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# Heroes of the Nations

EDITED BY  
Evelyn Abbott, M.A.  
FELLOW OF BALLIOL COLLEGE, OXFORD

FACTA DICIS VIVENT, OPEROSAEQUE  
GLORIA REBUM.—OVID, IN LIVIAM, 868.  
THE HERO'S DEEDS AND HARD-WON  
FAME SHALL LIVE.

## THE CID CAMPEADOR



I had been lost ; but, so embolden'd, on  
I pass'd, as I remember, till my view  
Hover'd the brink of dread infinitude.

O grace, unenvying of thy boon ! that gavest  
Boldness to fix so earnestly my ken  
On the everlasting splendour, that I look'd,  
While sight was unconsumed ; and, in that depth,  
Saw in one volume clasp'd of love, whate'er  
The universe unfolds ; all properties<sup>1</sup>  
Of substance and of accident, beheld,  
Compounded, yet one individual light  
The whole. And of such bond methinks I saw  
The universal form ; for that whene'er  
I do but speak of it, my soul dilates  
Beyond her proper self ; and, till I speak,  
One moment<sup>2</sup> seems a longer lethargy,  
Than five-and-twenty ages had appear'd  
To that emprise, that first made Neptune wonder  
At Argo's shadow<sup>3</sup> darkening on his flood.

With fixed heed, suspense and motionless,  
Wondering I gazed ; and admiration still  
Was kindled as I gazed. It may not be,  
That one, who looks upon that light, can turn  
To other object, willingly, his view.  
For all the good, that will may covet, there

<sup>1</sup> *All properties.*] Thus in the *Parmenides* of Plato, it is argued that all conceivable quantities and qualities, however contradictory, are necessarily inherent in our idea of a universe or unity. <sup>2</sup> *One moment.*] "A moment seems to me more tedious, than five-and-twenty ages would have appeared to the Argonauts, when they had resolved on their expedition." Lombardi proposes a new interpretation of this difficult passage, and would understand our author to say that "one moment elapsed after the vision, occasioned a greater forgetfulness of what he had seen, than the five-and-twenty centuries, which past between the Argonautic expedition and the time of his writing this poem, had caused oblivion of the circumstances attendant on that event."

<sup>3</sup> *Argo's shadow.*]

Quæ simul ac rostro ventosum proscidit æquor,  
Tortaque remigio spumis incanduit unda,  
Emergere feri cæcidenti e gurgite vultus  
Æquorææ monstrum Nereides admirantes.

*Catullus, De Nupt. Pel. et Thet. 15.*

The wondrous Argo, which in wondrous piece

First through the Euxine seas bore all the flower of Greece,

*Spenser, Faery Queen, b. ii. c. 12. st. 44.*

# THE CID CAMPEADOR

## AND THE WANING OF THE CRESCENT IN THE WEST

BY

H. BUTLER CLARKE, M.A.

FREEDAY FELLOW OF ST. JOHN'S COLLEGE, OXFORD; CORRESPONDING  
MEMBER OF THE ROYAL ACADEMY OF HISTORY, MADRID;  
SOCIEDAD ECONÓMICA, MATRITENSE, ETC.

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WITH ILLUSTRATIONS FROM DRAWINGS BY

DON SANTIAGO ARCOS

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valleys nestle unsuspected beneath the snowy peaks. And this imagination it is that, working upon an old and half-forgotten story, has produced the Cid, the national hero. In him the nation saw reflected its own bold, independent spirit, its valour and its manliness, and in course of time added from its own heart the religious fervour, chivalrous feeling, patriotism and loyalty that had sprung up in a gentler age than that of Rodrigo de Bivar. Thus it is necessary to understand both the Cid of history, a shadowy person the finer shades of whose character have faded in the past, and the Cid of legend, the creation as well as the model of Spaniards of a later time. The former, so far as we know him, is unfit to be the hero of a great nation, but his compatriots soon forgot his cruelty, his selfish ambition and lack of patriotism, and remembering only his heroic valour and his efforts in a great cause, they, by the mouth of the minstrels endowed him with all the virtues and graces. The Cid, then, is a name round which the Spaniards have grouped the qualities they most admire, rather than an actual person who possessed these qualities; his legend is not the conscious creation of one mind or one time, but a successive growth, in which may be traced, from the twelfth to the seventeenth century, the evolution of a popular ideal. Thus it is that the rough and turbulent freebooter, the destroyer of churches whose lance was equally at the service of Moor or Christian—provided the pay were good—has become with time the pattern of religious zeal, the mirror of chivalry, the type of patriotism, the champion of popular rights, and the

---

model of unquestioning loyalty, as understood by the Spaniards of the seventeenth century. Still stranger is the transformation he has undergone in literature, for Corneille sent him forth into the world at large, speaking and feeling as a French courtier. To attempt to reconcile these opposite characters and stories would be useless. To omit either would be to sacrifice history altogether, or else to leave unexplained the Cid's claim to his position and fame.

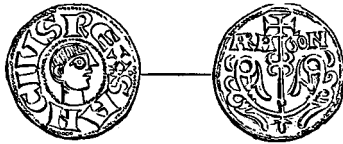
The age of the Cid has left us scarcely a monument, inscription, or illustrated document bearing upon his history. In order to illustrate the present volume I have been obliged to have recourse to drawings of places by my friend Don Santiago Arcos, in whose company I visited the most famous sites connected with the history of the Cid, maps, and facsimiles of documents and coins.

In telling the same story, though at much greater length, I have closely followed Professor R. Dozy. Those who are familiar with his works, the titles of which are quoted in my list of authorities, will readily see how much I owe to him. Wherever possible I have gone to original sources, Spanish, Latin or Arabic, but I have found that to differ from him was rash, to improve upon his work impossible. I trust I shall not be accused of presumption in giving my own translation of some passages from Arabic authors quoted in his works. I am aware that as an Arabic scholar he was unrivalled, but it has seemed to me that English often admits of a more literal rendering than French.

My best thanks are due to Mr. Wentworth

---

Webster and Miss Florence Freeman for many valuable suggestions and much kind help with my proofs; also to Mr. Bernard Quaritch for generously lending rare and costly books from his splendid collection.



COIN OF SANCHO RAMIREZ OF ARAGON.





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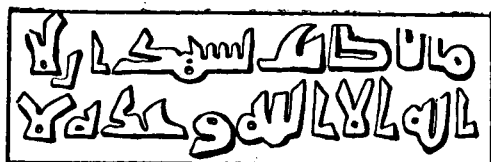
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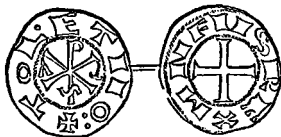
COIN OF SANCHO IV. OF NAVARRE.



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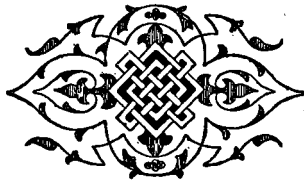
LIST OF THE PRINCIPAL AUTHORITIES CONSULTED  
IN THE COMPOSITION OF THE PRESENT WORK.

N. B.—Many documents, Arabic, Spanish, and Latin, not mentioned separately, are given by Dozy, Molina, Florez, and Risco in the volumes mentioned below, among them the very important twelfth century Latin chronicle known as *Gesta Roderici*.

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N. B.—The editions quoted above are those consulted by the author and not necessarily the first editions of the various works. General histories such as those of Mariana and Lafuente are not included in the list.



# APPENDIX I.

## CHALLENGES AND JUDICIAL COMBATS BETWEEN NOBLEMEN.

The story of the Cid so often mentions judicial combats that extracts from the laws concerning this subject will probably be found interesting. The earlier Statute Books, the *Fuero Viejo* and *Fuero Real*, mention the subject, but Alfonso the Learned treats of it with a minuteness which proves its importance. His *Partidas* merely sanction and regulate a custom which undoubtedly prevailed in the time of the Cid, but it must not be forgotten that the judicial combats described in the foregoing pages are for the most part taken from chroniclers who wrote after the publication of the following laws in the thirteenth century.

### PARTIDA VII. CAP. III.

#### *Of Challenges (Rieptos).*

Challenges are given and accepted by noblemen according to the customary law of Spain when they accuse one another of treason or treachery.

#### LAW I.

##### *Of the nature of a challenge, and whence it took its name.*

A challenge is an accusation that one nobleman makes against another in presence of the Court, impugning him for the treason or treachery that he did him. Such challenge is of advantage to him who makes it, for it is a means of attaining justice for the wrong or for the dishonour that was done him. And it is also of advantage to those who see it or hear of it, for they take warning to guard against falling into such misdemeanour, so that they be not put to the blush.



## LAW II.

*Persons who may challenge : their quality ; and the place.*

A challenge may be sent by any nobleman for wrong or dishonour, involving treason or treachery, that has been done to him by another nobleman. And this he may do for himself so long as he be alive ; and, if he be dead, he upon whom the dishonour descends may do it ; the father may challenge for the son, and the son for the father, or the brother for the brother. And if there exist no such relatives, the nearest of kin to the dead may do so. Even the vassal may challenge for his lord, and the lord for the vassal, and any friend may reply for his friend when he is challenged, as is shown hereafter. But for a man who is alive none other may challenge except himself, for in challenges no substitute may be accepted. Except only when one would challenge another on behalf of his lord, or a woman, or one in orders, or by reason that he may not or can not bear arms. For, certes, we hold it right, that in the case of such as these, any kinsman may challenge, even though he be alive on whose behalf the challenge is sent. But we declare that no traitor nor son of a traitor nor one who be proved treacherous, may challenge another, nor one who hath been judged to have rendered himself infamous (*faso cosa porque vala menos*) according to the customary law of Spain. Moreover a man who is under a challenge may not challenge another until he be rid of his challenge, nor one who has retracted his words in public, nor may any challenge one with whom he is at truce, so long as the truce lasts.

## LAW III.

*For what cause a nobleman may challenge another.*

A challenge may be sent to any nobleman who kills, or wounds, or dishonours, or captures, or harries another nobleman without having first defied him. And he who challenges for any of these reasons, may declare him a traitor for this cause. And if a nobleman do any of these aforesaid things to another who is not noble, or if persons who are not noble do such things one to another, they are not therefore traitors, nor can they be therefore challenged though they are bound to make restitution at law. Above all we declare that no challenge may be sent except for cause or matter that involves treason or treachery. Wherefore if one nobleman burn or destroy the houses of another or his castle, or cut down his vines or trees, or do violence to

his property, even though he have not defied him before, he is not for this a traitor nor can he be challenged, except he have done it under truce and knowingly.

## LAW IV.

*How a challenge should be made, and how the challenged should answer.*

He who would challenge another must do it thus : he must first see that the cause for which he would challenge is such that it involves treason or treachery, and, besides, he must be assured that he whom he would challenge is at fault. And when he be certain and assured of these two things he must first declare the matter to the King in private and say as follows : " Sir, such and such a knight did such and such a wrong, and it is my right to defame him, and I beg as a boon that I may challenge him for it." Then the King should admonish him to take good heed that it be a matter he can carry out, and even though he reply that such it is, he should advise him to make his peace with him ; and if he be willing to make amends to him otherwise, without challenge, the King must bid him accept it and appoint a period of three days within which satisfaction be given ; and in these three days they may be reconciled without infamy. If they be not reconciled after the third day, he must be summoned to appear at a stated time before the King, and then the other must challenge him publicly before the court in the presence of at least twelve knights, saying thus : " Sir, the knight so and so who is here in your presence wrought such and such treason or treachery (and he must declare what it was and how he did it), and I declare that he is a traitor on this account, or treacherous." And if he choose to prove it against him by combat, then let him declare that he will lay hand to it and will make him confess it, or that he will kill him, or will oblige him to quit the lists beaten. And he who is challenged must reply, each time his adversary says " traitor " or " treacherous," that he lies ; this reply he must make because it is the worst insult that can be. Neither the king nor the assembly can order that the challenge be decided by combat, except only if he who is challenged be pleased to combat. And if it befall that he who is challenged die before the delay is expired, let his good name be held unblemished and guiltless of the treason and treachery of which he was challenged, and let it harm neither him nor his lineage since he gave the lie to the challenger and was prepared to defend himself.

## LAW V.

*What persons may answer the challenge even though he who is challenged do not present himself within the appointed time.*

If he who is challenged come not to answer the challenge within the appointed time, he who caused him to be summoned may challenge him in the King's presence as though he were there in person. But if there happen to be present his father, or son, or brother, or near kinsman, or any that is lord or vassal of him who is challenged, or his comrade, or companion with whom he may have gone on pilgrimage or any long journey in which they have eaten or lodged together, or a friend whose marriage he may have arranged, or that of his son or daughter; or one whom he have knighted or made his heir, or enabled to recover an inheritance that he might have lost; or his friend by whom he may have been saved from death or from dishonour, or from great harm, or whom he may have delivered from captivity, or on whom he has bestowed his goods to relieve him of poverty in time of need; or any other friend of proved affection with whom he shall have agreed upon a certain name whereby they may call one another such as is called a court-name (*nome de corte*), any of these may answer for him who is challenged, if he be willing to give the lie to the challenger. And if it happen that there be none to answer or to give the lie on behalf of him who was summoned but came not within the appointed time to hear the challenge, then the King by right of his office must grant this term of forty and two days and await till they be passed to see if he will come to defend himself; and if he come not nor send excuse, from that time forward he may be declared outlaw. But if after this he come and give a rightful reason wherefore he could not come, we order that it be held good and that he defend himself if he can.

## LAW VIII.

*The challenger and challenged must follow up their suit until it be ended. Penalties incurred by the challenger if he fail to prove his words; and by the challenged if the offence for which he was challenged be proved upon him.*

Both challenger and challenged must follow up their suit until it be ended by the sentence of the Court, and the challenger may not be reconciled to the challenged without command of the King, and if he be so reconciled, the King may for this reason banish him. And if it

befall that the challenger cannot prove his cause, or abandon it after challenging for it and refuse to carry it forward, he must take back his words before the King and the Court admitting that he lied in the evil he spoke of him whom he challenged. And if he take back his words, from that time forward he cannot challenge nor be the peer of another in combat or in honour. And if he refuse to take back his words, the King must banish him and declare him the enemy of him whom he challenged, and this for his over-boldness in speaking ill of one of the King's lieges in his presence without just cause. The same course must be followed when the challenger refuses proof by witnesses or writings of what he said but offers proof by investigation instituted by the King, or by combat. For if the challenged refuse the investigation and the combat, he must be held freed from the challenge; for he is not obliged to expose his good cause to the risks of investigation or combat. Moreover we declare that, if he who was challenged be worsted in the suit for which the challenge was made, and declared a traitor, he must be banished from the land for ever and forfeit half his goods and his person to the king. But a nobleman must not be put to death for being a traitor unless the matter be so bad that any one who had done it would be put to death for it. But if he who was challenged be vanquished and declared a traitor, he must die for it and lose all that he has and forfeit it to the King, as we said above when we spoke of treason.

## PARTIDA VII. CAP. IV.

### *Of Combats.*

A combat is a kind of trial that men formerly made use of when they elected to defend themselves by arms against a foul charge for which they were challenged.

#### LAW I.

*Defines a combat, the cause of its invention, its purpose, and the different kinds of combat.*

According to the custom of Spain the combat is a kind of trial which the King orders to be held, after challenge made in his presence, and when both parties agree to combat, for otherwise the King would not order it. And the cause for which the combat was invented is this: the noblemen of Spain held that it was better to de-

send their right and their good faith by arms than to expose it to the risk of judicial investigation and false witnesses. And it is of advantage because noblemen, through fear of the dangers and reverses that happen in it, are sometimes afraid to commit acts which entail the obligation of combat. There are two kinds of combat usual as forms of trial. One is that which knights practise among themselves fighting on horseback. The other kind is fought on foot by citizens of towns or villages, according to such ancient charters as they may enjoy.

## LAW II.

*Persons who may combat, and for what cause ; place and manner of combat.*

Challenger and challenged may combat when they agree to do so, and they must combat for the cause that provoked the challenge, as we said in the chapter on challenges. And this they must not do save by the King's command and at such time as shall be appointed to them for the purpose. The King must fix a term and name a day for their combat and appoint the arms that are to be used, and umpires to fix upon the lists and set their boundaries and point them out so that they may understand and know them rightly ; for the boundaries of the lists are places from which they must not go out unless by order of the King or the umpires. And when this is done they must be placed in the centre of the lists in such manner that neither has advantage of the sun, and they must be told before the combat begins what they have to do, and examination must be made to see if they have such arms as the King commanded, or more or less. Until the umpires quit them, either may change his horse or arms, and when they have got horse and arms to their mind, the umpires must leave the lists and remain at hand to see and hear what they do and say. And then the challenger must first attack the challenged ; but if the challenger do not attack him, the challenged may attack if he choose.

## LAW III.

*The challenger may not appoint a substitute for the combat if the challenged be unwilling.*

If a nobleman be guilty of any offence involving treason or treachery towards a person of less estate, he to whom the wrong was done may challenge him for it. And the nobleman, if he wish to do so,

may combat with him or may appoint him his peer. But the challenger may not appoint his peer as substitute to fight for him unless the challenged agree : and if a peer be appointed, he must be his peer in lineage and honour and in estate and in strength. For it is not fair that a lusty man should combat with one of little strength. And if he who appoints a peer name one of more honourable lineage or more honourable in other respects, provided that he be not more lusty and that he agree to be the peer of the other, he may not reject him. Moreover we decree that, if a man challenge two or more for any matter, those who are challenged be not bound to accept a peer if they do not wish. But let the challenger take heed what he does, for so many as he challenges, so many will he have to fight, or any one of them as they may please : that is to say, if those who are challenged choose to fight and refuse to accept a peer. And if several persons find cause to challenge one for any matter, let them choose among themselves one to challenge him : and let him settle the matter with him and not with the others.

## LAW IV.

*Penalty incurred by him who quits the lists or is vanquished ; what the challenged must do in the fight to clear himself.*

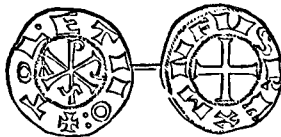
Neither challenger nor challenged may quit the lists without the King's command or that of the umpires. And whosoever transgresses in this respect, quitting the lists of his free will or driven out by his adversary, shall be counted vanquished. But if, through the fault of his horse, or a broken rein, or other evident accident, according to the clear opinion of the umpires, against his will and not compelled by his adversary, either of them shall quit the lists (provided that so soon as he can, either on foot or on horseback he shall return to the lists) he shall not be held vanquished for having thus quitted them. And if the challenger be killed in the lists, the challenged shall be held cleared of the challenge, even though the challenger have not taken back his words. And if the challenged die in the lists without confessing himself treacherous or admitting that he committed the deed for which he was challenged, he dies guiltless of the fault ; for it is but fair that he who dies to maintain his word should be held guiltless. Moreover, we declare the challenged to be cleared if the challenger do not attack him, for he is justified by the fact that he stood ready in the lists to defend his

right. Also we declare that when the challenger kill the challenged in the lists ; or the challenged kill the challenger, the survivor shall not be held to be the enemy of the kin of the dead by reason of the slaying. And the King shall cause the kinsmen of the dead to pardon him and assure his safety if there be reason to fear from any of them.

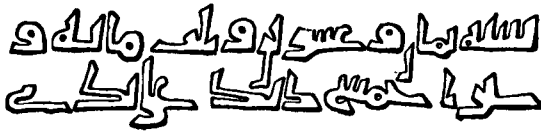
## LAW V.

*The umpires may withdraw the combatants from the lists.*

If on the first day neither challenged nor challenger be vanquished, at nightfall or before, if both be willing and the King so order, the umpires shall withdraw them from the lists and shall put them both in a house, and give them food and drink and couch alike, and also in all other respects as shall be fair. But if one choose to eat more or drink more than the other, let it be given to him ; and on the day when they must put them back in the lists, they must put them back in the same place and in the same condition as regards horses, arms, and all other things as they were in when they withdrew them thence. And if the challenged can defend himself for three days in the lists without being vanquished, when the three days are past he shall be held cleared, and the challenger shall undergo the penalty that is appointed by the law which treats of those who fail to make good their words by challenge.



COIN OF ALFONSO VI. OF CASTILLE AND LEON.



## APPENDIX II.

### THE LAWS OF BANISHMENT AND OUTLAWRY.

The following are the regulations determining the rights of the King to outlaw noblemen and of noblemen to renounce their allegiance as set forth in the *Fuero Viejo* (Old Code) of Castille.

#### BOOK I. CAP. III. LAW III.

##### *How a Vassal may quit his Lord.*

This is the right of Castille. If any baron (*rico ome*) being a vassal of the King wish to separate himself from (lit. take leave of) him and cease to be his vassal, he may renounce his allegiance in the following manner through the mouth of a vassal of his own (knight or squire) provided he be of gentle birth. He must speak thus: "Sir, I kiss your hands on behalf of such and such a baron, and from this day forward he is no longer your vassal.

#### CAP. IV. LAW I.

##### *Of Barons outlawed by the King.*

This is the right of Castille. If the King outlaw any baron, his vassal, from the land for any cause, then his vassals and friends may go with him, nay are bound to go with him, until he win a Lord who favour him. And if the King deprive him of his rights and he consider himself deprived of his rights (*desaforado*), his vassals and his friends should go with him if they will and aid him until the King receive him to justice at his Court. But if any baron or other nobleman quit the land without being banished by the King, those who thus quit the land must not, either on their own behalf or on



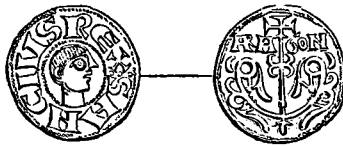
behalf of another lord, levy war upon the King or any part of his territory, nor do any other hurt to the King or his vassals. And if any transgress in this respect against their rightful lord, the King may invade all their property within his realms, and may pull down their houses and destroy their vineyards and their trees and all their property that he can lay hand on, and he may banish their wives from his realms and their sons also. But he must grant them a term for quitting his realms.

## LAW II.

This is the right of Castille. When the King outlaws any baron from the land, he must grant him a delay of thirty days of right, and afterwards nine days, and again three days, and he must give him a horse ; and all the barons who are left in the kingdom must give him each one a horse. And if any baron refuse to give him a horse and he chance to capture him afterwards in battle, he is not bound to release him from captivity unless he will, since he did not give him a horse. . . . And when the baron has quitted the land the King must assign him someone to guide him through the land, and must grant him victuals on payment, and must not increase the price of them to a higher rate than that which was customary before his outlawry. But if the outlawed baron begin to make war upon the King and his land, either after winning another lord in whose company he makes war or on his own account, after this the King may destroy his property and that of those who accompany him, and pull down their houses and tenements and castles, and cut down their trees. But the King must not invade their ancestral houses and family property (*los solares e las heredades*) to seize them for himself, but these must be left to them and to their heirs. And the ladies, their wives, must receive no dishonour nor hurt—that is when the King outlaws any baron without just cause—but if he outlaw him for evil doing, the King may seize all his possessions, if on departure he make war upon him ; and likewise with regard to his vassals. But if it befall that the baron quit the land of his free will, when he takes his leave, either in person or represented by some knight, he kisses the (King's) hand and says that he renounces his allegiance, and he must then state the reason wherefore he renounces his allegiance. . . . A baron when outlawed may have vassals in two ways. Firstly those who have been brought up in his household to whom he has given arms and wives and property. Secondly he may have paid vassals who of right

must quit the land with him and serve him until they win for him wherewithal to live (lit. bread). When they have won for him a lord and a living, if they have served their time, the paid vassals may quit the baron and come to the King and be his vassals. But the other vassals bred in the house and armed by their lord must hold it to be the right of Castille that they honour their lord and do not withdraw from him so long as he be outlawed. If the baron make war upon the King by order of the lord whom he serves, and they make any foray and carry off anything in the King's land or that of his vassals, or if they do battle against the vassals of the King and win aught of the vassals of the King, such as prisoners, or arms, or cattle, or anything whatsoever ; afterwards when they return with it to their lord and the knights share it with their men and with the soldiers of the baron, they must take the whole share that falls to each one of them and send it to the King who is their rightful lord. And he who brings the shares must speak as follows : " Sir, such and such knights, vassals of such and such a baron whom you outlawed from the land, send you these lots which they gained each one of them in such and such a foray which they made in such and such a place, winning them from your vassals and from your land, and they bid pray your grace that you amend the wrong that you did to their lord thus," (here they must declare all in his presence). And when these knights foray a second time, if they win any booty in the King's land, they must take each one the half of what fell to his lot from the foray, and send it to the King like as in the first instance. And after this second occasion they are not bound to send anything unless they please. And if they carry this out, the King must do them no hurt or injury as regards their wives, or their sons, or their friends, or their property. As for those who neglect to do as set forth, the King may harry and destroy all their goods, except that he may not deprive them of their ancestral homes or their family property ; nor may any hurt or dishonour be done to the ladies, their wives, or to their children. And if the King of the land lead out an army to march against the barons who have quitted the land and are fighting against him, when he is on the point of attacking them and before they join battle the barons and the vassals who are with them must send to pray the King not to enter the battle in person, for they wish not to fight with him, but they beg him to withdraw to a place where they may recognise him in order that he may receive no hurt or unkindness (*pesar*) from them. And if the King refuse to do thus, but enter the battle, the barons

and all their vassals that belong to that land must strive so much as may be to preserve the person of the King that he take no hurt from them knowingly. And in the same manner they must tell and pray the other troops that are in the battle that they take heed to their rightful lord so that he be not harmed by them. This same message they must send to the King's son if he be about to enter the battle.



COIN OF SANCHO RAMIREZ OF ARAGON.



### APPENDIX III.

#### A RITUALISTIC CONTROVERSY IN THE ELEVENTH CENTURY.

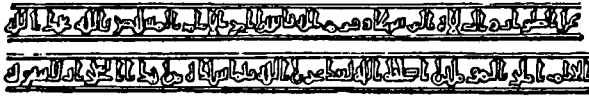
Of the circumstances under which the change of ritual from Spanish to Roman was accomplished, a strange story is told by the chroniclers. It probably contains a garbled version of a historical fact and is worth considering for the light it throws on the manners of the age.

After the conquest of Toledo the whole of the clergy of Spain were banded together because the King and the Legate, Don Ricardo, constrained them to receive into Spain the French and Roman Ritual. A conference was held between the King, the Legate, the Primate, and a great multitude of the clergy and people, and they discussed the matter at length. The clergy, the nobles, and the people resisted with all their might any change in the ritual of Spain, as at that time established. The King commanded, and the Queen entreated them to accept the new ritual, even threats were freely used towards any who should refuse. At length it was agreed that the matter should be decided by a duel between two knights, one of whom should fight for the King and the French rite, and the other for the nobles, clergy and people, and the Spanish rite. The King's knight was easily vanquished by the representative of the clergy and people, Juan Ruyz, a native of the town of Matanza whose descendants were still living when the great Chronicle of Spain was written at the end of the thirteenth century.

The people made great rejoicing over the victory of their knight, but the King, urged on by the Queen, would not be turned from his purpose. He declared that it was contrary to law and justice that such a matter should be decided by arms. Thereupon arose a great strife between the King on the one hand, and the clergy, nobles and

people, who were banded together against him. The archbishops, bishops, clergy and representatives of the monastic orders discussed the question and decided that, "inasmuch as it concerned holy things and the service of God, a great bonfire of wood should be lighted in the square where the knights had fought, and that two good books should be brought—the one of the Spanish ritual and the other of the French—and be placed in the fire." It was appointed that all should fast on the appointed day and that, after their fast, the clergy should continue in prayer with much humility towards God. "When they placed the books on the fire the book of the French ritual was distressed by the flames which were approaching to burn it, and it gave a great bound over the flames of the fire in the sight of all. All gave thanks to God for that great miracle which he had shown them. The Spanish book remained in the fire without any hurt so that in nowise did the fire spoil it nor do it any harm. But King Don Alfonso was high-hearted and stubborn, and fulfilled his purpose, for it was his will that none should turn him from it, nor was the King alarmed nor disturbed by the miracle he had beheld. . . Right sorry were the Spaniards for the violence the King had done, and much they wept for it, and they invented that proverb which even up to our day men use "What kings will, that is law." (*Alla van Leyes do quieren Reyes.*)

Such was the manner in which ecclesiastical reform was carried out in those days. In order to combat the opposition of the native clergy, which was still very strong, the principal ecclesiastical positions were filled with Frenchmen, vigorous supporters of the rite they had introduced, ministering to their fellow-countrymen whom Alfonso's wise rule had settled in a separate quarter of almost every town in Spain. As a small concession to the people and clergy of the south who continued deeply attached to their old form of worship, permission was given for the old Spanish or *musdrabc* ritual to be used in certain places. This privilege has been jealously guarded and, even to-day, in one of the chapels of the Cathedral of Toledo may be witnessed the ceremonies which were once observed throughout Spain, and which the Christians of the south preserved for centuries when cut off from their brethren.



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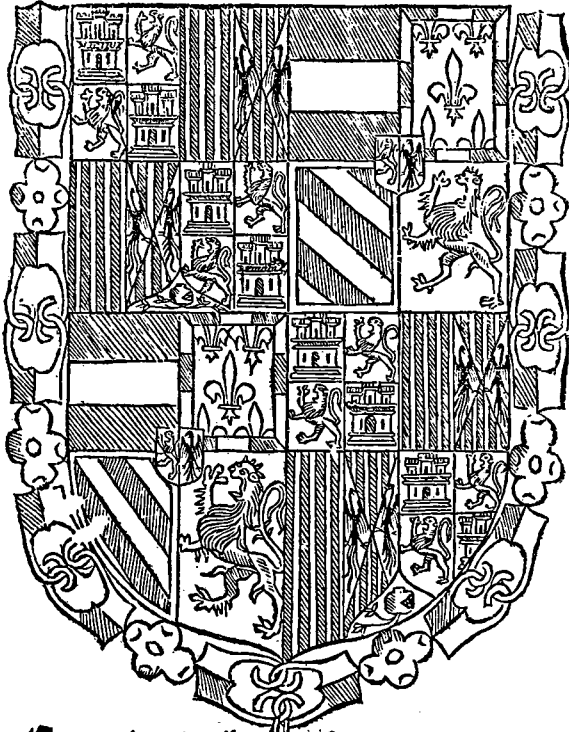
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