrained by war and hunger and siege and he really believed now almost at the point of surrender, and with all his army he straightway went to the king by long journeys. He came upon the king in the regions of Cordoba, in a place which is called Martos.

The king, hearing that Rodrigo was coming, immediately went out to meet him, and received him in peace and very great honor. And so both in like manner came near the city

of Granada. The king through the mountainous places, ordered all his tents to be pitched and located in a place which is called Elvira. Rodrigo on the plain, pitched his tents in a place which was in front of the king's camp to avoid and guard the royal camp, which greatly displeased the king.

Then the king, influenced by envy said to his men: "See and consider what injury and what disgrace Rodrigo is bringing to us. Today he came behind us on a long journey, almost exhausted and fatigued; but he precedes us and pitches his tents in front of us." Almost all his men, touched with envy, responded in like manner to the king that he had spoken the truth, and envying him in all things, in the presence of the king they blamed Rodrigo for his bold presumption.

The king remained in the same place six days. Yuzef, king of the Moabites and Saracens, not daring to wait for King Alfonso and fight with him, thoroughly frightened on account of this same king, fled along with his army, and secretly retreated from those regions. When King Alfonso knew of a certainty that Yuzef, king of the Saracens, had fled on account of fear of him and had secretly retreated from those regions, he immediately gave the command to return to Toledo.

Returning to Toledo, he came even to the castle which is called Ubeda, which is above the valley of Alcira. Rodrigo ordered his men to pitch and set up their camp near this same valley. There the king cruelly delivered angry and harsh

words to Rodrigo; he contradicted him with various untrue reasons. He was so violently aroused and incensed by anger against him that he decided and wished to capture him. Rodrigo considering and fully knowing this by certain signs, patiently endured all the reproaches of the king's words. And so on the following night, not without fear, Rodrigo retreated from the king and immediately returned to his own camp. Then many of his soldiers left Rodrigo and went over to the king's camp; after they had left their master Rodrigo, they went to the king's service.

The king, irritated by Rodrigo excusing himself in some quarrels concerning the injury inflicted on him by the king, and borne on by too great madness, returned to Toledo with his army.

Rodrigo troubled and very sad, with no little labor on the journey, immediately withdrew into regions of Valencia; there he remained many days. In this place he rebuilt with many strong fortifications of the buildings a certain castle, which is called Peña Cadiella, which the Saracens had completely destroyed, and he surrounded it on all sides with an invincible wall, and constructed it strongly. He greatly fortified the above-mentioned castle, sufficiently strengthened with a multitude of soldiers as well as infantrymen and with all kinds of arms; he filled it copiously also with a supply of bread and wine and meat.

Advancing from there he descended to Valencia; then he went down to Morella, where he delayed a few days, and there he solemnly celebrated Christmas Day.

In this place a certain man came to him, who promised that he would completely give to him in secret the castle Borja neighboring to Tudela.

After the plan was begun, he immediately began to go against the castle Borja with his people, and behold suddenly a messenger of Mostain, king of Zaragoza came to him, who reported to him that Mostain was greatly constrained and oppressed by the Aragonese king, Sancho. After that messenger departed from Rodrigo, Rodrigo at night with a few men secretly came near Zaragoza, and there he proved that the man who had promised to give him the castle Borja was certainly lying. Nevertheless he did not want to return to camp, but he remained in the same place in which he was; after this was heard, the elders and the better citizens of the city of Zaragoza came to him. They entreated him earnestly, with many prayers, that he should be willing to have love and friendship and peace with their king. It happened that Mostain and Rodrigo saw each other, and established between them a very strong peace.

Then Rodrigo came with his army to Zaragoza, and there he crossed the valley, and pitched his camp in a place which is called Fraga.

After he heard this, the Aragonese king, Sancho, along with his son, King Pedro, ordered a huge army to be assembled. After the army was assembled, he immediately ordered them to pitch their tents in a place which is called Gorreia. The king and his son then sent peaceful lieutenants to Rodrigo, bearing a message of love and peace. After this was heard and known, Rodrigo received them honorably and with a joyful countenance, and responded to them that he certainly wished to have peace and love with King Sancho and his son. Also he straightway sent his messengers to them, who reported to the king and his son these words signifying peace. King Sancho and his son and Rodrigo, seeing each other, decided that the love and peace between them must be very firmly held by an indissoluble bond.

On account of the love and prayers of Rodrigo, King Sancho made peace with Mostain; and so peace was made with him amicably, with Rodrigo acting as a mediator.

After this was done, King Sancho immediately returned to his own land. Rodrigo in very great honor remained several days in Zaragoza with King Mostain.

Advancing from Zaragoza, with a very great army he entered the lands of Calahorra and of Rioja, which were in the kingdom of King Alfonso and under his rule.

Then he, courageously fighting, captured Alcira and Logroño. He made a very huge and sad and very lamentable



plundering, and very severely and without mercy he made a dire and wicked and vast fire with irremedial flame through all those lands. With dire and wicked depredation he devastated and destroyed all the above-mentioned land, and stripped it entirely of its riches and moneys and all its spoils, and had them all for himself. Advancing from that place, he came with a huge army to a camp which is called Alfaro, which he courageously attacked and immediately captured.

In this place messengers of García Ordoñez and all his relatives came to him, who reported to him in behalf of the Count and all his relatives, that he should wait there seven days and not more; if he would do this, the Count with his relatives without doubt would not hesitate to fight with him. With cheerful countenance he responded to them that he would await the Count and all his relatives seven days, and gladly fight with them.

Count García Ordoñez assembled all his relatives and powerful men; the powerful ones and chiefs who ruled in all that land which is from the city which is called Zamora even to Pamplona. After an immense and innumerable army of soldiers and infantrymen had assembled, the above-mentioned Count along with the same multitude of people came to the place which is called Alcira. Greatly alarmed and fearing to go farther and to begin war with Rodrigo, thoroughly frightened he returned instantly with his army from that place to his own land.

Rodrigo with firm courage, immovable as a rock, gladly waited there even to the designated seventh day. Then it was reported to him for a certainty that the Count and all those who were with him, withdrawing from the promised war and fearing to fight with him, already had gone back to their own country and had scattered, and indeed had left Alcira without a soldier, deserted and empty.

Count Garcia, hostile to Rodrigo, then was ruling at the hand of King Alfonso in Calahorra and all the region which Rodrigo had plundered. On account of the hostility of the Count and on account of his disgrace, Rodrigo burned the above-mentioned land with the flame of fire, and almost destroyed and devastated it.

Rodrigo hearing, as was said, that the Count because of fear had already gone back to his country with his people, and had left Alcira deserted without soldiers, advancing with his army came from Alfaro to Zaragoza.

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6 The Cronica Particular tells that King Alfonso now realized that he had taken bad advice in being hostile to The Cid, and that he sent him letters, forgiving everything, and asking him to come to Castile. The Cid, overjoyed, wrote to the king, promising that he would always be in his service.

---Ramón Menéndez Pidal, La España Del Cid. Vol. II, p.953.

There he remained many days in great honor, and he collected and harvested for his own use the grapes of all that land which were not subject to the rule of Mostain.

Advancing with his army from Zaragoza, he took the march to capture Valencia, and while he was making the journey, a certain messenger met him, who reported to him that the barbarian tribes of the Saracens, one after the other, had come to the eastern regions and had devastated them very severely, and also had approached even to Valencia, and indeed had already taken it; and what is worse, those barbarous tribes killed Alcádir, king of Valencia, with the surrender of all the men of Valencia, and committed a wicked deed of this kind, he declared at last.

Rodrigo hearing this, with swift speed came to the town Yuballa, and immediately besieged it. If he had not come so quickly, those barbarous tribes would have seized all Spain even to Zaragoza and Lerida, and would have held it completely.

Bravely attacking the castle Yuballa on all sides then, he captured it immediately; in the same place he peopled and constructed a village, and surrounded it with fortifications and very strong towers and strengthened it; truly to this town many tribes from the surrounding villages came and lived in it.

The men of Valencia who had escaped from death were subject to those barbarians who were called Moabites, and were held under their command and remained among them, mingling with them.

In the month of July, when the crops had to be gathered, Rodrigo pitched his camp near Valencia. He took their crops for his horses to eat, and destroyed the land outside their homes. When the inhabitants of Valencia saw this, they immediately sent lieutenants to him, asking him and earnestly begging that he would be peaceful toward them and would permit the Moabites to live with them. He could in no manner be peaceful toward them, unless they separated the Moabites from them and drove them completely out of their city; they were unwilling to do this, but shut themselves up in the city.

He very bravely attacked a certain part of Valencia which is called Villanueva until he captured it, and he utterly despoiled it of all the riches and moneys which he found in it. In the meantime he attacked and captured another part of the city which is called Alcludia. The men who lived in this part submitted and subjugated themselves immediately under his rule and command. Those who were subject to him he restored free in peace in their own homes and in their own location with all their belongings.

Other men, inhabitants of the city of Valencia, seeing this, were greatly terrified; they immediately expelled the Moabites from their city according to Rodrigo's fixed command, and subjugated themselves under his rule. He permitted them to go free and peaceful to Denia and to live in quiet.

A little while before Yuzef had sent letters to him,

in which he had explicitly commanded him that in no manner should he dare to enter the land of Valencia. After he heard this, Rodrigo seemed very angry. And so incensed by flaming anger, he spurned him and truly sent words of mockery to him, and even to all the chiefs and leaders of Spain he sent his letters, in which he signified to them that Yuzef on account of fear of him would not dare to cross the sea and come to Valencia. Yuzef hearing this, immediately ordered an immense and innumerable army to be assembled, and then solicitously charged it to cross the sea without delay.

In the meantime Rodrigo in a kind message spoke thus to the men living in Valencia: "Men of Valencia, I will gladly give you a truce for the month of August. If in the meantime Yuzef will come and help you, and will drive me conquered from these lands, and will free you from my command, serve him and be under his rule. But if he is not strong enough to do this, serve me and be mine."

This speech pleased all the men of Valencia. To Yuzef and to all the leaders of Spain who were under Yuzef's rule they immediately sent their letters, in which they notified them that they should come with a huge army to Valencia, and free them from the hand of Rodrigo and from his rule; if they did not want to do this during the month of August, they knew that without doubt they would wholly obey Rodrigo's command and serve him in all things.

In the meantime Rodrigo left Valencia free in peace, and with his army came to Peñá Cadiella and even near Villena he plundered all the land and the inhabited province nearby. There he took many captives, many spoils and a supply of food. He sent all this to Peñá Cadiella and left it there with a very great amount of booty, and immediately set out for the regions of Valencia.

Advancing from there, he went up and came into the lands of Albarracin, who had cheated him in his tribute. He plundered all that land, and he ordered all the food which he found there to be sent to Yuballa. He himself in the meantime returned to Yuballa with a very great amount of booty.

After the month of August had passed, the inhabitants of Valencia heard in a true report that the Moabite Yuzef with a huge army was coming to their aid to help and free them without doubt from the dominion of Rodrigo. They immediately withdrew from the pact which they had made with Rodrigo, and arrayed themselves as rebels and adversaries, badly keeping the faith of the pact in all regards; Rodrigo, fully aware of this, again besieged Valencia with all courage, and attacked it on all sides with a brave and very strong battle. It was well known that there was intense hunger in the city.

In the meantime the army of the Moabites, coming with swift speed to help them, approached Valencia. But not daring to join battle with Rodrigo, thoroughly frightened on account

of fear of him and badly terrified, at night they fled through the darkness and thus returned confused to their own regions.

Rodrigo for a long time attacked Valencia on every side more bravely and fiercely than his usual custom, and finally courageously took it with the sword, and then immediately plundered it.

He found and acquired in it much money, an immense supply of gold and silver entirely without number, precious jewels, gems decorated with much gold, various and divers ornaments, and silken garments gilded with precious gold. He acquired so very much money in this city that he and all his men became rich and wealthy beyond what can be told.

But Yuzef, king of the Moabites, hearing that Valencia was already captured and plundered with the animosity of war by Rodrigo, became violently angry and sad. After holding a council with his men, he appointed a leader over Spain from his own tribe, a son of his sister, Moh<sup>h</sup>ammad by name; he sent him with an infinite multitude of barbarians and Moabites and Ishmaelites living through all Spain to besiege Valencia and lead Rodrigo to him, a captive and bound with iron chains.

These coming pitched their camp in a place which is called Cuarte, about four miles from the city of Valencia. The people of all that region who lived roundabout immediately came to them with food and supplies and viands necessary to them, and gave part of the food to them, and sold part of it.

The number of them was about one hundred fifty thousand soldiers, and three thousand infantrymen. Rodrigo seeing that so great a multitude of tribes had come to fight against him, wondered not a little.

That immense army of Moabites lay and remained above Valencia ten days and just as many nights. Every day they encircled it, with many different noises of their voices yelling and shouting, emitting loud roars, and frequently throwing arrows at Rodrigo's tents and the tents of his soldiers, and threatening them with imminent war. Rodrigo with his customary courage of heart manfully comforted and encouraged himself and his men, and incessantly and with devout prayers begged our Lord Jesus Christ that he should furnish divine aid to them.

On a certain day, according to their usual custom, yelling and shouting and attacking, while they were encircling the city and believing that they were going to capture it completely with their strength, Rodrigo, the invincible warrior, trusting in the Lord and in his mercy with his whole heart, with his men well armed, boldly and courageously advanced toward them shouting and terrifying them with words of threats. He rushed at them, began a great battle with them, and with the aid of divine mercy conquered all the Moabites; thus he had over them a triumph and a victory given to him by God.

Those already conquered turned their backs in flight;



a multitude of them fell by the sword. Others with their wives and children were led as captives to Rodrigo's camp. Indeed they took all their camps and tents, in which they found innumerable amounts of money, gold and silver, and precious garments, and they completely despoiled them of all the riches found there. Therefore Rodrigo and his men were greatly enriched, with much gold and silver, very costly garments, horses and palfreys, mules and different kinds of arms, a supply of food, and treasuries adequately filled. A victory of this kind was celebrated in the era 1132.<sup>7</sup>

After having a triumph of this kind, Rodrigo captured the castle which is called Olocau; in it he found much treasure which belonged to King Alcádir, and in good faith he divided it with his men. Then he also captured another town which is called Serra.

Then Sancho the Aragonese king of good memory, who lived fifty-two years, died, and afterwards he went to Christ in peace, and was honorably buried in the monastery of Saint John of Peña. After his death, Pedro his son was made king in the Aragonese kingdom; all the chiefs of his kingdom assembled at the same time. Then they said to the king: "Your Majesty, illustrious king, we all of one mind beg that you deign to hear our plan. We believe the plan is sound and

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7 A. D. 1094. See note 2, page 15.

certainly will be useful to you, to have love and friendship with Rodrigo the Conqueror. The unanimity of our council without doubt refers this to you."

The advice of his chiefs pleased the king beyond measure, and he immediately sent his messengers to Rodrigo, that he should join with him. The messengers who were sent said to Rodrigo: "Our lord, the Aragonese king, sent us to you, that you should join with him and establish in an amicable manner peace and very steadfast love with him; that you may be of one mind for making war on your enemies, and that you may be very helpful to each other against our adversaries." This pleased Rodrigo greatly, and he responded to them that he would do this gladly.

Pedro the king immediately went down to the seacoast regions, to a place which is called Montornes. Rodrigo, advancing from the city of Valencia came to him in Burriana; in this place they saw each other, and very firmly strengthened the peace held between them, and decided with good and sincere mind that above all men they should assist each other against their enemies. After this was done, the king immediately returned to his own land, and with the solidarity of law he arranged and stabilized his kingdom to remain and to live under good justice. Rodrigo went back to Valencia.

After a short time had passed, Pedro the king with his army went to Valencia to aid his friend Rodrigo, and Rodrigo

received him with very great honor. After his army had assembled, both in like manner advancing from Valencia, began to go toward the town Peña Cadiella that they might send food to it and adequately strengthen it with provisions.

When they approached the city Játiva, Mohámmad the nephew of Yuzef, the king of the Moabites and Ishmaelites, with an immense army, about thirty thousand soldiers well equipped with all kinds of arms, went forth to meet them, that he might begin battle with them. On the same day the Ishmaelites and Moabites did not begin battle with them, but stood the whole day yelling and shouting upon the mountains that were there. Pedro the king and Rodrigo courageously sent to the town Peña Cadiella all the food which they found in that region, with all the booty they had, and thus they very copiously strengthened that town with provisions.

Advancing from there toward the south, in like manner they descended to the seacoast places, and pitched their tents opposite Bairen. On another day Mohámmad with the Moabites and Ishmaelites and all the barbarian tribes, a very great and innumerable multitude, fortified himself to begin battle against the king and Rodrigo. In the same place there was a large mountain which seemed to extend about forty furlongs in length. On this mountain was the camp of the Saracens; on the other side was the sea, in which was a multitude of ships of the Ishmaelites and Moabites, from which they attacked the

Christians with bows and arrows; on the side of the mountain they attacked them with other weapons. When the Christians saw this, they were greatly terrified and deeply moved with fear.

Rodrigo seeing them fearful and terrified, immediately got on his horse, and equipped with his weapons, commenced to move through the army of the Christians, and comforting them greatly spoke these words: "Hear me, my most pleasing and best comrades, be brave and powerful in war, and you shall be courageously strengthened; do not be frightened at all, nor fear the multitude of them, because today our Lord Jesus Christ will surrender them into our hands and into our power." About noon, the king and Rodrigo with all the army of the Christians rushed upon them, and with strong weapons and vigorous strength attacked them. Finally with the help and work of the mercy of God, they manfully conquered them and put them to flight; certain of them fell down, killed with swords, certain ones fell into the river-bed. A very great part of them was submerged and suffocated in the sea as they fled.

And so after the Saracens were conquered and destroyed, the victorious Christians plundered the substance of all of them. Also they took all their spoils, namely gold and silver, horses and mules, the best weapons and many riches, after having such a victory there, and for this victory given to them by God they glorified God with all devotion of mind.

After holding a triumph of this kind, which must be intrusted to memory and always must be praised, Pedro the king and Rodrigo with their army praising God returned to Valencia. They remained in the same city a few days. Both advancing from there, they came also to the castle Montornes, which was rebelling against the king and was in his territory, and they immediately besieged it, and they added it, besieged and courageously attacked, to the wealth of the king. After this was done, the joyful king immediately returned to his kingdom. Rodrigo went back to his city of Valencia.

On a certain day, Rodrigo set out from the city to explore and investigate his enemies. While he was making the journey, a governor by name Abul-Fatah, setting out from Jativa, advanced to Murviedro. When Rodrigo found this out, he started toward him and followed him, until he shut him up in a town which is called Almenara. He besieged the town, and bravely attacked it on all sides for three months; after this was done, he courageously captured it. He took all the men who were on the inside, and permitted them to go free to their own locations. He ordered an altar and a church of our Lord to be built there in honor of the most blessed Virgin Mary.

After these things were done thus with the favor of God, with his soldiers he set out from Almenara, saying and pretending that he wished to go to Valencia, when he in his

secret heart was disposed to surround and attack Murviedro; in the meantime with hands extended to the sky he prayed to God, saying: "Eternal God, who knowest all things before they are done, from whom no secret is hidden, you know, Oh Lord, that I did not want to enter Valencia before, until I besieged and attacked Murviedro, and that I obtained it, attacked with the strength of the sword, with the aid of your power, and with you as the donor, since it is already acquired and held in possession under our power, there I would celebrate a mass in praise of you, Oh God." After finishing such a speech, he immediately besieged the town Murviedro, and attacked it with swords, arrows, weapons and all kinds of arms and artillery, and unpleasantly confined and crowded together the defenders of the castle and the inhabitants who were there, and prohibited them entirely from going out of the castle or going into it.

The defenders of the castle and the inhabitants, seeing that they were attacked on all sides and seriously confined and crowded together, spoke to each other: "What shall we wretched ones do? That tyrant Rodrigo will in no manner permit us to live and dwell in that castle; for he will do to us what he recently did to the inhabitants of Valencia and Almenara who were not able to resist him. Therefore let us see what we are going to do. For without doubt we and our wives and our sons and daughters will die of hunger; there will be

no one who is strong enough to rescue us from his hands." When this was known, Rodrigo began to attack them more bravely and more violently than his usual custom, and he very gravely restrained them. When therefore they knew and saw that they were placed in so great bitterness, they shouted to Rodrigo, saying: "Why are you bringing such unbearable ills to us? Why are you killing us with lances and arrows and swords? Soften and mellow your heart, and have pity on us. All together we beg you, that with regard for justice you give us a truce of some days. In the meantime we will send our messengers to the king and to our lords, that they may come to help us. If no one comes in the appointed time, who is strong enough to free us from your hands, we shall be yours and we shall serve you. Indeed may you know of a true certainty, that the town of Murviedro is of so great name and so great fame in the knowledge of all the tribes, that we will by no means give it to you so quickly. Before it is given without a truce being granted us, may you know without doubt that we will all die of our own accord first. Therefore after we have all been destroyed, you will be able to have it." Rodrigo, seeing plainly that this would avail them nothing, gave them a truce of thirty days.

In the meantime they sent their messengers to King Yuzef and to the Moabites and to King Alfonso and to Mostain, king of Zaragoza, and to King Albarracin and the Count of

Barcelona, that they should not at all desist from coming to help them within thirty days. If they were unwilling to do this, after the thirty days had passed, they would without doubt give their town to Rodrigo and henceforth would faithfully serve him as their lord. When the king, Alfonso, had seen and heard the messengers of Murviedro, he responded to them thus: "Of a true certainty believe me that I will not help you, since I prefer that Rodrigo have the town Murviedro than any king of the Saracens." After the messengers heard this, without any plan they returned to their own land. To the messengers who had been sent to Zaragoza, Mostain gave an answer of this kind: "Go and be encouraged as much as you are able, and be brave, resisting him who is attacking you, for Rodrigo is hard of neck and a very brave and invincible warrior, and therefore I certainly am afraid to join battle with him." For a little while before, Rodrigo had sent messengers to him, saying: "May you know, Mostain, that if you try to come against me with your army and begin battle with me, you and your nobles either dead or captives will in no manner escape from my hands." Thus terrified by fear of Rodrigo, he did not dare to come. King Albarracin spoke to the messengers in person upon this matter: "As much as you are able, be strengthened and resist him, because I am not able to help you." The Moabites said to the messengers who were sent: "If Yuzef our king wishes to come, we will not all go with



him, and we will gladly help you; but without him we will not dare to fight with Rodrigo at all." The Count of Barcelona, who had received an immense tribute from them, said to the messengers who were sent to him: "Know that I do not dare to fight with Rodrigo, but I will advance farther, and I will surround his castle which is called Aurepensa, and while he comes to me and tries to fight with me, you in the meantime send a sufficient amount of food from that part into your castle."

The Count therefore, as he had said before, soon besieged the castle. Hearing this, Rodrigo inwardly considering it of no moment, refused to go to aid his own castle. In the meantime a certain soldier said to the Count, lying above the castle: "Most noble Count, I have heard of a very certain truth that Rodrigo wishes to come against you and to begin battle with you." After he heard this, fearing to test the truth of the matter, he immediately withdrew from surrounding the camp, and frightened with fear of Rodrigo he fled to his own land.

After the thirty days of truce had passed, Rodrigo said to the barbarians who were within the castle Murviedro: "Why do you delay to hand over the town to me?" They with trickery responded thus to him: "Lord: the messengers, whom we sent, have not yet returned to us; therefore all together we entreat your nobility, that you give us a little truce."

Since Rodrigo thought that they were addressing him with fraud and trickery, and since he well knew that they were speaking to him falsely on account of having some time, he said to them: "That it may be evident to all men that I fear none of your kings, I will grant you twelve days truce, that they may have no excuse to come and help you. After the twelve days have passed, I tell you truly, that if you do not immediately surrender the castle to me, whomever of you I am able to capture and hold, I will cremate them alive with fire and I will kill them with the sword after torturing them." The designated day came, on which Rodrigo said to those who were within the castle: "Why do you interpose so great delays, and not hand over to me the promised castle?" They responded: "Behold your feast, which is called Pentecost, is now very near; on the day of Pentecost we will hand over the entire castle to you; for our kings do not want to help us. Enter it safely with your men, and have it according to your pleasure." He said to them: "Indeed on that day of Pentecost I will not enter the castle, but I give you a truce till the feast of Saint John. In the meantime take your wives and your children and your families and all your substance, and with all your belongings go in peace wherever you wish. Therefore evacuate the castle, that you may leave it to me free without any hindrance. I, with the assistance of divine mercy, on the birthday of Saint John the Baptist will enter the castle."

The Saracens, on account of such great compassion and love, gave him many devout thanks.

And so on the birthday of Saint John the Baptist, Rodrigo sent forward his soldiers to enter the castle, and he charged them to ascend and enter it completely. They immediately entered the castle, and now holding the summit, they gave exultant thanks to God. Soon Rodrigo himself entering the castle, immediately ordered them to celebrate a mass in it and to offer gifts of oblation with a devout mind. He had a church of Saint John constructed there with remarkable work.

He charged his soldiers to guard carefully the gates of the city and the fortifications of all the walls and everything that was inside the city and the castle. In the castle itself, although evacuated, they found many riches. Certain Saracen inhabitants of Murviedro then remained in the city: three days after the town was captured Rodrigo said to them: "Now I warn you in every way, that you must return to me everything that you took from my men, and that which you bore to the Moabites against me and to my shame and my damage; if you are unwilling to do this, do not doubt in vain that you will be thrown into prison, and that you will be harshly bound with iron chains." They not being able to return the things that were sought, completely stripped of their riches and bound in chains, were immediately sent to Valencia according to Rodrigo's mandate.

After these things were done, he himself came to Valencia, and in the abode of the Saracens which they call the mosque, he constructed with remarkable and beautiful work a church to the honor of the holy Virgin Mary, the mother of our Redeemer. He brought to that church a golden goblet worth one hundred forty marks. He also gave to the above-mentioned church two very costly citherns made of silk and gold, and none others like them have ever been brought to Valencia. With devout minds all together they then celebrated a mass in that church, with melodies of praise and with very gentle and sweet words of songs, and there with exultant minds they praised our Redeemer, the Lord Jesus Christ, to whom is honor and glory along with the Father and the Holy Spirit throughout all ages, Amen.

All the wars that Rodrigo fought with his companions and the triumph he obtained from them, and how many villas and villages he plundered and completely destroyed with his very strong right hand with swords and all kinds of weapons, would seem to be too long to tell one at a time, and perhaps would turn the readers to nausea. But as the smallness of our knowledge was able, in rude style it has set down his deeds briefly and very truly. While he lived in this age, he always obtained a noble triumph from the adversaries fighting in war with him, and he never was defeated by anyone.

Rodrigo died in Valencia in the era 1137<sup>8</sup> in the month of July.

After his death, his wife with a very great throng of soldiers and infantrymen remained unhappily in Valencia. After hearing of his death, all the Saracens who lived in the sea-coast regions, having assembled a large army, immediately came upon Valencia, and besieged it on every side, and attacked the city besieged on all sides for seven months.

His wife, bereaved of such a great man, when she saw herself hard-pressed in so great affliction and when she found no remedy of consolation for her unhappiness, immediately sent a bishop of the city to King Alfonso, that with regard for justice he should come to her in her misery. After he heard this, the king with his army came with swift speed to Valencia. Rodrigo's unhappy wife received him with very great joy, kissing his feet, and she begged that he help her and all the Christians who were with her.

The king finding no one at all among his men who could hold that city and defend it from the Saracens, because it seemed at a distance remote from his kingdom, took back with him to Castile Rodrigo's wife with the body of her husband, and all the Christians who were there then, with their riches and their substance.

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8 A. D. 1099. See note 2, page 15.

After all had gone out of the city, the king ordered the whole city to be burned with fire, and with all his men he came to Toledo. The Saracens, who had fled on account of the arrival of the king and had left the besieged city, after the departure of the king soon entered the city although it was burned, and inhabited it with all its territories, and nevermore did they lose it.

Rodrigo's wife, with her husband's soldiers, took Rodrigo's body to the monastery of San Pedro de Cardena, and there she honorably buried it after collecting very large gifts for the monastery in behalf of his soul.

## SOME OBSERVATIONS IN REGARD TO FORMS

The student of Classical Latin who reads Historia Roderici is at once forcibly impressed by the differences in orthography and construction between Classical Latin and Medieval Latin. Some of these differences would be found in any Medieval Latin manuscript, but many of them--particularly the ones in orthography--seem to be characteristic of the writer of Historia Roderici.

Among the variations from Classical Latin common to Medieval Latin some examples taken from Historia Roderici are given below. Page and line numbers cited refer to Menéndez Pidal's La España Del Cid, Vol. II.

The old construction for indirect discourse (infinitive with subject accusative) is sometimes replaced by a substantive clause, usually introduced by "quod" or "quia", with its verb either indicative or subjunctive. ". . . audivit Rodericus quod rex iam transierat et antecederet illum . . . ." (P. 931, line 20). A few lines above (P. 931, line 9) one reads ". . . qui dixit ei regem in Toledo esse . . . ." The author seems to have no preference, but uses the constructions interchangeably.

Volitive clauses are often introduced by "quod" or "quatenus". ". . . supplicamus quatinus . . . nobis indutias dones." (P. 962, line 23).

Purpose clauses too are introduced by "quod" or "quatenus". "Interea nuntios nostros ad regem et dominos nostros mittemus, quod nobis succurrere veniant." (P. 962, line 24). This "succurrere"--an infinitive expressing purpose--is also very common in Historia Roderici. At times he uses the Classical construction--gerundive with "ad" to express purpose, and in one instance he uses it without the "ad"--". . . ut . . . terram aragonensem intraret depredandam." (P. 925, line 9.)

The ablative of the gerund is freely used (often with an object) with the force of a present participle. ". . . me misit ad te, rogans, tuas osculando manus, . . . ." (P. 933, line 7.)

The past perfect indicative is regularly formed by using the past perfect instead of the imperfect of "sum" with the perfect passive participle. ". . . qui mentitus fuerat . . . ." (P. 956, line 8).

Sequence of tenses as the Classical Latin student knows it is not adhered to closely. There is a past perfect for an imperfect subjunctive in ". . . misit Rodericus exploratores suos . . . sine mora statim ei nunciassent". (P. 931, line 16).

The Historia Roderici contains many illustrations of the breakdown in the distinction between cases and the extended use of prepositions that had already taken place.



The most striking of these is the repeated use of the ablative instead of the accusative to express duration of time, as ". . . tenuit eos captos tribus diebus". (P. 918, line 22).

An isolated instance of this breakdown is "ante" with the genitive--". . . ante Roderici in suo tentorio sedentis peruenit". In one of the old manuscripts this sentence reads ". . . ante Rodericum in temptorio suo sedentem peruenit."<sup>1</sup>

Another unusual case usage is "in" with the ablative meaning "against"--". . . rebellauit in eo". (P. 923, line 25). He also uses "in" with an ablative of means--"in arcu et sagittis". (P. 960, line 16).

Occasionally the accusative instead of the ablative is used to express place in which--". . . donec eis qui erant in castrum deficit aqua" (P. 922, line 5), but two lines farther on he says "in castro".

The nominative is used for the accusative in the phrase ". . . cum his qui secum ducebant . . . ." (P. 945, line 4).

There is a confusion of cases--accusative instead of genitive with "copia" when he writes "Inuenit . . . pecunias copiam". (P. 957, line 1).

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<sup>1</sup> Ramon Menendez Pidal, La España Del Cid. II, 944, note on line 15.

A genitive for an ablative--"omnium" for "omnibus"-- is seen in ". . . telis et omnium armorum generibus et machinamentis expugnavit . . . ." (P. 962, line 6).

Unusual too is "in" with "confido" in the sentence "Ipsi autem in multitudine sui exercitus confidentes . . . ." (P. 918, line 10).

In one place (P. 919, line 11) he uses "tunc temporis" for "tunc" or "eo tempore".

Degrees in the comparison of adjectives are sometimes confused in Medieval Latin according to Beeson.<sup>2</sup> The comparative is used with positive force in "Tu autem cum tuis tucius ingredi illud . . . ." (P. 964, line 28).

In this work there seems to be evidence of carelessness in gender forms. Over and over again he uses "qui" when referring to "castrum"--". . . ad castrum qui dicitur Capra". (P. 918, line 12).

The active voice is used for the passive when he writes ". . . littere ad eum pertulerunt". (P. 947, line 7). It may be that the active voice is what was wanted; if so, then one would expect "litteras" instead of "littere" (for "litterae").

"Se habebant" in the sentence ". . . sub eorum imperio se habebant . . . ." seems to be a fore-runner of the

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<sup>2</sup> Charles H. Beeson, A Primer of Medieval Latin.  
P. 20.

Spanish construction that uses the reflexive for the passive. (P. 954, line 13).

The singular for the plural, "incipit" for "incipiunt" is used in the title "Hic Incipit Gesta De Roderici Campi Docti" (P. 915, line 1). One of the old manuscripts reads "Incipiunt gesta . . . ."; the other has been corrected to read "Hic incipiunt gesta . . . ." <sup>3</sup>

As was mentioned above, the orthography of Medieval Latin contains several changes from the Classical Latin.

Common among these in this book are:

e for ae--hec for haec--P. 915, line 7.

e for oe--prellare for proeliare--P. 934, line 4.

ci for ti--tocius for totius--P. 916, line 17.

ch for h--nichil for nihil--P. 935, line 5.

--michi for mihi--P. 942, line 7.

b for v--bassallus for vassallus--P. 932, line 15.

i for e--quatinus for quatenus--P. 962, line 23.

Insertion of p--verumptamen for verum tamen--P. 933, line 23.

--dampna for damna--P. 925, line 16.

There are only a very few examples of the following:

b for p--obtima for optima--P. 961, line 2.

ph for f--nephanda for nefanda--P. 940, line 9.

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<sup>3</sup> Ramon Menendez Pidal, La España Del Cid. II, 915, note on line 1.

Addition of h--habundantia for abundantia--  
P. 938, line 22.

y for i--ymo for imno--P. 943, line 24.

Omission of h with y for i--ylari for hilari--  
P. 939, line 13. Twice he writes "ylari" and once "hylari".

The author of Historia Roderici uses "u" and "v"  
interchangeably. Even the same word is "iuro" and "ivro"  
on the same page. (P. 934).

He uses "j" often where "i" is more common, as  
"potuj". (P. 934, line 6).

Below are given some variants in spelling which may  
have been either in the original or may represent errors in  
copying:

"Pecunia" is spelled with two c's in about half the  
instances (and there are many).

Forms of "committo" usually have only one "m" but  
occasionally they have two. This word too is used often.

Other occasional examples of unusual spelling are:

Cesaragusta for Cesaraugusta--P. 920, line 3.

seuissimum for severissimum--P. 920, line 9.

(The adverb, used twice, follows this pattern).

fugierunt for fugerunt--P. 923, line 7.

illico for ilico--P. 924, line 12. (But it is  
usually correct, as on the next page, line 26).

reliquid for reliquit--P. 925, line 18. (This happens many, many times with "reliquit" but only once with any other verb; that is, venid for venit--P. 931, line 20).

nuntis for nuntiis--P. 931, line 1.

quum for cum--P. 931, line 4.

opido for oppido--P. 932, line 3.

contenimento for contenemento--P. 940, line 18.

mistice for mistim--P. 954, line 14.

venieban for veniebat--P. 956, line 14.

gemas for gemmas--P. 957, line 3.

debellado for debellando--P. 958, line 2.

A few words in Medieval Latin have meanings entirely different from the ones they had in Classical Latin. Examples of this are:

populavit--"he peopled" instead of "he destroyed"  
--P. 954, line 8.

populationem--"town" instead of "devastation"--  
P. 954, line 10.

usque ad--"during" instead of "up to"--P. 955,  
line 20.

The phrase "pro qua corpus meum minus valeat" used repeatedly in the four oaths (P. 934-935-936) translated freely "why I should be punished" signifies literally "why my body should be of less worth". Anyone who received the "mark of less worth" ceased to be the equal of the others

in the court of his lord, and could not testify, nor accuse nor fight against another.<sup>4</sup>

The most overworked word in the Historia Roderici is "autem". It is used so frequently that its repetition would be tiresome if translated into English. It seems not to have a definite meaning but merely to express transition to a new thought. "Proculdubio" also is a favorite word.

There are two Arabic words found here--"alfozis" meaning "districts" (P. 928, line 5), and "alboroz" meaning "fun" (P. 941, line 3).

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4 Ibid., I, 395, note.

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