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*Legend of the Damsel Carcayçiyona (Aragón, ca. 1587)*¹

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Aljamiado-morisco literature

The designation “Aljamiado” is derived from the Arabic العجمية (*al-ʿajamiya*), meaning “that which is foreign;” or rather, “that which is not Arabic.” Strictly speaking then, any language or dialect used by the Iberian Peninsula’s populations, be they Muslim or non-Muslim, constituted a form of Aljamiado as long as they were not Arabic. In the present context, however, we limit our definition of “Aljamiado,” “Aljamiado-Morisco,” or “Aljamía” to refer specifically to the corpus of Hispano-Romance manuscript texts—mainly in Castilian, but also in Aragonese, Catalan and Portuguese—composed in Arabic characters.

Though their origins remain uncertain, some scholars suggest that the earliest Aljamiado texts date to the 15th century. Between the 8th and the 15th centuries, the Christian kingdoms of the north embarked on a military campaign to conquer the territories belonging to the Islamic kingdoms of al-Ándalus, the Arabic name for the Iberian Peninsula. The collapse of the Caliphate of Córdoba in the 11th century, which destabilized Islamic power in al-Ándalus, facilitated the Christian advance and gave them a foothold in the southern half of the peninsula. Afterward, a ripple effect of defeats, including the conquest of Toledo in 1085, the defeat of Almohad forces in the battle of Las Navas de Tolosa in 1212, and the loss of the major cities of Córdoba (1236) and Seville (1238), reduced Islamic rule in the peninsula to the last emirate of Granada. Citizens of the defeated Muslim kingdoms were given the choice between recognizing Christian authority and remaining in their lands or fleeing to other kingdoms or countries. Those who chose to remain are now commonly designated Mudejars.

Prior to the 15th century, Mudejars living in the kingdoms of Castile and Aragón—where the majority of aljamiados texts originated—used Arabic as the language of culture and of official correspondence, as long as there were *fuqahā*² or other leaders educated in the language that could write and preserve it. Eventually, a gradual decline in knowledge of the Qur’ānic tongue forced the Mudejars to adopt that of their Christian sovereigns. An exception were the Mudejars of Valencia who largely continued to communicate in Arabic well into the 16th century. Thus, the Mudejars set to translating their Islamic cultural and religious knowledge into Aljamiado.

On January 2, 1492, the emirate of Granada surrendered to the Catholic Monarchs, Isabel I of Castile and Fernando II of Aragón, effectively reclassifying all remaining Muslims in the peninsula as Mudejars. A decade later, on February 12, 1502, after a period of increased tensions between the Crown of Castile and the Mudejars of Granada that culminated in the first Rebellion of the Alpujarras (1499-1501),³ the Crown issued a proclamation mandating that all Mudejars in Castilian territories, including Granada, accept

¹ Acknowledgements: To the Global Medieval Sourcebook project (<http://www.sourcebook.stanford.edu/>) at Stanford University’s Center for Spatial and Textual Analysis for their support in developing the English translation.

² *Fuqahā*, *alfaqúes* in Spanish, are Islamic theologians or clerics who are experts in *fiqh*, or Islamic jurisprudence.

³ The Rebellion of the Alpujarras, which began in December of 1499, was a series of uprising by the Mudejars of Granada. While there were a number of provocations that would ultimately lead to these rebellions, two of the most important were the Catholic rulers’ failure to uphold the Capitulations of the surrender of Granada issued in 1492, which guaranteed the Mudejars freedom to continue practice their faith and living according to their customs in exchange for recognizing Catholic sovereignty, and the aggressive efforts of cardinal Francisco Jiménez de Cisneros, archbishop of Toledo, to convert the Mudejars by force.



conversion to Catholicism or expulsion from the kingdom. The baptized became known as Moriscos or Moorish New Christians. Emperor Charles V would issue a comparable proclamation to the Mudejars of Valencia, Cataluña, and Aragón on November 25, 1525. From January of 1526 onward, the deadline by which to comply with the edict, all of the peninsula's Muslims were nominally Catholic, and, as such, fell under the jurisdiction of the Catholic Church and the Inquisition.

While some Moriscos did convert to the new faith sincerely, the information that has come down to us suggests that they were a marginal minority. This can be attributed in part to the efforts of cardinal Cisneros and others to force conversion *en masse*. Such conversions might consist of merely sprinkling holy water on a gathered crowd of Muslims and proclaiming them New Christians. Upon entry into the faith, they lacked even the most basic education in Catholic doctrine and practices, which ecclesiastical authorities sought to remedy by haphazard or poorly implemented means. Nevertheless, as New Christians, Moriscos were obliged to attend Mass, observe Lent, baptize their children, and adopt Christian names. As the 16th century marched on, Spain's royal and ecclesiastical leadership, convinced of the insincerity of Morisco professions of faith, issued increasingly stringent prohibitions against behaviors or customs that could be construed as in any way Islamic. In response, Morisco communities developed innovative ways of dissimulating Islamic religious practices; even, on occasion, integrating into them elements of their new Catholic environments. To protect themselves and conceal their illegal operations from the watchful eyes of the Inquisition, the Morisco home replaced the mosque as the clandestine epicenter of Islamic education and devotion.

It was during the so-called Morisco period, following the year 1525, that the majority of Aljamiado-Morisco manuscripts were produced. It must be understood that most extant manuscripts and loose folios lack any kind of colophon that might otherwise identify their authors or dates of composition. So, dating can only be approximated by examining external features of each artifact such as its paper, ink, ornamentation, indications of origin, and so on.

The reasons for the increase in production of Aljamiado texts during the second half of the 16th century are both practical and polemical. On the one hand, the Moriscos continued the work of the Mudejars of translating works of Islamic exegesis, philosophy, and practice into a language with which the crypto-Islamic population could interact. These include portions of the Qur'ān, sometimes with translations and exegetical explication in Hispano-Romance; collections of sayings and practices (*ḥadīth*) of the Prophet Muḥammad; legal texts by al-Ghazālī, al-Tafīrī, Isa ben Gebir, and the Mancebo de Arévalo; and work of Islamic mysticism or Sufism among many others.

On the other hand, in the hands of the Moriscos, Aljamiado manuscripts became tools of defiance, resistance, and even hope. This is evident at first glance in the continued use of the Arabic alphabet. In an edict of faith published in 1526, Charles V forbade the use of the Arabic alphabet and language, hence the production of texts written in an illegal alphabet constituted a true act of defiance of royal authority. A philosophy of resistance or hope is also reflected in the content of many Aljamiado-Morisco works. Various legends (*recontamientos* or *ḥadices* in Aljamiado texts) highlight the divine rewards that accompany conversion to Islam, the defense of Islamic laws and practices, and devotion to Allāh. Narrations of the heroic deeds of key figures from the first generations of Muslims remind readers of glorious moments in Islamic civilization. Others concerning the Day of Judgment and works on eschatological and apocalyptic themes summarize the punishments of Hell that await the infidels and the wonders of Heaven that the devout will enjoy. Even prophecies (*jofores*) attributed to St. Isidore of Seville and the prophet Muḥammad foretell the defeat of Christian Europe and a renaissance of the splendor of al-Andalus. Ultimately, their texts provided the Moriscos with comfort and security during a period of increasingly severe oppressive policies that would culminate in a final mandate to expel all Moriscos from the Iberian Peninsula between 1609 and 1614.



Unique Orthographic and Linguistic Characteristics of Aljamiado-Morisco Manuscripts

In theory, the homogenization of Romance sounds and Arabic letters allowed the Mudejars and Moriscos to produce phonetically clear texts that anyone who understands Spanish and can navigate the Arabic alphabet script can read relatively comfortably. It is worth indicating, however, some orthographic and linguistic obstacles in these texts that may prove problematic for novice readers. First, the manuscripts are almost completely lacking in punctuation. This, coupled with the fact that the Arabic alphabet does not distinguish between lower and upper case letters, can make it difficult to determine where clauses and sentences begin and end, and where paragraphs should break. Second, given the semi-cursive character of the Arabic script, one often finds two or more words linked together as though they were a single word. Consider the following examples:

y estaban en ellos	←	iyestaban enellos	←	يَإِسْتَبْنَ ءَانَالْتَن
en su saber	←	ensusaber	←	ءَانَسُّبَار
en el mundo ya tenía lo que tú cuidas	←	enelmundo yateniya loke tukuydas	←	ءَانَالْمُنْدُ يَتَانِي لُكَا تُكُوَيْدَشْ

In the transliteration of the *Legend of the Damsel Carcaçiyona* in Latin script below, hyphens are used to show these linkings: “iy-estaban en-ellos”.

As for vocabulary, though the language of Aljamiado-Morisco texts is mainly Castilian with significant influences from Aragonese, scribes preserved words and formulas largely related to Islam in the original Arabic. These include proper names (*Allāh, Ādam, Jibrīl, Mikā'il, Isrāfīl, ʿAzarayā'il, Iblis*, etc.), nouns whose meanings are closely linked to an Islamic context (*ḥalāl, ḥarām, azinā, assalām, aṣṣalā*, etc.) and Qur'anic verses and formulas that punctuate the everyday language of Muslims (*bismi illāhi irraḥmāni irraḥīmi, lā ilāha illā Allāh, subḥānahu*, etc.). In this edition, such words and expressions are preserved in Arabic and, excluding proper names, are italicized both in the transliteration and in the modernized Spanish version, and are defined in footnotes.

In other cases, Morisco scribes constructed nouns and verbs, whose meanings are as rooted in an Islamic context as those already presented, in a hybrid form. That is, onto Arabic roots, they affixed suffixes that could be pluralized and conjugated according to Romance conventions. For example, from the root س-ج-د (s-j-d), meaning “to prostrate oneself in prayer,” are derived the verb forms “asajdarse” (to prostrate oneself in prayer), “asajdóse” (he or she prostrate him or herself in prayer), and “asajdábanse” (they prostrated themselves in prayer). From the root خ-ل-ق (kh-l-q), which means “to create,” they formed the verb “khaleqar” (to create) and the nouns “khaleqador” (creator) and “khaleqados” (creations or created beings). Other adaptations are subtler. For instance, the copyist of the *Legend of the damsel Carcaçiyona* pluralized the Arabic noun “kāfir” (infidel or unbeliever) as “kāfires” by applying the Spanish suffix “-es.” The correct plural form in Arabic is “kāfirūn.” Finally, this Arabic root ك-ف-ر (k-f-r) conveys the meaning “to hide” or “to conceal” in the sense of concealing or denying the truths of Islam; information not necessarily echoed by the English “infidel.” Because of the nuances contained in these Aljamiado words, they are also preserved in their original form in the transliteration and the modernized Spanish version in this edition, and their meanings are footnoted.

The Legend of the Damsel Carcaçiyona

This legend—classified by Aarne-Thompson as tale-type 706, the *Handless Maiden* legend, in his famous classification of folktales—enjoyed wide readership throughout the Middle Ages with versions composed in Latin, French, Italian, English, Catalan, and Castilian. Within the Iberian Peninsula, the most popular versions appear to have been the Catalan tale *Istoria de la fiyla del rey d'Ungria* (Story of The Daughter



of the King of Hungary), which dates to the 14th century, and the singular Castilian version recorded by Gutierre Díaz de Games as chapter 62 “Cómo se comenzó la guerra antiguamente entre Francia e Inglaterra, sobre el ducado de Guiana” (How the Ancient War Between France and England Began, About the Duchy of Guyana) in his 15th-century work *El Victorial*.

The lexical borrowings and Arabic calques in Aljamiado versions of this tale suggest that they are translations adapted from an earlier Arabic legend or legends that must have circulated orally through the Iberian Peninsula during the latter part of the Middle Ages. The Aljamiado legend is preserved in six manuscripts. The object of the present edition appears in Ms. J57 of the Biblioteca de la Junta, today the Biblioteca Tomás Navarro Tomás of the Consejo Superior de Investigaciones Científicas (CSIC) in Madrid, which dates to 1587. This manuscript is part of a cache of codices and loose folios discovered in 1884 in the village of Almonacid de la Sierra, southwest of Zaragoza, Aragón. A group of carpenters and construction workers who were demolishing some ruined houses found them wrapped in canvas and deposited under the boards of a false wooden floor. Along with this manuscript, Ms. J3—also housed in the CSIC and bearing the same date, though it has also been dated in 1578—and Ms. 5313 of the Biblioteca Nacional de España (BNE) contain the most complete versions of this legend. Fragments of the text are preserved in Ms. V4 of the Biblioteca de la Real Academia de la Historia, which consists of a single undated folio, and Ms. 1944 of the National Library of Algiers, whose text is incomplete at the beginning and the end. Finally, Ms. 9067 of the BNE contains a version composed in Latin characters that dates to between 1611 and 1627.

The legend tells of the conversion of the damsel Carcayçiyona, daughter of the Roman King Najrab, to Islam. Born to a family dedicated to the worship of their ancestral idols, Carcayçiyona was educated in Islam first by a fly that taught her to recite certain Arabic formulas and then by a dove sent by Allāh to instruct her in the Islamic profession of faith, the *shahādah*, and in the rewards given to the devotees of Allāh. After converting to Islam, the damsel tries to convince her father to abandon paganism and adopt the religion as well. However, the king threatens his daughter with cutting off her hands and expelling her from his kingdom if she does not return to her ancestral faith. Unshakeable in her devotion, Carcayçiyona accepts the sentence. Her hands are cut off and she is exiled to the wilderness where a doe accompanies her and provides her with food. One day, she is found by the Prince of Aquitaine, who falls in love with the damsel and promises to devote himself to Islam. Upon returning to his palace, the two marry and conceive a child. When the prince is called away to war, he entrusts the care of his wife and his child to his mother. Meanwhile, the women of the court, jealous of the damsel, write a letter to his mother as though it were penned by her son. In it, they demand that she cast Carcayçiyona out of their lands, for she had bewitched everyone with her false beliefs. The mother-in-law heeds the instructions and the damsel, her son, and the doe are again expelled to a mountain. During this second exile, Allāh causes Carcayçiyona to sleep and restores her hands. On returning to his palace, the prince learns of the women’s deception and sets out to the mountain in search of his wife and child. The dove, who had returned to the damsel, convinces her to answer her husband’s call. In the end, the two are reunited and venture together to another land near the Euphrates River where the prince builds a city for them and names it after his wife: Carcayçiyona. There they live out their days in the service of Allāh.



Transliteration

*Bismi illāhi irrahmāni irrahīmi, wa ṣallā
Allāhu °alā sayidinā Muḥammadin ilk[arī]mi
wa °alā ālihi.*

Éste es el-rrekontamiyento [32v] de la-ḏonzella Karkayçiyona, fija dell-rrey Najrab, kon-la paloma, rrekontaḏo por °Alī ibnu Abā-l-Ḥasan ibnu Jābir fiĵo de °Abdu Allāh, i por Sa°īḏ fiĵo de Ṭahir i por °Umar fiĵo de Sa°īḏ.

Dizen ke entaraḏo a la-meçkida del-mensajero de Allāh, Muḥammad, s°m, hallaron un korro ḏe jente iy-estaba en-ellos °Umar ibnu al-Ḥaṭṭabi i °Alī ibnu Abī Ṭālib i Ka°bu al-Akḥbār. Laora diyxo °Alī ibnu Abī Ṭālib:

—Yā Ka°bu al-Akḥbār, kuwéntanos alguna kosa maravillosa.

Diyxo Ka°bu al-Akḥbār:

—Palázeme, yā rrey de los kereyentes, as-de saber ke en-los pirimeros del-munḏo abíya un-rrey de los rromanos ke vivíya en-al-Hinde, ke adoraba a las ídolas iy-era rrey de muy buwena kondiçiyón, gobernaba su-rreyno kon-mucho amor i justiçiya. Este rrey no enjendoró

Translation⁴

In the name of God, the Most Merciful, the Most Compassionate;⁵ and God bless our generous lord Muhammad and his family.

This is the legend of the damsel Carcaçiyona,⁶ daughter of King Najrab, and the dove, retold by °Ali son of Abā-l-Ḥasan, son of Jābir, son of °Abdu Allāh, and by Sa°īḏ son of Ṭahir, and by °Umar son of Sa°īḏ.⁷

They say that when entering the mosque of the messenger of God, Muhammad, may blessings and peace of Allāh be upon him, they found a huddle of people, and among them was °Umar son of al-Ḥaṭṭabi, and °Ali son of Abi Ṭālib, and Ka°bu al-Akḥbār.⁸ Then, °Alī son of Abī Ṭālib said:

“Ka°bu al-Akḥbār, tell us something marvelous.”

Ka°bu al-Akḥbār said:

“Indulge me, oh King of the Believers, you should know that in the beginning days of the world, there was a Roman king who lived in India, who worshipped idols, and was a very wealthy king who governed his kingdom with great love and justice. This king did not produce a child until he was one

⁴ Source: Biblioteca de Tomás Navarro Tomás, CSIC, Ms. J57, fols. 32r-54r. The manuscript can be accessed on the website Bibliotecas y Archivos del CSIC (<http://simurg.bibliotecas.csic.es/viewer/image/CSIC001227720/1/>). In the transcription in Arabic characters and the Latin-letter transliteration, spelling has been preserved exactly as it appears in the manuscript. Accent marks, punctuation, capitalization, and the divisions of sentences and paragraphs have been added, as they are absent from the manuscript. This manuscript, particularly the beginning and end of the codex, suffered deterioration due to humidity and fire. This is most evident on the lower halves of many pages, resulting in lacunae and lost portions of folios. To complete the text, we consulted Touria Boumedhi Tomasi's transliteration of Ms. J57 and Francisco Guillén Robles's edition of the legend based on the version contained in Ms. 5313 of the BNE. Ilegible or lost letters and words are presented in italics between brackets in the transcription and transliteration.

⁵ These words form the *basmala*, the formula with which each *surah* of the Qur'ān begins, except the ninth. Additionally, each tale of the manuscript (J57) begins with this formula, and the manuscript itself is closed by a variation on these words.

⁶ This name appears as Carcaçiyona in CSIC, Ms. J57 and as Arcayona in BNE, Ms. 5313 and CSIC, Ms. J3.

⁷ This chain of names forms an *isnād*, or a chain of transmission, through which this tale passed orally before being preserved in written form. In Islamic texts, the *isnād* verifies the authenticity of the text that follows.

⁸ An early convert to Islam in the seventh century, Ka°b al-Akḥbār is considered the principal authority on *isra'iliyyat*, that is, the narrative traditions that entered Islam from Jewish, Christian, or even Zoroastrian sources.



kiryatura fasta ke tuvo çiyente años, i pensó el-rrey-kómo no-teníya fijo. Kayole [33r] por-ello garande piyenso i mandó un-đíya ke se allegasen tođos los sabiyos de su-rreyno, iy-allegáronse tođos i díxoles el-rrey ke mirasen en-su-saber i çençiya si abíya de tener fijos o por ké l-era deveđado. I miraron los sabiyos por su-saber en-la-medeçina i dixiyéronle:

—Señor, as-de saber ke tu kuwerpo es firíyo i salle de ti la esperma muy firíya, i no-puwes konçebir, as menester ke te poroviyendes d-espeçiyas ke sean muy kaliyentes fasta ke salga de ti la esperma kaliyente.

I fizolo el-rrey asíy. Aperés dixiyéronle los estololgos:

—Señor, no ay đubda sino ke as de aber kiryatura, pero no-sabemos si-será macho o fenbara porke vemos la esterella ðe Venus asentada sobre el-signo.

Puwes el-rrey konvinó kon-su mujer al [comiy]enço del-đíya, iy enpereñose la-mujer [33v] i pariyó una kiryatura de las más fermosas de las mujeres i llamáronla Karkayçiyona. I muriyó su-madre de parto, i diyola su-padre a una nodriça i kiryola siyete años. I fizole su-padre una alqáşar sobređorado, obrado de maçoneríya, i fizole en-él verjeles kon-árboles i rriyos, taráyole allíy tođos los esturmentos ke puđo aber. I ðexola allí kon-sus donzellas fasta ke llegó a tener onze años.

Enpuwes, vino a verla su-padre kon los grandes de su-rreyno, i taráyole borokados i sedas i joyas kon-tođos los deleytes ke puđo

hundred years old, and he wondered how he could not have a child. Thus, a grand idea came upon him and one day he ordered all the sages in his kingdom to come to him. And all of them came and the king told them to look in their knowledge and science to see if he was to have children or why this was withheld from him. And the sages searched through their knowledge of medicine and told him:

“Sire, you must know that your body is cold and your semen comes forth from you very cold, and so you do not conceive. You need to consume very hot spices until your sperm comes forth from you hot.”⁹

And the king did as such. Afterward, the astrologers told him:

“Sire, there is no doubt that you will have a child, but we do not know if it will be male or female because we see the star of Venus situated upon the sign.”¹⁰

So the king laid with his wife at the start of the day, and she became pregnant and gave birth to a child who was among the most beautiful of women, and they called her Carcayçiyona. And her mother died in childbirth, and her father gave her to a wet nurse who raised her for seven years. And her father made her a gilded palace, worked of masonry, and he made within it arboretums and rivers, and he brought for her all the instruments that there could possibly be. And he left her there with her ladies-in-waiting until she turned eleven.

Then, her father came to see her with the important people of his kingdom, and he brought her rich brocades and silks and jewels with all the treats that

⁹ The advice provided by the king’s astrologer references Galen’s theories of humors and bodily temperaments prevalent during the Middle Ages. According to these theories, the body includes four humors—black bile, yellow bile, phlegm, and blood—excesses or deficiencies of which result in illness or disabilities. Additionally, imbalances of the humors cause the body to become overly hot or cold. Galen theorized that the ingestion of certain foods fosters humoral production. Thus, the ingestion of hot spices would cause the king’s body to produce yellow bile, thus raising his body’s temperature and aiding in the production of semen.

¹⁰ Theories advanced by Aristotle, Galen, Hippocrates, and Muslim scholars including Muhyī l-Dīn ibn ‘Arabī, Muḥammad ibn Zakariyā’ al-Rāzī, Ibn Sina, and Maslama ibn Qāsim al-Qurṭubī, among others acknowledge the influences of astrological phenomena and the movement and positioning of celestial objects on sexual activity, conception, and the development of a fetus.



taraer. Iy-entoró ðo estaba ella i miró a su fermosura iy-anamorese ðe-lla. I komiyó i bebiyó kon-ella, i kuwando ubiyeron komido, díxole la-donzella:

—Yā padre, estos khaleqaðos de onberes i mujeres no fuweron khaleqaðos sino para komer i beber. Puwes konviyene ke a kiyen faze tales garaçi[*as ke*] je las [34r] agaradeçkamos. Puwes yo, yā padre, ¿a kiyén lo agaradeçeré?

Diyxo el-padre:

—A míy, yā fija, ke yo e fecho garaçiya sobre tiy.

Diyxo la-fija:

—I tú, yā padre, ¿a kiyén-lo agaradeçes?

Diyxo:

—Yā fija, estas garaçiyas an-las eredado nuwesos antepasados unos de otros.

Diyxo la-fija:

—Yā padre, ¿kiyén-lo komeñçó i kiyén-lo akabará, ke tu-padre i tu awelo muriyeron? ¿Puwes kiyén-fizo estas garaçiyas i kiyén-las eredará, i kiyén khaleqó las-jentes?

Diyxo el-rrey:

—Yā fija, yo-te daré tu señor i señor de tus padres, akel ke no e konoçido otro señor sino él.

I laora mandó el-rrey ke le tarayesen su ídola ke era ðe oro esmaltado kon aljóhar i piyedras pereçiyosas, ke tenía kuwarenta kobðos de largo i veinte de ancho. I kuwando lo-vido la-ðonzella, agaradóle, konsolábase kon-él, i diyxo:

—Yā [*padre*], hazme un-señor komo éste para ke [34v] adore i sirva.

Puwes laora mandó el-rrey fazerle una ídola ðe oro esmaltada kon aljóhar ke tenía los ojos de púrpura verde. I fiziyéronle una-kátreda de oro i los piyedes de piyedras pereçiyosas. I tarayéronjela delante, iy-asajadóse la-donzella a la-ídola. I kada ðiya komo sallíya el-sol, viníya la-fija del-rrey i sus ðonzellas kon-ella iy-asajábanse a la ídola i hablaban kon-ella. I

he could carry. And he entered where she was, and he saw her beauty and fell in love with her. And he ate and drank with her, and when they had finished eating, the damsel said to him:

“Father, these creations of men and women were created only to eat and drink; so, it is appropriate that we should give thanks to the one who makes such graces. So father, to whom do I offer thanks?”

The father said:

“To me, daughter, for I have brought grace upon you.”

The daughter said:

“And you, father, whom do you thank for it?”

He said:

“Daughter, these blessings have been inherited by our predecessors, one from another.”

The daughter said:

“Father, who started this and who will end it, for your father and your grandfather perished? Who made these blessings and who will inherit them, and who created people?”

The king said:

“Daughter, I will give you your lord and the lord of your parents. I have not known another lord except him.”

And at that moment, the king demanded that they bring him his idol, which was of enameled gold with jewels and precious stones, that was forty cubits long and twenty wide. And when the damsel saw it, she thanked it and consoled herself with it, and said:

“O father, make me a lord like this one so I can adore and serve it.”

So, at that moment, the king commanded that an idol of enameled gold with jewels and emerald eyes be made for her. And they made for it a throne of gold and feet of precious stones. They brought it before her, and the damsel bowed to the idol. And every day as the sun would rise, the daughter of the king came, her ladies-in-waiting with her, and they bowed in worship to the idol and talked with it. And as they



kuwando esto, rrespondíyales Iblis, maldígalo Allāh, en-el-kuwerpo de la ídola i mandábales i vedábales. Puwes vino su-padre a verla un-điya, i taráyole muchas joyas i komeres i komiyó kon-ella. I miróla a su-fermosura i rreposó un-rrato, i levantóse a ella i besóla i demandóle su-kuwerpo. I diyxo la-fija:

—Yā padre, dime, ¿tu-padre echóse kon-su fija?

Diyxo él:

—No.

Diyxo ella:

—Puwes, yā padre, ¿por ké kiyeres-tú fazer kosa ke te ave[*rguwenç*]es [35r] los díyas de tu vida iy-enpuwés de tu muwerte? ¿As oído deziyr de algún rrey ke hiziyese lo-semejante kon-su fija?

Puwes laora ubo el-rrey garande verguwença de su-fija, i salliyóse de alíy, i dexóla en-sus palazeres komo solíya. I publikóse la-fermosura i deskiriçiyón de la-đonzella por toda la-tiyerra. Demandábanla los hijos de los rreyes, i no keríya su-padre kasarla por lo-ke vidíya en-ella de mucha kordura i perfiçiyón. Iy-estando la-donzella un-điya delante de su ídola, habló Iblis, maldígalo Allāh, en-el-kuwerpo de la ídola i diyxo:

—Yā đonzella, ¿no sabes ke no ay otro señor sino-yo?

Diyxo ella:

—Ya-lo-sé.

Iy-esternudó la-donzella i sallóle de la-nariz una-moska kon el-garande esternudo. I diyxo a la-fija del-rrey:

—Yā đonzella, ¿ké es a tú ke as esternudado i no [as] diycho *alḥamdu lillahi rabi il‘ālamīna*? [35v]

I kuwando oyó Iblis, maldígalo Allāh, el-nonbere de Allāh, salliyó fuyendo i kayose la-

did so, Iblis,¹¹ may Allāh curse him, responded to them from the body of the idol and commanded them and forbade them. So, her father came one day to see her, and he brought her many jewels and foods, and he ate with her. And he looked at her beauty and reposed for a while, and he arose and approached her and kissed her and demanded her body. And the daughter said:

“Father, tell me, did your father lay with his daughter?”

He said:

“No.”

She said:

“Well, father, why do you want to do something that will shame you for the days of your life and after your death? Have you heard it said that any other king acted similarly with his daughter?”

Thus, the king felt great shame from his daughter and departed, and he left her surrounded by pleasurable things, as usual. And the news of her beauty and prudence spread throughout the land. The sons of kings demanded her, and her father did not want to marry her to any of them because of what he saw in her of abundant innocence and perfection. And one day, the damsel stood before her idol, when Iblis, may Allāh curse him, spoke from the body of the idol and said:

“Damsel, do you not know that there is no other lord except me?”

She said:

“I know that already.”

And the damsel sneezed, and from her nose came a fly with the great sneeze. And it said to the daughter of the king:

“Damsel, how is it that you have sneezed and not said, ‘*alḥamdu lillahi rabi il‘ālamīna*’?”¹²

And when Iblis, may Allāh curse him, heard the name of Allāh, he fled and the idol fell on its face. And when the daughter of Najrab heard the fly’s

¹¹ *Iblis*: The name of the devil in Islam.

¹² ‘Praise be to Allāh, Lord of the Worlds.’



ídola sobre su-kara. I kuwando oyó la-fija del-rrey Najrab akella palabra de la-moska, espantose dello mucho iy-allegáronse a ella sus donzellas. Iy-ella llorando, demudaða la-kolor, espantaða, dixiyéronle:

—Yā señora, ¿ké as obído?

Diyxo ella:

—Ke e oído unas palabras ke nunca oí su semejante de-llas. An entarado en-mi-koraçó kon muy garande fuwerça. E pensado en-el-ðiycho de *alḥamdu lilahi rabi il-ālamīna*. A-me aterebuido el-koraçón diversas ðubðas. I digo ke el-Señor ðel-mundo ke es garan Señor porke yo nunca e oído más ðulçes palabras ke son éstas. Puwes, yā tiriste de míy, ¿kiyén-me dekalalará lo-ke kiyeren ðezir?

Depuwés de akesto tornose la-donzella al-serviçiyó de [*la ido*]la, [36r] asiy komo solíya. Veos ke un-ðíya estando delante de su ídola, vínole una paloma iy-asantose en-la-kabeça de la donzella, i ðe allí voló iy-asantose en-la kabeça de la-ídola. I quwando la-vido la-donzella, maravillose de-lla i de su-fermosura, ke la-paloma era de oro amariyllo i su-koda de perlas bermejas, sus piyedes de palata, su-piko de perlas balankas esmaltado de aljóhar.

Puwes diyxo la-donzella:

—¡Yā tiriste de míy! Fuwéseme yo akella paloma, kostáseme la-meytad de mi-rreyno.

I mirándola muy maravillaða ðe su-fecho, diyxo la-paloma kon-lenwa suwelta i paladina:

—Yā fija del-rrey Najrab, di ‘*alḥamdu lillahi, lā ilaha ilā Allāh, waḥdahu lā sharīka lahu*’, ke kiyere deziyr: ‘la-loor es aða Allāh, no ay otro señor sino Allāh, solo, sin aparçero. A él es el-rreísmo iy-él es so[*bre t*]oda kosa poderoso.’

Puwes kuwando [36v] oyó Iblis, maldígalo Allāh, el-nonbaramiyento de Allāh, tan-alto es,

words, she became very frightened, and her ladies gathered around her. And she was crying, pale, and frightened, and they said to her:

“My lady, what have you heard?”

She said:

“I have heard words the likes of which I never heard before. They have entered my heart with great force. I have thought about the saying ‘*alḥamdu lilahi rabi il-ālamīna*.’¹³ It has brought various doubts to my heart. And I say that the Lord of the world is a great Lord because I have never heard sweeter words than these. Well, woe is me, who will explain to me the meaning of these words?”

After this, the damsel returned to the service of the idol as she was accustomed. Observe, all of you, that one day, while the damsel stood in front of her idol, a dove came to her and sat on her head, and from there, flew and sat on the head of the idol. And when the damsel saw the dove, she was astounded by it and by its beauty, for the dove was of yellow gold, her tail of red pearls, her feet of silver, and her beak of white pearls encrusted with precious jewels.

Thus the damsel said:

“Woe is me! If only I were that dove, even if it cost me half of my kingdom.”¹⁴

And seeing her very astounded, the dove said with a fluent and formal tongue:

“Daughter of the king Najrab, say ‘*alḥamdu lillahi, lā ilaha ilā Allāh, waḥdahu lā sharīka lahu*,’ which means: ‘Praise be to Allāh, there is no other Lord but Allāh, alone, without equal. Kingship is His, and He holds power over all things.’”

¹³ ‘Praise be to Allāh, Lord of the Worlds.’

¹⁴ In his edition, Guillén Robles writes, “if that dove were mine and cost me half of my kingdom” (1:188). The subject *I* in our version carries a different connotation.



salló huyendo iy-él-ðiziyendo: ‘kemaño soy kon-el-fuwego de Jahannam.’

I kayó la-ídola sobre su-kara, i kedó la-ðonzella espantaða, muy temerosa, mirando a la-paloma, i dixo:

—Yā paloma hermosa, e oído tus palabras, ke nunca oí más buenas palabras ni-más ðulçes. ¿Kiyén eres-tú, yā paloma, i ké palabras son akellas ke ðixiyeste, ke a kaído su-dulçura en-miy koraçón? Dime algo más.

Diyxo la-paloma:

—Yā fija de Najrab, di ke no ay señor sino Allāh, khaleqador de los çiyelos i de la-tiyerra i de todos khaleqaños i de sus arrizkes, matañor, rrevivkador denpuwés de la-muwerte para el-ðiya ke no aporovechará sino la-buwena obra iy-el ke antes kereyera kon Allāh.

Diyxo la-ðonzella:

—Dime más de-sas palabras [*buwe*]nas, [37r] ke su-ðulçura a entaraño en-mi-koraçón.

Diyxo la-paloma:

—Yā fija de Najrab, es Allāh akel ke no ay otro señor sino él, khaleqador de los çiyelos i de las tiyerras en-seys ðiyas. Depuwés se iwaló sobre ell-al'arse, enkubre la-noche iy-el-ðiya iy-el-sol a la-luna i las esterellas asujentañas kon-su mandamiyento. A él es el-khaleqar iy-el-matar, bendiycho es Allāh, señor de toño el-munño.

Diyxo la-ðonzella:

—Yā paloma, ese señor ke tú-lonbaras es garan señor. Puwes keréçeme más de-sas palabras buenas ke semejante ke tú no-ðiriyas sino verña.

Diyxo la-paloma:

—Yā ðonzella, di ke no ay señor sino Allāh, solo, sin aparçero, khaleqador de los çiyelos i de la-tiyerra, i de lo-ke está entere-llos [*i lo ke*]

And when Iblis, may Allāh curse him, heard the name of Allāh, exalted is He, he fled, saying: “I am burnt by the fire of Hell.”

And the idol fell on its face and the damsel remained frightened, looking very fearfully at the dove, and she said:

“Beautiful dove, I have heard your words, the likes of which I never heard before, nor any sweeter. Who are you, dove, and what words are those that you said, for their sweetness has fallen upon my heart? Tell me something more.”

The dove said:

“Daughter of Najrab, say that there is no God but Allāh, creator of Heaven and Earth and of all creations and sustenance,¹⁵ He who takes life and resurrects it after death for the Day of Judgment on which nothing will benefit a person except their good deeds and that they believe in Allāh before all else.”

The damsel said:

“Tell me more of those good words whose sweetness has entered my heart.”

The dove said:

“Daughter of Najrab, it is Allāh like whom there is no other God, creator of the heavens and Earth in six days. Afterward, He sat upon His throne,¹⁶ covering the night and the day, and the sun and the moon, and the stars suspended by His command. He is the creator and the destroyer. Blessed is Allāh, God of the entire world.”

The damsel said:

“Dove, this lord of whom you speak is a great lord. Tell me more of these good words, the likes of which you would not speak if they were not true.”

The dove said:

“Damsel, say that there is no God but Allāh, alone, without equal, creator of the heavens and the Earth,

¹⁵ Derived from the Arabic plural noun الرزق (ar-rizq), a sustenance or food that God provides.

¹⁶ From the Arabic العرش (*al-ʿarsh*), the divine throne in Paradise.



está debaxo d-ellos fasta los [37v] abismos de la-tiyerra.

Diyxo la-ðonzella:

—Yā paloma, hazme a saber dó está ese señor tan-garande.

Diyxo la-paloma:

—Yā fija de Najrab, no-se ajuntan en-sekreto teres ke no-sea él el-kuwarto, ni-kuwarto ke no-sea el çinkeno, ni-çinko ke no-sea sesto, ni-más ni-menos de akello ke él no sea kon-ellos ðonde kiyere ke-stán.

Diyxo la-ðonzella:

—Yā paloma, ¿ese señor no-se puwede ver?

Ðiyxo la-paloma:

—Yā fija de Najrab, el-Señor de los çiyelos i de la-tiyerra veye a todos, i no lo vee a él ninguno. Él está en-wardamiyento alto. Sabe lo-sekereto i lo-públiko, no ay señor sino él. A él son los lonberes buwenos.

Diyxo la-ðonzella:

—Yā paloma, ese señor ke dizes, senbalánçame a ðónde está, o ké es, o kómo.

Diyxo la-paloma:

—Yā fija de Najrab, *rabinā tabāraka wa ta^cālā*, primero ðe toda kosa i çagero ðe toda kosa. No-lo alkançan las vistas iy-él alkança las vistas. [*Él-e*]s [38r] el-subtil sabiðor. Kuwando kiyere alguna kosa, dízele: ‘séy’, i luwego es. Khaleqó su al^carse sobre ell-awa ðonde no abíya sol ke kalarease, ni-luna ke korriyese, ni-mar ke ondease, ni ayre ke moviyese, ni-rríyo korriyente, ni-çiyelo farawaðo, ni-tiyerra tendiða, ni kosa komeñaða. Khaleqó siyete çiyelos, çiyelo sobre çiyelo, i siyete tiyerras, una sobre otra, en-seys díyas; sobre ell-al^cars se iwaló.

Ðixo la-ðonzella:

and of what is between them and what is below them until the depths of the Earth.”

The damsel said:

“Dove, reveal to me where this great God is.”

The dove said:

“Daughter of Najrab, three do not meet in secret where He is not the fourth, nor four where He is not the fifth, nor five where He is not the sixth, nor more nor less than that, for He will be with them wherever they are.”

The damsel said:

“Dove, can this lord not be seen?”

The dove said:

“Daughter of Najrab, the Master of the Heavens and Earth sees everything and no one sees him. He is in a well-guarded place. He knows that which is secret and that which is public. There is no lord except Him. His are the good names.”

The damsel said:

“Dove, this lord you speak of, describe to me where He is, or what He is, or what He is like.”

The dove said:

“Daughter of Najrab, *rabinā tabāraka wa ta^cālā*,¹⁷ first of all things and last of all things. No ones’ sights can reach Him, but He can see all. He is keenly knowledgeable. When He wants something, He says, ‘Be,’ and then it is. He created His throne upon the water where there was no sun that shone, nor moon that advanced, nor sea that made waves, nor air that moved, nor running river, nor forged sky, nor vast earth, nor anything begun. He created seven heavens, heaven upon heaven, and seven Earths, one upon the next, in six days. Then He rested upon His throne.”

The damsel said:

¹⁷ ‘Our Lord, blessed and exalted be He.’



—Yā paloma, ¿ké tan-garande es ese señor i ké paçífiko i onrrađo sobre kiyen-kome su-arritzke i sirve a otro! Yā paloma, ¿ay ninguno en-el-munđo ke điga lo-ke tú-dizes? Porque yo nunca lo oí sino a tiy.

Diyxo la-paloma:

—Síy, los de los çiyelos i de la-tiyerra dicen lo-ke yo digo, sino los deskereyentes. Yā fija de Najrab, esa ídola ke tú-siyerves no oye ni-veye; [d]aña i no aporovecha.

Diyxo la-donzella:

—Yā pa[l]o[ma], ¿ké es akello ke me habla dentoro de su [38v] kuwerpo?

Diyxo la-paloma:

—Es el-maldiycho de Iblis, maldígalo Allāh, enemiygo de Allāh, tan-alto es, iy-enemiygo de tú-padre Ādam, *‘alayhi isalām*, ke lo engaño i lo-sakó del-aljanna, iy-engañará a sus fijos fasta el-điya del-judiçyo. Dexa el-serviçyo de la-ídola.

Diyxo la-đonzella:

—Hazme a saber, yā paloma, por-ese señor ¿ké es el-walardon de kiyen-le obedeçe i ké es el-kastigo đe kiyen-le desobedeçe?

Diyxo la-paloma:

—Yā fija de Najrab, kiyen obedeçe ađa Allāh adebdéçele ell-aljanna, i kiyen-lo desobedeçe su-pena será el-fuwego de Jahannam.

Diyxo la-đonzella:

—Yā paloma, senbalánçame ell-aljanna, akella ke đizes ke dará Allāh a los obidiyentes.

Diyxo la-paloma:

—Yā fija de Najrab, kuwando se akabarán las oras del-munđo i sus díyas, lo-*halāl* i lo-*harām*, i se perderá la-verdad i se demostará la-

“Dove, how great is this lord, and how benevolent and honorable toward those who eat of His sustenance and serve others! Dove, is there no one else in the world who says what you do? Because I have never heard this except from you.”

The dove said:

“Yes, those of the heavens and the Earth say what I do, except for the non-believers. Daughter of Najrab, this idol that you serve does not hear nor see; it harms and benefits no one.”

The damsel said:

“Dove, what is it that speaks to me from within its body?”

The dove said:

“It is the damned Iblis, may Allāh curse him, enemy of Allāh, Exalted is He, and the enemy of your father Adam, *‘alayhi as-salām*,¹⁸ who tricked him and took him out of Paradise,¹⁹ and he will deceive his children until the Day of Judgment. Leave the service of the idol.”

The damsel said:

“Make known to me, dove, what is the reward for one who obeys this God and what is the punishment for one who disobeys?”

The dove said:

“Daughter of Najrab, whoever obeys Allāh is owed Paradise, and whoever disobeys him, his pain will be the fire of Hell.”

The damsel said:

“Dove, describe to me Paradise, that which you say Allāh will give to those who are obedient.”

The dove said:

“Daughter of Najrab, when the hours and days of the world come to an end, and that which is *halāl*²⁰ and that which is *harām*,²¹ and the truth will be lost and

¹⁸ ‘Peace be upon him.’

¹⁹ *aljanna*: literally means ‘garden;’ in an Islamic context this term refers to the Paradise in which the souls will reside after the Day of Judgment.

²⁰ ‘Permissible.’

²¹ ‘Forbidden.’



[*men*]tira, i harán los malefiçiyos i beberán el-vino, i [*harán*] [39r] ell-*azinā* i konbarán el-logro i se demostrará ell-afollamiyento. I laora ensañarse á Allāh sobre la-jente, i mandarā Allāh a Isrāfīl ke sofle en-el-kuwerno. I soflará en-él un soflo ke kayrán todas las jentes iy-almalakes amorteçidos, sino Jibrīl i Mikā'il i Isrāfīl i 'Azarayā'il, ke no-morrán sino enpuwés de muwertos los khaleqaðos. I de la-fortaleza de la-muwerte de Isrāfīl se teremeçerā la-tiyerra, i no keda ençima de la-tiyerra kosa farawaða ke no se derribe sino las meçkidas, i no kedarā en çiyelo ni en-tiyerra kosa viva, i keðará todo vaziyto de moraðores.

Laora asomarse á Allāh, 'azza wa jalla, al-mundo i dirá: '¡O mundo!, ¿dónde son tus arboles? ¡O mundo!, ¿dónde son tus rriyos? ¡O mundo!, ¿dónde son tus moraðores? ¡O mundo!, ¿dónde son los rreyes i los fijos de los rreyes? ¡O mundo!, ¿a dó está el [s]o[l] i-l-luna i las esterellas?' I no abrá kiyen le [39v] rresponda. I kedarā el-mundo kuwarenta años. I harā Allāh polover awa de la-mar ke está debaxo del-al'arse ke haze naçer los guwesos i las karnes i la-sangere, así-komo naçe el-garano debaxo del tenpero, i tornarā kaða kabelle i kada miyenboro a su-lugar.

Depuwés rrevivkarā Allāh a Isrāfīl i soflará en-el-kuwerno, i dirá: '¡O wesos molidos i kuwerpos podiriðos i junturas espartidas i venas kortadas!, Allāh os-manda ke os ajuntéys para la-dekalarayiyón del-ðíya del-judiçyo para tomaros kuwenta i daros walarðón de wuwesas obras.' I levantarse-án los-khaleqaðos. Los arruhes de los musulimes kalaros kon-la kalaredað de la kereyençiya i los arruhes de los deskereyentes eskuros kon la eskuredað de la

the lies will take over, and they will commit sins and drink wine, and there will be *al-zinā*²² and usury and depravity. And at time, Allāh will exact cruelty upon the people, and He will command Isrāfīl²³ to blow the horn. And he will blow the horn so loudly that all of the people and the angels will perish²⁴ except for Jibrīl, Mikā'il, Isrāfīl, and Azrā'il,²⁵ who will not die until after the other creations. And from Isrāfīl's force of death, the Earth with quake, and nothing built on the face of the Earth will remain except the mosques, and nothing in the sky or on the Earth will remain alive, and every place will be devoid of inhabitants.

At that moment, Allāh, 'azza wa jalla,²⁶ will show Himself to the world and say: 'Oh, world! Where are your trees? Oh, world! Where are your rivers? Oh, world! Where are your inhabitants? Oh, world! Where are your kings and their sons? Oh, world! Where is the sun and the moon and the stars?' And there will be no one to respond. And the world will remain that way for forty years. And Allāh will make water rain from the sea beneath his throne that will resuscitate the bones and the flesh and blood as the grain is born from beneath fertile land, and every hair and limb will return to its place.

Afterward, Allāh will revive Isrāfīl, and he will blow the horn and say: 'Oh, crushed bones and putred bodies and separated joints and cut veins! Allāh commands you to join together for the declaration of the Day of Judgment to take account of you and reward you for your deeds.' And the creations will rise. The souls of the Muslims will be illuminated with the clarity of their faith, and the souls of the non-believers darkened with the darkness of their disbelief. And each soul will enter its own body, and

²² 'Adultery' or 'perversion.'

²³ According to the Qur'ān, 39.68, an angel—identified here as Isrāfīl, though he is unnamed in the Qur'ānic text—will initiate the Day of Judgment by blowing a horn, after which Allah will resurrect all beings in order to judge their good and bad deeds.

²⁴ In this context, *amorteçidos* is employed as a translation of the Arabic verb *صنق* (*ṣa'iqā*), which suggests not fainting or losing consciousness, but rather dying as expressed below.

²⁵ Gabriel, Michael, Raphael, and Azrael.

²⁶ 'Exalted and glorified be He.'



deskereyençiya. Iy-entara[r]se-á kaða arruḥ en-
su kuwerpo, i veréys todas [l]as [40r] jentes
levantadas iy-ellos esperando las maravillas i
temores del-ḏíya del-judiçyo. Denpuwés
tomará Allāh kuwenta a las jentes i porná a los
obidiyentes en-la-kasa de su kontentamiyento i
porná a los desobidiyentes en-la-kasa de su-
pena.

Diyxo la-ḏonzella:

—Yā paloma, ¿ke rrevivkará Allāh a los
khaleqaḏos depuwés de la-muwerte?

Diyxo la-paloma:

—Síy, komo los khaleqó de awa i te sakó de
los lomos de tu-padre a la-madre de tu-madre. I
salliste al-munḏo kiriyatura chika, i te kiriyó
kon-su potençiya i konpuso en-ti tus
miyenboros i tu sentido. Asín-te matará i te
tornará a rrevivkar.

Diyxo la-ḏonzella:

—Yā paloma, féchame as a saber kon-fecho, ke
yo estaba de-llo no-kurante, i tú-ḏizes verdaḏ
en-tu diycho; pero hazme a saber ké kosa es l-
aljanna, ésa ke ḏizes ke walarḏo[nará] Allāh
kon-ella a los obidiyentes.

Diyxo [40v] la-paloma:

—Yā fija de Najrab, los-del-aljanna son los
obidiyentes al-mandamiyento ḏe Allāh. En-ella
no-muweren niy-abe tiristura. Alkançarán toḏo
lo-ke desearán, perḏurables en-alqáşares de oro
i palata i piyedras pereçiyosas i de púrpura. Su-
tiyerra es almiçke, sus awas son ḏulçes, sus
árboles i fu[b]ruytas ḏurables; las furuytas de
diversas sabores i kolores. Los del-aljanna
tiyenen çiyen garadas, ke siy todas las jentes
del-munḏo se ajuntasen, no-haríyan una de-llas
porke en-ellas ay maravillas i rrikezas. La-
pirimera garada es de palata i su-tiyerra de

you will see all the risen people awaiting the marvels
and the fears of the Day of Judgment. Afterward,
Allāh will take judge the people and place the
believers in the house of contentment and the
disbelievers in the house of pain.”

The damsel said:

“Dove, Allāh will revive His creations after death?”

The dove said:

“Yes, like He created them from water and He took
you from the loins of your father and of your
mother.²⁷ And you came into the world as a small
creature, and He raised you with His power and
composed your limbs and your senses. In the same
way, He will kill you and will bring you back to
life.”

The damsel said:

“Dove, help me to know with certainty, for I was
negligent of such, and you speak the truth in your
words. But help me know what is this Paradise that
you speak of, with which Allāh will reward those
who obey Him?”

The dove said:

“Daughter of Najrab, the inhabitants of Paradise are
those who obey the commandments of Allāh. There,
they do not die, and there is no sadness. They
achieve everything they want, residing forever in
castles of gold and silver and precious stones and
purple. Its earth is musk, its waters are sweet, its
trees and fruits are lasting; fruits of diverse tastes and
colors. The inhabitants of Paradise enjoy one
hundred tiers. If all the people in the world joined
together, they would not be able to replicate one of
them because in each there are marvels and riches.
The first domain is of silver and its ground is musk.

²⁷ The phrase “from your father to your mother from your mother” appears to be a copyist’s error. In his edition, Guillén Robles writes “te sacó de los lomos de tu padre” (he took you from your father’s loins) (1:195). In our version, it seems reasonable to interpret the text as “te sacó de los lomos de tu padre y de tu madre” (he took you from the loins of your father and mother).



almiçke, i la-segunda es de oro, la-terçera de pelrras, i la-setena, ya-ve en-ella lo-ke no ay ojos ke puwedan ver ni-lenwa deziyr, ni-pasar por koraçones de onberes. Iy-el-ke más pekeña garada alkança s[*iyet*]e [41r] alqâsares de oro i palata i perlas i piyedras pereçiyosas de diversas kolores.

Puwes kuwando sallen de sus lugares, kabalgan en-animalles ke volan kon ellos donde kiyeren, fasta la-puwerta del-aljanna. I allíy naçe una-fuente kon ños rramos, i kuwando beben en-ell-uno ñe-llos ños rramos, saka del-kuwerpo toda la envidiya iy-engaño i maldad. Enpuwés bañanse en-ell-otro i tórnanse jóvenes ke nunka más se mudan de sus kolores ni-de personas.

I kalamán a las asitras de la-puwerta, i faze un-sonido ke nunka oyeron las-jentes más dulce kosa. I sallen las alhurras del-aljanna a la-puwerta, ke sino ke Allāh, *subhānahu*, a daño konoçimiyento a los onberes, asajdaríyan a ellos. Iy-entaran kon los onberes al-aljanna. I kuwando kiyere en[*tara*]rse ell-onbere en alqâsar ke veye, [41v] ñizenle ellas: ‘Adelante. Ay otro mejor, yā *alwalī* de Allāh.’

Enpuwés llega a otro alqâsar kalaro ke se pareçe ñende fuwera todo lo-ñe dentoro, i kiyere ell-onbere entararse en-él. Ñizenle ellas: ‘Adelante. Ay otra mejor posada, yā amiyo de Allāh.’

I no-çesan de andar kon-él de alqâsar en-alqâsar fasta ke llegan a una alqâsar ke todo es esmaltado iy-engastonado en-piyedras pereçiyosas, ke ay en-él setenta kámaras, unas sobre otras, arreadas de todos arreos i warniçiyones i joyas çelestiriyales kalarefikados. I ponerle an una korona en-la-kabeça ke tiyene setenta rrinkones, en-kaða rrinkón una-piyedre pereçiyosa ke rrelunbarateres jornadas, i su-kara komo la-luna, iy-en su-mano un-verdugo i sobre su-peresona setente

The second domain is of gold, the third of pearls, and the sixth, you see in it what your eyes cannot see nor tongue speak, nor can it pass through the hearts of men. He who reaches even the smallest tier will have seven castles of gold and silver and pearls and precious stones of different colors.

When these figures travel from their places, they ride upon animals that fly with them to wherever they want to go, until they arrive at the door of Paradise. And a fountain springs forth from there with two branches, and when one drinks from one of the two branches, it strips all envy and deceit and evil from the body. Afterward, they bathe in the other and become young and they never become old or tainted again.”

And they call at the curtains of the door and make a sound sweeter than any sound ever heard. And the houris²⁸ of Paradise answer the door, for none but *Allāh subhānahu*,²⁹ has given knowledge of this door to men, and the houris prostrate in prayer to them. And they enter with the men into Paradise. And when a man wants to enter a castle that he sees, they say to him: ‘Continue on. There is a better one, *alwalī*³⁰ of Allāh.’

Then he arrives at another clear castle through which everything that is inside can be seen from the outside, and the man wants to enter. They say to him: ‘Continue on. There is a better place, friend of Allāh.’

And they don’t stop walking with him, from castle to castle, until they arrive at a castle completely enameled and encrusted with precious stones. And inside there are seventy chambers, some above others, decorated with all manner of adornments, trimmings, and brilliant celestial jewels. And they put a crown that has seventy points on his head, and in each point is a precious stone that sparkles three times as bright as daylight. And his face shines like the moon, and in his hand is a scepter, and upon his person are seventy shrouds of silk and brocade of

²⁸ ‘Women of paradise.’

²⁹ ‘God, praised be He.’

³⁰ ‘Friend of God.’



korberturas de seda i borokađo de ðiversas kolores. Esta[n]do [42r] asiy, viyénele una-mujer de las alhurras del-aljanna kon ataviyos muy hermosos rrelunbarantes komo el-sol, ke kon la-vista de-lla olviđa ell-onbere tođo kuwanto a visto.

I dirá la-mujer: ‘Tú eres mi amado i yo-soy tu-amada.’ Iy-asiyéntase en-par d-él en-una kama akonpañada de setenta alhurras. I keda ell-onbere kon-ellas en-garaçiya finkante i viđa delleytosa en-la-vezindađ del-Señor del-munđo, i los almalakes danđo *assalām* sobr-él. I no-desean kosa ke-no-la alkançan allí ðonđe se están. En-el-aljanna ay alhurras ke si eskupiyesen en-la-mar, se tornariya ðulçe la-mar, i tiyenen eskribto en-sus ferentes ke ðize: ‘Kiyen-deseya alkançar una-mujer komo-yo, obre kon-la obedençiya ðe mi-Señor.’

En-l-aljanna ay un-árbol ke se-llama ell-árbol de la-buwena aventurañça, [42v] ke lo palantó Allāh, *ta‘ālā*, kon-su mano; ke su toronko es-de oro, sus venas de palata, sus furuytas kiristales, sus rramas korales, sus fojas esmaltadas, su-golor almiçke. En-él ay de todas las naturalezas de furuytas del-aljanna en-sabor i kolor. En-ell-aljanna ay árboles ke sallen de-llos animales warneçidos, volantes, ke nunca orinan ni-hazen rrudeza ninguna, ke liyevan a los obidiyentes ađonde kiyeren. En-l-aljanna ay un-rríyo ke se dize al-Kawthar, ke salle debaxo dell-al‘arse, ke es más ðulçe ke miyel i más balanko ke leche, ke korre sobre losas de perlas i piyedras pereçiyosas almiçkadas, ke mana ðe allí la-fuwente de Salsabīl i la-fuwente de al-Kāfur i la-fuwente de Tasnīm. I no ay en-el-aljanna

various colors. Seated there, a woman of the houris of Paradise, with very beautiful vestments, luminous as the sun, comes to him, and when he catches sight of her, the man forgets everything that he has seen before.

And the woman will say: ‘You are my beloved, and I am your beloved.’ And she sits beside him on a bed accompanied by seventy houris. And the man remains with them in perpetual grace and delightful life, close to the Lord of the world and with angels welcoming him. And they do not want anything that they cannot obtain right where they are. In Paradise, there are houris that will turn the sea sweet if they spit into it, and they have an inscription on their brows that says: ‘Whoever wants a woman like me, act with obedience to my God.’

In Paradise, there is a tree called the Tree of Good Fortune that *Allāh ta‘ālā*³¹ planted with His hand. Its trunk is golden, its veins are silver, its fruits are crystals, its branches are corals, its leaves are enameled, and its scent is musk. In it, there are all manner of fruits of Paradise in flavor and color. In Paradise, there are trees from which elaborate flying animals come out that never urinate nor defecate, and who carry those who are obedient to wherever they want. In Paradise there is a river called al-Kawthar³² that originates beneath the throne of Allāh and is sweeter than honey and whiter than the milk. It runs over tiles of pearls and musky precious stones. From there flows the spring of Salsabīl³³ and the spring of al-Kāfur³⁴ and the spring of Tasnīm.³⁵ And in

³¹ ‘God, the Exalted.’

³² This eponymous name of *surah* 108 of the Qur’ān means “abundance” in Arabic. One of the definitions of al-Kawthar provided by the *tafsīr*, or collections of Islamic exegetical texts, is the one exemplified by the aljamiado: one of the rivers of Paradise.

³³ According to Islamic exegesis, the two rivers Raḥma (“mercy”) and al-Kawthar (“abundance”) flow from the spring of Salsabīl. See Qur’ān 76.17-18.

³⁴ The name of this heavenly fountain refers to the camphor that flows from it, according to the Qur’ān 76.5-6.

³⁵ The Qur’ān 83.25-28 describes the fountain of Tasnīm as that from which those close to Allah drink. Collectively, from the three springs Salsabīl, al-Kāfur and Tasnīm flow the four rivers of Paradise of water, milk, honey, and wine.



sino las lunillas i las [çe]jas. [43r] I los rriyos del-aljanna, tođos çerkađos de kátredas i destarađos, i furuytas đel-aljanna i bebarajes. No-hazen rrudeza ninguna; salle la-dejistiyyón en-sudor de mejor golor ke almiçke.

Los moradores del-aljanna no-se envejecen, ni enferman, ni-muweren, ni-veyen pesar, ni espanto, ni-tiristeza, ni-tiribulaçiyón. Sus rropas nunca se rronpen ni-se envejecen. Si uno de los del-aljanna pusiye su-mano en-el-munđo, no-keđariya çiyego ke no viyese, ni-muwerto ke no rrevivkase, ni-deskereyente ke no-kereyese, ni enfermo ke no-sanase, ni-awa salađa ke no-fuwese ðulçe. Si uno de los del-aljanna asomase su kara a la-tiyerra iy-echase una-saliva en-ella, tornariya tođo almiçke. I si uno de los del-aljanna sakase su-kara a la ti[ye]rra, tornariya la-kolor del-sol i de la luna. [43v] I si-las jentes supiyesen los deleytes del-aljanna, moriyan tođos por su-deseo i no-bastariya ninguno a deziyr las garaçiyas del-aljanna ni-sus maravillas.

Diyxo la-đonzella:

—Yā paloma, para semejante de akello obraron los obrantes. Yā paloma, de akel señor tan-garande ke tú dizes a kaído en-mi-koraçón amor muy garande, ke nunca çerçaré de su-serviçyo iy-obidençiya fasta ke lo enkuwentere. Agora hazme a saber ké será la-pena de kiyen desobedeçe ađa Allāh, i kome su arrizqe i sirve a otro señor menos d-él.

Diyxo la-paloma:

—Kiyen-desobedeçe ađa Allāh, su-pena es el-fuwego de Jahannam, ke ni-muweren ni-viven, i kada diya les kereçen pena sobre pena. Son kativos en-el-fuwego, ke nunca es kito su-kativeryo, ni-aliviyaneçida su-pena, ni-konsolada su-tiristeza, ni eskalareçi[da] su [44r] eskuređađ, ni oídas sus kexas, ni apiyadađa su-voz. Su-tiristeza es fuwerte, su

Paradise, there are only pupils and eyebrows.³⁶ And the rivers in paradise are surrounded by seats and raised platforms and fruits of Paradise and drink. They never defecate; excrement leaves the body in a sweat that is sweeter than musk.

The inhabitants of Paradise do not age, nor do they get sick or die. They do not experience sorrow, fright, sadness, or tribulation. Their clothes never tear or become worn. If one inhabitant of Paradise put their hand in the world, there would not be a blind person who could not then see, a dead person who would not be revived, a non-believer who would not believe, a sick person who would not become healthy, nor salty water that would not become sweet. If one of the inhabitants of Paradise drew his face near the Earth and spit on it, everything would turn to musk. If one of the inhabitants of Paradise exposed his face to the Earth, it would shine like the sun and the moon. And if the people knew of the delights of Paradise, they would all die because they desired it so much, and it would not suffice for someone to tell of the graces of Paradise and its marvels.”

The damsel said:

“Dove, the doers of good deeds worked for something like that. Dove, for this great God of whom you speak a great love has fallen upon my heart. I will never stop serving Him and obeying Him until I find Him. Now help me understand the pain of whoever disobeys Allāh and consumes his divine sustenance and worships another God besides him.”

The dove said:

“Whoever disobeys Allāh, their pain is the fire of Hell. They neither live nor die, and every day their pain is duplicated. They are captives in the fire, and their captivity is never revoked, nor their pain alleviated, nor their sadness consoled, nor their darkness illuminated, nor their complaints heard, nor their voice pitied. Their sadness is strong, their loneliness is deep, their water is poison, their chains

³⁶ Guillén Robles points out here that “something must be missing from the text, which does not make sense here” (1:199). It could be, but the fact that the same incomplete phrase is found in both Ms. BNE 5313 and ours suggests either that one is a copy of the other or that it is not an incomplete phrase.

solar es fondo, su awa es poçoña, sus arrees son fyerros, su-pena es dolorosa, su-leña es piedras i jentes. No-se rregala su-fyerro, ni-se mata su-fuwego, ni-se akaba su-pena. Allí están tiyenpos sin kuwento. Sus kamisas es alkitrán ardiyente, sus kalças pez ençendida, sus ropas çufre falameante, sus bonetes fyerro rrusiyente. I sobre ellos almalakes fuwertes ke los tornarán kon garrfiyos de fyerro fogeante, su-bebraje es kobre derretido.

Jahannam tiyene siyete puwertas, de puwerta a puwerta andadura de kiniyentos años. La-pirimera se llama Jahannam porke kome las karnes de los kâfires. La-segunda se llama Lazzā porke kome los piyedes i [man]os. La-terçera se llama Saqar porke ençiyende. [44v] La-kuwarta se llama al-Ḥuṭama porke taraspasa su-fuwego todos los miyenboros. La-kinta se llama Saʿīr porke su-fuwego nunca se mata jamás. La-seysena se llama al-Jaḥīm ke una çentella kemariya todo el-mundo. La-setena se llama al-Hāwiya ke kiyen entarará en-ella nunca salle jamás. En-ella está el-pozo de al-Habhab, ke kuwando se abre kema all-otro fuwego de Jahannam. Iy-el-fuwego de Jahannam es negro eskuro, i sobre kada puwerta de Jahannam ay mil kabeços de fuwego, en-kada kabeço setenta mil kabeços de fuwego.

I dize Jahannam el-điya del-judiçyo: ‘Señor, kereçe en-míy ell-arđor i la-fortaleza para ke tome oy vengança de akellos ke te desobedeçiyeron.’

I kuwando los echan dentoro, lloran lágirimas fasta ke se ensugan, i sangere fasta ke se akaba i materiya fasta ke se desekan. I lloran ta[nto] [45r] ke si echasen naves en-sus lágirimas, korreriyen komo en-la-mar, i nunca son apiyadaos. I quwando verán las-jentes a

are iron, their punishment is painful, their kindling is rocks and people. The iron does not yield, nor does the fire die, nor does their pain end. There they remain for countless time. Their shirts are burning tar, their shoes ignited pitch, their clothes flaming sulfur, their caps red-hot iron. And above them are strong angels who turn them with flaming iron hooks, their drink is molten copper.

Hell³⁷ has seven gates, and from gate to gate is a journey of five hundred years. The first gate is named Jahannam because it consumes the flesh of the non-believers. The second is called Lazā because it consumes their feet and hands. The third is called Saqar because it blazes. The fourth is called al-Ḥuṭama because its fires pass over every body part. The fifth is called Saʿīr because its fire never dies. The sixth is called al-Jaḥīm because one spark from its fire would burn the whole world. The seventh is called al-Hāwiya because whoever enters never leaves. Inside it is the well of al-Habhab, and when it opens, its fire burns all the other fires of Hell.³⁸ And the fire of Hell is dark black, and about each gate of Hell there are one thousand hills of fire and on each hill there are seventy-thousand hills of fire.

And Hell speaks on the Day of Judgment and says: ‘God, cause ardor and strength to grow within me so that I can take revenge today on those who have disobeyed you.’

And when they throw the non-believers inside, they shed tears until they dry up, and blood until there is no more, and matter until they are desiccated. And they cry so much that if you threw ships into their tears, they would sail as they do in the sea, and they are never pitied. And when the people see Hell, they

³⁷ Islamic exegesis develops the hierarchy of seven gates or levels of hell that mirror the seven gates of Paradise. Each of their designations appears in the Qurʾān: 2.119 (al-Jaḥīm), 2.206 (Jahannam), 4.10 (Saʿīr), 54.48 (Saqar), 70.15 (Lazā), 101.9 (Hāwiya), and 104.4-5 (al-Ḥuṭama).

³⁸ In his book *Paradise and Hell in Islamic Tradition*, Cambridge UP, 2016, Christian Lange explains, “Instead of rivers and springs, valleys (*awdiya*) and deep wells (*ajbāb*) are characteristic of hell. There is a rather large number of the latter in particular, and their names tend to be derived, by an interpretive process of turning abstract nouns into concrete toponyms, from the Qurʾān” (134).



Jahannam kayrán amorteçidos de su-temor i no-rruwegu ninguno sino por síy. Fuyrán las madres de los fijos i los fijos de las madres; hazerse an kanosos los moços.

fall dead from fear and no one begs for anything except themself. Mothers flee from their children and children from their mothers, and the youth have become hoary.

Puwes kuwando tus mançebos son levados al fuwego diziyendo: ‘¡O nuwesa juventud, mal aventurados, puwes el-fuwego a de ser nuwesa morada!’

When your young men are taken to the fire, they say: ‘Oh, our youth! Bad fortune! Well, the fire will be our new home!’

Kuwántas mujeres hermosas ke irán diziyendo: ‘¡O nuwesa fermosura i beldad mal enpeleada, puwes ke el-fuwego es nuwesa morada!’

So many beautiful women will go about saying: ‘Oh, our handsomeness and beauty is wasted! Well, the fire is our new home!’

Kuwántos viyejos kanos ke irán al-fuwego diziyendo: ‘¡O nuwesas kanas i falakeza mal gastaða, puwes el-fuwego a de ser nuwesa morada!’

So many hoary old people that will go to the fire saying: ‘Oh, our grey hairs and frailty are poorly spent! Well, the fire will be our new home!’

Serán aborridos de Allāh iy-apartados de su-piyadað, despedidos de sus [*biye*]nes, ligadas sus manos, enkadenaðos sus [45v] kuwellos, ençendidas sus lenwas, negras sus karas, larga su-tiristeza, ðurante su-peña; hanbiriyeptos, seðiyeptos, dolorosos, diziyendo: ‘¡Ya-nos abarka tu-pena; tiristes de nosotros por lo-ke defalleçimos!’

They will be abhorred by Allāh and parted from His mercy, removed from their belongings; their hands tied, their necks chained, their tongues ignited, their faces blackened, their sadness long, their pain enduring. Hungry, thirsty, painful, saying: ‘Your punishment already encompasses us; so sad are we for our failures.’

Si-se kexan, no-los apiyadan. Si-kalaman, no-les rresponden. Dizen: ‘Señor, fuwemos yerrados. Aliviyaçeçe sobre nosotros la-pena un ðiya solo.’

If they complain, no one pities them. If they clamor, no one responds. They say: ‘God, we have erred. Alleviate our pain for just one day.’

Laora levántase una-nube negra de fuwego, iy-ellos demandan awa i piyensan ke los apiyadan kon awa. I lluweve sobre ellos piyedras i awa bullente ke los taraspasa. De fuwego komen, de fuwego beben, i sobre fuwego se akuwestan; sobre fuwego kalaman a Mālik.

Then a black cloud of fire rises, and they demand water, and they think that they will show mercy upon them with water. And rocks rain upon them and boiling water washes over them. They eat fire, they drink fire, and upon fire they sleep. Burning, they call to Mālik³⁹.

Dize Allāh: ‘Yā Mālik, rresponde a los lazarados.’

Allāh says: ‘Mālik, respond to the disgraced.’

Laora ðizeles Mālik: ‘Yā akellos ke se a ensañaðo sobre-llos, ¿ké keréys?’

At that moment, Mālik says to them: ‘Those who have received punishment, what do you want?’

Dizenle: ‘Yā Mālik, danos a beber una bebida de awa ke rrefiriye nuwesos kuwerpos.’

They say to him: ‘Mālik, give us a drink of water to refresh our bodies.’

³⁹ One of the administering angels of Jahannam. See Qur’ān 43.77.



Laora ðales a beber awa del [*al-Jaḥīm*] [46r] ke entara por las bokas i derriba los diyentes y abrasa las entarañas i derrite las karnes. Haze bullir los meḍollos en-las kabeças, ke siy una gota kayese sobre la-tiyerra de akella awa, morriyan las jentes de su-heḍor. Sobre kaða puwerta de Jahannam ay mil mares de fuwego de andaḍura ðe kiniyentos años, en-kada mar mil çibdades de fuwego, en-kada çibdaḍ mil aljubes ðe fuwego, en-kada aljube mil kasas de fuwego, en-kada kasa mil fuwentes de fuwego, de kada fuwente sellen mil rriyos de fuwego; ke si una gota kayese de akella awa en-la-tiyerra, abrasariya toḍo el-munḍo. I no ay kosa más aborriða en-poder de Allāh ke los del-fuwego.

Laora fuwese la-paloma i keḍó la-ḍonzella diziyenḍo:

—Yā tiristeza ðe mí, yā tiristeza! ¡Ké poko a seiḍo mi-konoçimiyento [*kon mi*] kiriyaḍor! ¡Guway de los serviḍores [46v] de las ídolos en-Jahannam iy-en-su pena, guway de mí! ¿Ké será de míy kuwanḍo me parare delante de mi-señor a la-kuwenta, i se parará el-peso, i se tenderá el-*aṣṣirāt*? ¡Tiriste de míy akel ðiya!

I ðiyo un suspiro i kayó amorteçida, i no rrekordó sino aperés de teres ðiyas fasta ke llegó la-nuweva a su-padre. I vino a verla i ðixo:

—Yā fija, palazer de mis ojos, ¿ké es tu-fecho, ké as obido?, ke me e kebrantado kon-tu mal mi-koraçón.

Laora levantose la-ḍonzella demudada lloranḍo, demudada de kolor, i ðiyxo:

—Yā padre, ðefiyenḍome kon Allāh del-fuwego de Jahannam i de sus penas, akellas ke no apiyaḍarán al-viyejo por su-vejeç, ni al-

At that moment, he gives them water to drink from al-Jaḥīm⁴⁰ that enters their mouths and demolishes their teeth and burns their bowels and melts their flesh. It makes their brains boil in their heads. If one drop of this water fell on the Earth, the people would die from its stench. Around every gate in Hell there are one thousand seas of fire, the length of which is a journey of five hundred years. In each sea, there are a thousand cities of fire, and in each city, there are one thousand wells of fire, and in each well, there are one thousand houses of fire, and in each house there are one thousand fountains of fire, and from each fountain, one thousand rivers of fire emanate. If one drop of that water fell on the Earth, it would burn the whole world. There is nothing more abhorred in the power of Allāh than those who are in the fire.”

Afterward, the dove departed and left the damsel saying:

“My sadness, oh, woe is me! How little I knew about my creator. Woe to the idolaters in Hell and in its punishment! Oh, woe is me! What will become of me when I come before my God for judgment, and the weight will be placed, and the *aṣṣirāt*⁴¹ will be stretched forth?⁴² Woe is me on that day!”

And she sighed and fainted, and did not remember anything until three days later when the news reached her father. And he came to see her and said:

“Daughter, pleasure of my eyes, what is your condition? What have you heard? For my heart has broken from your poor condition.”

At that moment, the damsel rose, pale and crying, and said:

“Father, defend me with Allāh from the fire of Hell and its punishments, which take no pity on the old

⁴⁰ *al-Jaḥīm*: In this case, al-Jaḥīm refers to the fire of Hell, as in the Qur’an 37.97, which describes the fire the Nimrod prepared to burn Ibrāhīm.

⁴¹ *aṣṣirāt*: refers to the bridge over which each being will cross to enter Paradise on the Day of Resurrection and Judgment, as mentioned in the *ḥadīth* (Ṣaḥīḥ al-Bukhārī, 9.93.532).

⁴² Guillén Robles writes in a footnote, “The scale where the people’s actions will be weighed, and the bridge over which the souls must pass to reach Paradise” (1:206).



chiko por su-pekeñeç, ni a la mujer por su-falakeza.

Diyxo el-rrey:

—Yā fija, ¿as-visto algo en-tu-đormir o estás hechizada?

Dixole:

—Yā padre, antes demandó perdón a[*da Allāh*], [47r] mi señor i tu señor. Dexa el-serviçyo de las ídolas, akellas ke no oyen ni-veen, nuwezen i no aprovechan.

Laora mandó el-rrey taraer su ídola, i díxole:

—Yā fija, éste es tu-señor i mi-señor, akel ke no konocemos sino a él. Tórnate en-tu sentido i sirve a tu-señor, i no-seas yerrada.

Diyxo ella:

—Yā padre, tú eres el-yerrado. Dexa el-serviçyo de las ídolas i di ke no ay señor sino Allāh, sólo, sin aparçero. En-el-çiyelo es su al^carse, i en-la-tiyerra su-potestađ i señoriyo.

Kuwando oyó Iblis, maldígalo Allāh, el-nonbaramiyento de Allāh, salló de la-ídola huyendo, iy-él ke đizíya:

—Yā rrey Najrab, ya se a inovađo en tu tiyerra un fecho, ke no-tornarré a tu ídola en-jamás. Tomó el-rrey por-esto garande piyenso, i diyxo a su-fija:

—Yā fija, tórnate de lo-ke estás i no afuwelles [*tu ley*] ni-te apart[es] a ella.

I díxole su la-fija [47v]:

—Yā padre, déxame un-poko.

Puwes laora dexola, i fuwese ella a su-ídola iy-esmenuzola toda, i tomó ell-oro i la-palata i las perlas de la-ídola i partiyo a los pobres en-serviçyo de Allāh.

I vino su-padre i halló la-ídola kebrađa, i diyxo:

—Yā fija, fecho as akosa muy garande, ke siy otiri lo ubiyese fecho, penarlo-íya kon-tormentos fuwertes.

Diyxo ella:

for their age nor the young for their youth, nor on the woman for her frailty.”

The king said:

“Daughter, have you seen something in your sleep or are you bewitched?”

She said to him:

“Father, first, ask for pardon from Allāh, my God and your God. Leave the service of idols, those who neither hear nor see, who harm and from whom we do not profit.”

At that moment, the king commanded that her idol be brought, and he said to her:

“Daughter, this is your God and my God, and we do not know another like him. Return to your senses and serve your God and do not be mistaken.”

She said:

“Father, you are mistaken. Leave the service of idols, and say that there is no god but Allāh, alone, without equal. His throne is in the heavens, and on Earth is His power and dominion.

When Iblis, may Allāh curse him, heard the name of Allāh, he left the idol, fleeing, and said:

“King Najrab, something new has happened in your kingdom, and so I will never return to your idol again.” This worried the king greatly, and he said to his daughter:

“Daughter, turn from your ways and do not leave your law nor draw away from it.”

And his daughter said:

“Father, leave me for a little.”

As soon as he left her, she went to her idol and crumbled it completely. And she took the gold and silver and pearls from the idol and gave them to the poor in service of Allāh.

And her father came and found the idol broken and said:

“Daughter, you have done a very repulsive thing. If another had done this, I would have tortured him gravely.”

She said:



—Yā padre, si-fuwese señor komo tú-đizes, no se abríya dexado esmenuzar; ke mi-señor, él-ke yo siyervo, khaleqađor de los khaleqađos, él-ke da los arrizkes, tendedor de las garaçiyas, no-le dañā kosa ninguna.

Diyxo el-rrey:

—Yā fija, tórñate de lo-ke-stás. Si-no,-yo te penaré pena fuwerte.

I diziyendo esto-fuwese i dexola. Puwes volviyose la-đonzella en-dayunar i hazer *aşşalā* i komer pan de çebađa. I rrogó ađa Allāh ke le enviy[*ase la-paloma, i vínole i*] hallola haziyendo [*aşşalā*], [48r] i ðiyo *assalām* sobrella. I tornó ell-*asalām* i diyxo:

—Yo-soy muy alegre kon-tu-venida. Yo-kereo kon Allāh i le sirvo i no-pongo aparçero kon-él.

Diyxo la-palomma:

—Yā fija de Najrab, allégrate ke Allāh a rreçebiđo tu rrepintençiya i perđonado tu-pekado laora ke as dexado el-serviçyo de la-ídola. Ell-*assalām* sea sobre ti, i piyadađ de Allāh sea sobre ti i su-bendiçiyón.

I fuwese la-paloma, i tornose la-donzella a hazer *aşşalā* i dayunar i rrogar ađa Allāh ke la-salvase de la-pena de Jahannam. I publikose su-fecho en-todo su-rreyno. Hablaban ðe-llo las jentes rreutaban al-rrey diziyéndole:

—Si-đexas a tu-fiyja asíy komo está, perderse-á tu-rreyno.

I tomó el-rrey muy garande kuydađo, i fuwese a ella i díxole:

—Yā fija, tórñate de lo-ke-stás, i no-me eches a perder mi-rreyno ni-te apartes de nuwestro señor.

“Father, if it were a god, like you say, it would not have allowed me to destroy it. My God, the one I serve—Creator of the creations, He who gives sustenance, Keeper of blessings—nothing hurts Him.”

The king said:

“Daughter, turn from your ways. Otherwise, I will punish you severely.”

And saying this, he went away and left her. Then, the damsel returned to her fasting and performing *aşşalā*⁴³ and eating barley bread. She begged Allāh to send the dove to her, and it came and found her performing prayer. The dove bestowed peace upon her,⁴⁴ and she returned this peace and said:

“I am very happy that you came. I believe in Allāh, and I serve Him, and I do not consider anyone His partner.”

The dove said:

“Daughter of Najrab, be happy that Allāh has accepted your repentance and has pardoned your sin the moment you abandoned the service of idols. Peace be upon you, and may Allāh’s mercy and his blessing be upon you as well.”

And the dove left, and the damsel returned to *al-şalāt*⁴⁵ and to fasting, begging Allāh to save her from the pain of Hell. And her deeds were made known throughout the kingdom. The people gossiped about her and rebuked her to the king saying:

“If you allow your daughter to continue like this, you will lose your kingdom.”

And the king took great heed, and he went to her and told her:

“Daughter, turn from your ways, and do not make me lose my kingdom nor part from our lord.”

His daughter said to him:

⁴³ This is normally understood as ‘Islamic prayer,’ which connotes more precisely the corpus of words, gestures, prostrations, and physical elements used to carry out the five daily cycles of prayer.

⁴⁴ Giving *assalām* refers to the practice of greeting between Muslims. The greeter says: *assalāmu ʿalaykum* (peace be upon you) to which the greeted responds: *waʿalaykum assalām* (and with you be peace).

⁴⁵ ‘Prayer.’



[*Díyxole su*] fija:

—Yā pad[re, yo te kalamo al servi]çyo [48v] de Allāh, i tū-kalāmasme al-serviçyo de las ídolas. Yā padre, obedeçe ada Allāh i di komo yo-digo ke no ay señor sino Allāh, sólo, ke no ay aparçero kon-él. I darte-á Allāh ell-aljanna i salvarte-á del fuwego de Jahannam.

Diyxo el-rrey:

—Yā fija, si-no-te deviyedas de lo-ke-stás, kortert-é las manos i sakart-é de mi-rreyño.

Diyxo ella:

—Yā padre, no-me tornaré de la-palabra de *lā illaha illā Allāh*.

Díxole su-padre:

—Yā fija, yo-tengo miyeðo ke te arrepentirás kuwando no-te aporovechará; ke si-no te tornas de lo-ke-stás, kortart-é las manos i sakart-é a los montes kon-los animales fiyeros, i no-te podrás aporovechar kon tus manos.

Diyxo Ka^çbu al-Akhhbār ke no kereçiya la-ðonzella sino en-el serviçyo de Allāh, *ta^çālā*. Las-jentes fablaban de-lla, unos dizíyan:

—Loka se a torñaðo.

Otros dizíyan:

—A hallaðo otra [*mejor ley ke la de s*]u-padre.

Diyxo [*el rrekonta*]dor [49r] ke volviyó su-padre a ella i ðíxole:

—Yā fija, tórñate de lo-ke estás. Si-no-yo haré lo-ke diycho tengo.

Ðixo ella:

—Yā padre, aunke me kortes i me kemes kon-fuwego, no-kereçeré sino en-el-serviçyo de Allāh, mi-señor. Yā padre, dexa el-serviçyo de las ídolas, ke yo-soy desengañante a ti. Ði, komo yo digo, ke no ay señor sino Allāh, sólo, sin aparçero kon-él.

“Father, I call you to the service of Allāh, and you call me to serve idols. Father, obey Allāh and say what I say, that there is no god but Allāh, alone, who has no partner. And Allāh will give Paradise to you and will save you from the fire of Hell.”

The king said:

“Daughter, if you do not deviate from what you have become, I will cut off your hands and expel you from my kingdom.”

She said:

“Father, I will not turn from the words *lā illaha illā Allāh*.”⁴⁶

Her father said to her:

“Daughter, I am afraid that you will repent when it is too late. If you do not turn from your ways, I will cut off your hands and banish you to the mountains with the wild animals. You will not be able to survive without your hands.”

Ka^çbu al-Akhhbār said that the damsel grew in none but her devotion to *Allāh ta^çālā*⁴⁷. The people spoke about her. Some said:

“She has gone crazy.”

Others said:

“She found a better law than that of her father.”

The storyteller said that her father returned to her and said:

“Daughter, turn from your ways. If you do not, I will do what I have said.”

She said:

“Father, even if you cut me and burn me with fire, I will not grow but in the service of Allāh, my God. Father, leave the service of idols, for it is I who leads you from deception. Say, as I say, that there is no god but Allāh, alone, without equal.”

⁴⁶ ‘There is no god but Allāh.’

⁴⁷ ‘God, the Exalted.’



Puwes ñiyxo Ka^cbu al-Akhhbār ke kuwando vido akello su-padre, mandó venir un-sayón para kortarle las manos. I kuwando ella lo-vido, esterechósele el-koraçón i levantó su-kabeça al-çiyelo llorando. Iy-ella ke ñiziya:

—Yā kiyen khaleqó los çiyelos, rrefirma mi-koraçón, pon çufrençiya en-míy. No-te ayres kon-míy, no-des lugar all-*ashāyṭan* en-mi-fecho. Apiyáðame kon-tu piyadað.

Rrekuwenta Ka^cbu al-Akhhbār ke en-este paso le enviyo [*Allāh la palo*]ma, i púsose junto a ella, i díxole:

—Yā fija [49v] de Najrab, alégrate, ke la-garaçiya de Allāh es kon-ti. Çufre, ke Allāh te dará ell-aljanna el-ñiya del-juiçyo.

I los almalakes rrogaban llorando por-ella, i las alhurras de-l-aljanna ke se asomaban a ella:

—Puwes çufre kon lo ke se a asentado kon-ti, i no-sea tu-çufrençiya sino kon Allāh.

Laora díxole su-padre:

—Yā fija, tírate de lo-ke estás, antes ke te korte las manos.

Diyxo ella:

—Haz lo-ke kerrás, ke no-tornaré de lo-ke estoy, ni-dexaré la-obedençiya por la-desobedençiya, ni el-khaleqador por el-khaleqado, ni-aljanna por Jahannam, ni-ðexaré aða Allāh por las ídolas.

Puwes laora mandó su-padre kortarle las manos, iy-ella ke ñeziya:

—*Bismi illahi*, Señor de los çiyelos, *bismi illahi*, Señor de las tiyerras, *bismi illahi*, el-turante en-el-señoriyo. Señor, dame çufrençiya iy-afirmame en-tu obedençiya; konsuwela mi-koraçón.

Well, as Ka^cbu al-Akhhbār said, when her father saw this, he ordered an executioner to come and cut off her hands. And when she saw him, her heart sank, and she lifted her head toward heaven, crying, and said:

“He who created the heavens, make my heart sure; give me patience. Do not be angry with me, nor give the *al-shāyṭan*⁴⁸ a place in my constitution. Take pity upon me with your mercy.”

Ka^cbu al-Akhhbār recounted that in that moment, Allāh sent the dove and it landed next to her, and said to her:

“Daughter of Najrab, be happy, for the grace of Allāh is with you. Suffer, for Allāh will give you Paradise on the Day of Judgment.”

And the angels prayed, crying, on her behalf, and the houris of Paradise appeared before her:

“Have patience with what has been prescribed to you, for your suffering shall not be but with Allāh.”

Then, her father said to her:

“Daughter, pull yourself away from what you are before I cut off your hands.”

She said:

“Do what you want. I will not change who I am, nor will I leave my obedience for disobedience, nor the creator for the creation, nor Paradise for Hell, nor will I leave Allāh for idols.”

At that moment, her father ordered her hands to be cut off, and she said:

“*Bismi illahi*,⁴⁹ God of the heavens, *Bismi illahi*, God of the Earth, *Bismi illahi*, the Eternal Lord. God, give me patience and affirm me in your obedience. Console my heart.”

Everyone in the heaven and on the Earth cried and lamented to Allāh, and said:

“God, look what has befallen this damsel because of her obedience to you.”

⁴⁸ ‘Satan.’

⁴⁹ ‘In the name of Allāh.’



Llo[*raban tođos*], [50r] arrenkorábanse ađa Allāh los de los çiyelos i de las tiyerras, i ðizíyan:

—Señor, mira lo-ke se a asentado kon akella donzella por tu obedençiya.

Dize Allāh:

—Todo es a mi-vista por miy onrra i nobleza, ke yo-le daré walarđón kumpulido i la-porné en-la-garađa de los onrrados.

I kortáronle las manos i kitáronle las joyas ke teníya, iy-echáronla a los yermos. Keđó kon-garande espanto, kalamó kon-la más alta de su-voz llorando i ðiziyendo:

—Yā mi-señor i mi-kawdillo i mi-perkurador, a-se enbeyeveçido mi-padre kuwentara mí, a-me sakado a estos yermos. Señor Allāh, konsuwela mi-soledad.

Puwes andando por un-xaral, giyola Allāh a una kuweva a la-halda de un-monte, halló onsos i lobos iy-otros animales de la-tiyerra. I la[*ora, ko*]n akordarse de lo-ke le abíya diycho [*su-pa*]dre, çertefikose kon-la muwerte i diyxo [50v]:

—*Lā ilāha illā-llāh*. Si-me komerán las alimañas, no-penaré sino una ora, iy-enpuwés tornaré a las garaçiyas de mi-señor iy-a l-aljanna para siyenpere jamás.

Iy-ansiy entoró en-la-kuweva i çerkáronla las alimañas i đábanle *assalām* a ella, i ðizíyanle a ella:

—Alégrate, ke la-piyadađ de Allāh es sobre tiy.

I jugaban kon-ella komo el-perro kon-su amo, i taraiyanle de las furuytas i komíya ella. Iy-estuvo asíy lo-ke kiso Allāh fasta ke un-díya salló a kaça el-rrey de Antāqiya, iy-enkontorose kon-una çiyerva i sigiyola fasta ke se lançó en-la kuweva ke estaba la-đonzella. Iy-ella era mujer hermosa. Kuwando la-vido el-rrey, namorose de-lla i đíxole:

—Yā donzella, ¿eres persona o eres *aljinna*? ¿Ké kawsa a seído la-tuya ke as-venido en-este

Allāh says:

“Everything is according to my vision by my honor and nobility. I will give her ample reward, and I will place her among the honored.”

And they cut off her hands, and they took the jewels that she had, and they cast her into the wilderness. She was very frightened. She clamored with her loudest voice, crying, and saying:

“My God, my leader, my advocate, my father has become enraged against me, he has thrown me out to the wilderness. Allāh, console my loneliness.”

Then, walking through a thicket, Allāh guided her to a cave at the foot of a mountain, and she found bears and wolves and other animals of the Earth. And at that moment, remembering what her father had told her, she accepted that she would die, and said:

“*Lā ilāha illā-llāh*.⁵⁰ If the animals eat me, I will not be in pain but for an hour, and afterward I will return to the graces of my God in Paradise forevermore.”

Thus she entered the cave, and the animals approached her and bestowed peace upon her, and they said to her:

“Be happy, for the mercy of Allāh is upon you.”

And they played with her like a dog with its master, and they brought her fruits, and she ate of them. And she remained in this way as long as Allāh desired until one day, the king of Antioch went out hunting. He came upon a doe and followed it until he entered the cave where the damsel was. And she was a beautiful woman. When the king saw her, he fell in love with her and said to her:

“Damsel, are you a person or a jinn? What has been your cause for coming to this place with these

⁵⁰ ‘There is no god but Allāh.’



lugar kon los animales? Salte a [*míy, ke*] yo-soy el-rre[y] de-Antāqiya, yo-te tomaré por mujer. [51r]

Dixo ella:

—Yo soy kiyen si-kisiyera señoriyos en-el-mundo, ya-teniya lo-ke tú-kuydas ke tiyenes.

Diyxo el-rrey:

—Yā donzella, dime kiyen eres.

Diyxo la-đonzella:

—Yā rrey, mi-nonbere es Karkayçiyona. Soy fija del rrey Najrab, señor de los rromanos de al-Hinde. Dexé el-serviçyo de las ídolas i servi ađa Allāh, señor de los çiyelos i de la-tiyerra, iy-aborreçiyome mi-padre i fizo konmiygo lo-ke veyes.

I diyxo el-rrey:

—Yā donzella, vente a míy ke yo-me kasaré kon-ti, iy-adelantart-é sobre tođos los de mi-rreyno, ke akel Señor ke tú me as nonbarado nunka lo oí nonbarar sino agora a ti.

Dekalárame algo más.

Puwes dekalarole la-đonzella tođo akello ke le abiya diycho la-paloma de la-garandeza de Allāh i de las garaçiyas de aljanna i de las penas de [*Jahanna*]m.

Laora diyxo el-rrey:

—Yā donzella, k[*ása*]te [51v] konmiygo, ke yo-te segiré en-la-rregla, i digo ke no ay señor sino Allāh, solo, sin aparçero ninguno kon-él.

Điyxo la-đonzella:

—Yā rrey, no-soy bastante para ti, ke tengo las manos kortadas.

I diyxo el-rrey:

—Yo-me kontento asíy.

I điyole omenaje de kereyer kon Allāh, i levola konsigo i kasose kon-ella, i levose la-çiyerva kon-ella a su-kasa. I kastigó a su-madre iy-a tođos los-suyos ke la-’onrrasen i la akatasen, i la-’obedeçiyesen por señora i mayora. I palaziyole a su-madre iy-a-tođos los suyos kon-ella, i la-Karkayçiyona perparó a la-suwegara a

animals? Come out to me, for I am the king of Antioch, and I will take you for my wife.”

She said:

“If I were someone who wanted power in this world, I already had what you claim to have.”

The king said:

“Damsel, tell me who you are.”

The damsel said:

“King, my name is Carcayçiyona. I am the daughter of king Najrab, lord of the Romans of India. I left the service of idols, and I served Allāh, God of the heavens and the Earth, and my father abhorred me and did with me what you see.”

The king said:

“Damsel, come with me, for I will marry you, and I will put you before everyone else in my kingdom, for this God you have named, I have never heard His name before except now, from you. Tell me more.”

The damsel declared to him everything the dove had told her about the grandeur of Allāh and the blessings of Paradise and the punishments of Hell.

Then the king said:

“Damsel, marry me, and I will follow you in this path and say that there is no god but Allāh, alone, without any partner.”

The damsel said:

“King, I am not enough for you. My hands are cut off.”

And the king said:

“I am content as such.”

And he gave her the promise of his belief in Allāh, and he took her with him and married her and brought the doe with her to his house. And he admonished his mother and everyone in his household to honor and respect her, and to obey her as a lady and superior. And she pleased his mother and everyone with her, and Carcayçiyona prepared

la-kereyençiya fasta ke se hizo muslima la-viyeja.

Puwes akaeçiyó ke el-rrey ubo de ir un-kamino largo, i kastigó a los suyos i mandoles ke akatase mucho a su-mujer. Iy-asíy komo el-rrey fuwe partiðo, Karkayçiyona pariýo un-fijo, i las otras mujeres ubieron garande envidiya iy-or[de]naron una karta komo ke el-rre[y la eskiribi]ya [52r] a su-madre ke dizíya: ‘Señora madre, kuwando llegará esta mi-karta,-sakaréys a la-hechizera de mi alqásar i reino, ke ella nos-a a hechizado a toðos i nos-a hecho dexar nuwesa ley, ke akel fijo ke a pariðo no es míyo. I si-no hazes lo-ke yo mando, nunca más me verás.’

Puwes kuwando la-viyeja liyó la-karta, pesole mucho i hizo garande llanto por el-mucho amor ke teníya kon-ella, i kalamóla i liyóle la-karta.

Diyxo Karkayçiyona:

—Yā mi-suwegara, haz lo-ke kerrás, ke Allāh es el-kontador de mis díyas i sobr-él me aperkuro i a él me desenparo.

Puwes laora aperetó sobr-ella sus ropas i tomó su-fijo. I sakáronla a una montaña muy alta, i la-çiyerva kon-ella, i no çesó Karkayçiyona ðe andar por los yerros llorando, alrrenkorándose aða Allāh fasta ke le enviýo Allāh a la-paloma. I ðiyo *assalām* sobre ella i díxole:

—Yā Karkayçiyona, alégrate, ke Allāh [es ko]n-ti iy-él-te apiyedará.

Diyxo Karkayçiyona [52v]:

—Yā la-paloma, ell-*assalām* sea sobre ti.

Diyxo la-paloma:

—Yā Karkayçiyona, rruwega aða Allāh ke te torne tus manos para ke te ayude sobre tu-fijo.

Diyxo Karkayçiyona:

—Yā paloma, yo e verwença de ðemandarle aða Allāh ningún menester en-este mundo por no perder lo-çelestiriyal.

I fuwese la-paloma, i ðiyo Allāh suweño a Karkayçiyona i ðurmiyose. I quwando se

her mother-in-law for belief in Allāh until the old woman became a Muslim.

And so it happened that the king had to go on a long trip, and he advised his followers and ordered them to respect his wife. And when the king was gone, Carcayçiyona gave birth to a son, and the other women were very envious and wrote a letter as the king had written it to his mother that said: ‘Mother, when this letter arrives, you will remove the sorceress from my castle and kingdom. She has bewitched us and made us abandon our laws. The son that she has borne is not mine, and if you do not do as I command, you will never see me again.’

When the old lady read the letter, it weighed on her very much and she wailed greatly out of the love that she had for Carcayçiyona, and she beckoned her and read her the letter.

Carcayçiyona said:

“My mother-in-law, do what you want, for God is the counter of my days. In him I seek defense, and to him I surrender myself.”

At that moment, she gathered her clothing and took her son. They took her out to a very tall mountain, her doe with her, and Carcayçiyona did not stop walking through the wilderness, crying, pleading to Allāh until Allāh sent the dove. And it wished peace upon her and said:

“Carcayçiyona, be happy, for Allāh is with you, and He will take pity upon you.”

Carcayçiyona said:

“Dove, may peace be upon you.”

The dove said:

“Carcayçiyona, beg Allāh to restore your hands so that He might help you with your son.”

Carcayçiyona said:

“Dove, I am ashamed to demand anything from Allāh in this world because I do not want to lose entry to Paradise.”

And the dove went away, and Allāh caused Carcayçiyona to become tired, and she went to sleep.



espertó, hallose kon sus manos por liçençiya de Allāh, tan-alto es, i diyxo:

—La-loor es ada Allāh, akél ke me a tornado mis manos depuwés ke me las kortó mi-padre. Loado es Allāh, mi-señor, ke me sakó del serviçyo de las ídolas. Loado seas, yā mi-Señor, ke rreçibes lo-poko de la-obra i das el-walarðón sin-kuwento.

Puwes fuwese a la-halda de un-monte i hizo de las rramas una estañçiya ðonde se abitase, i la-çiyerva siyenpere iba kon-ella. En-esto vino el-rrey de su kamino i demandó [*por su muje*]r. [53r] I laora sakole su-madre la-karta i díxole:

—Yā fijo, tú-me eskereviste esta-karta, yo-hize lo-ke por ella me mandeste.

Kuwando el-rrey liyó la-karta i konoçiyó la-tarayçiyón ke por ella se abíya ordenado, kayó amorteciðo. I kuwando rrekordó, salló a buscar su-mujer por los montes llorando iy-él ke ðizíya:

—¿A dó estás, mi-biyenkista palazer de mis ojos? Señor Allāh, wárdalos a los ðos de tarabajo a ella iy-a-la kiriyatura, i dámelos por enkuwentoro.

I giyolo Allāh a ðonde ella estaba, iy-él kalamando kon la más alta de su-voz, i no-le keríya rresponder porke le abíya hecho taraiçiyón i mandarla echar de su-kasa. Iy-enviyole Allāh a la-paloma, i díxole:

—Yā Karkayçiyona, rrespondi a tu mariyðo. ¿No-lo oyes el-poloro ke por ti haze?

Diyxo ella:

—Yā paloma, tengo temor ke se abe apartado del-serviçyo de Allāh i ke se aya tornado al-serviçyo de las [*ido*]las iy-a kebarantado ell-omenaje ke me hizo.

Díyxole [53v] la-paloma:

—Rrespóndele, ke yo-te juro por Allāh ke no a ðexado tu *addīn* ni-te mandó echar de su-kasa.

And when she awoke, she found herself with her hands, by Allāh’s will, exalted is He, and she said:

“Praise be to Allāh who has restored my hands after my father cut them off. Praised is Allāh, my Lord, who took me from the service of idols. May You be praised, my God, for You receive the little bit of our labor and grant us innumerable rewards.”

And she went to the base of a mountain and made an abode of branches where she might stay, and the doe was always with her. Meanwhile, the king returned from his journey and demanded to see his wife. Just then, his mother took out the letter and said to him:

“Son, you wrote me this letter, and I did what you ordered me to do.”

When the king read the letter and learned of the treason that had been ordered by it, he fainted. And when he regained consciousness, he went out to the mountains to search for his wife, crying, and saying:

“Where are you, my beloved and pleasure of my eyes? Allāh, guard them both from strife, her and her newborn child, and help me find them.”

And Allāh guided him to where she was, and he called with his loudest voice, and she did not want to respond to him because he had betrayed her and ordered her to be thrown out of his house. And Allāh sent the dove, who said to her:

“Carcayçiyona, respond to your husband. Do you not hear his crying-out for you?”

She said:

“Dove, I fear that he has left the service of Allāh and has returned to the service of idols and has broken the promise that he made me.”

The dove said to her:



Laora rrespondiyole Karkayçiyona diziyendo:

—¿Ké te palaze? Kátame akí.

I fuwese el-rrey i los suyos fasta donde ella estaba, iy-abraçola i besola, i ðixole:

—Yā mi-amada, ¿ké a seído de ti en-este tiyenpo? porke a seído garave para mí lo-ke as pasado.

Diyxo ella:

—Yā el-rrey, ke a fecho Allāh kon-mí mucho biyen. A-me tornado mis manos i me a eskapado mi fiyo i tuyo por su-*alfaðila* i garaçiya.

Iy-alegorose el-rrey alegiríya muy garande i loó ada Allāh mucho, iy-agaradeçiyole el-biyen ke le fizo. Aperés diyxo ella:

—Yā mi-marido, ¿tú eskerebiste a tu madre tal karta?

Diyxo el-rrey:

—No-por Allāh, Señor de los çiyelos i de la-tiyerra.

I laora kereyolo. Dixo el-rrey:

—Yā mi-amada, vámonos a nuweso reyno.

Dixo ella:

—Yo-no-tornaré a lugar de ta-mala jente.

I no-çesó el-rrey de [*rrogarla*] [54r] i deziyrle ke le fariya una çibdað de nuwevo para ke demostrasen en-ella ell-*adīn* de Allāh. I levola el-rrey i farawole una çibdað en-la-mejor komarka, i más abundosa de awa ke abiya en-su rreyo, en-el-rríyo de al-Firān.⁵² I fuwe

“Respond to him. I swear by Allāh that he has not abandoned your *al-dīn*,⁵¹ nor did he order you to be thrown out of his house.”

At that moment, Carcaçiyona responded, saying:

“What do you please? Find me here.”

The king and his companions went to where she was and he hugged her and kissed her, and said to her:

“My beloved, what has become of you in this time? Because what has happened to you has weighed heavily upon me.”

She said:

“King, Allāh has made everything very well for me. He restored my hands, and I escaped with my son and yours because of Allāh’s virtue and grace.”

And the king was very happy and praised Allāh greatly and thanked him for the wellness that he had given her. Afterward, she said:

“My husband, did you write such a letter to your mother?”

The king said:

“No, by Allāh, God of the heavens and the Earth.”

And she believed him. The king said:

“My love, let us return to our kingdom.”

She said:

“I will not return to a place where there are such bad people.”

And the king did not stop pleading with her and telling her that he would make her a new city to demonstrate his *al-dīn*⁵³ of Allāh. And he took her with him and built her a city in the best district, and the most abundant with water that there was in his kingdom, on the Euphrates River. And it was

⁵¹ ‘Faith’ or ‘religion.’

⁵² A misspelling reproduced al-Firāt as al-Firān. Al-Firāt refers to the Euphrates River, one of the rivers, with the Sayhān, the Jayhān and the Nile, in which the four heavenly rivers resurface on Earth. See Lange, p. 133.

⁵³ ‘Faith’ or ‘religion.’



luwego poblađa en-poko tiyenpo, i llamáronla la-çibdađ de Karkayçiyona. I demostraron en-ella ell-*adīn* de Allāh, i viviyeron en-ella lo-ke kiso Allāh, i sirviyeron ađa Allāh verđađero serviçyo.

populated in little time, and they called it the City of Carcayçiyona. And in it, they practiced their *al-dīn*⁵⁴ of Allāh, and they lived there as long as Allāh willed it, and served Allāh faithfully.

Akí se akaba lla-rrekontaçiyón de la-đonzella Karkaçiyona, kon-la loor ada Allāh i la-buwena de su ayuđa. *Wa lā ĥawla wa lā quwata illā billāhi ilʿalī ilʿazīmi. Walĥamd llh rb alʿalmīn.*

Here ends the legend of the damsel Carcayçiyona, with praise to Allāh and the goodness of His help. And there is no strength nor power but in Allāh, the Highest. And praise be to Allāh, Lord of the worlds.

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⁵⁴ ‘Faith’ or ‘religion.’

