Legend of the Damsel Carcayçiyona (Aragón, ca. 1587)
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Aljamiado-morisco literature

The designation “Aljamiado” is derived from the Arabic العجمية (al-ajamiya), 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 or other leaders educated in the language that could write and preserve it. Eventually, a gradual decline in knowledge of the Qur’anic 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), the Crown issued a proclamation mandating that all Mudejars in Castilian territories, including Granada, accept

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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, alfaqūs 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 Qurʾān, 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-Tafrīḍ, 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 manuscritos 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 Muhammad 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 ↔ ايشتانب عالائم
- en su saber ↔ ensusaber ↔ عالشمار
- en el mundo ya tenía lo que tú cuidas ↔ enelmundo yateniya loke tukuydas ↔ عالائم يتناي لكا تكويدنت

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

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, ‘Azarayā’il, Iblis, etc.), nouns whose meanings are closely linked to an Islamic context (halāl, ḥarām, azinā, assalām, aṣṣalā, etc.) and Qur’anic verses and formulas that punctuate the everyday language of Muslims (bismi illāhi irraḥīmī, lá 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), “asajdose” (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 Carcayçiyona pluralized the Arabic noun “kāfir” (infidel or unbeliever) as “kāfires” by applying the Spanish suffix “-es.” The correct plural form in Arabic is “kāfīrin.” 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 Carcayçiyona

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 antigüamente 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.
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Legend of the Damsel Carcayçiyona

Bismi illâhi irrahmâni irrahîmi, wa šallâ Allâhu ‘alâ sayidinâ Muḥammadin ilk[arî]mi wa ‘alâ ʻâlihi.

Este es el-rekontamiyento [32v] de la-donzilla Karkayçi̇yona, fija dell-rey Najrab, kon-la paloma, rekontado por ʻAli ibnu Abâ-l-Hasan ibnu Jâbir fiyo de ʻAbdu Allâh, i por Saʿîd fiyo de ʻAlâh i por ʻUmâr fiyo de Saʿîd.

Dizen ke entaranjido a la-meçkida del-mensajero de Allâh, Muḥammad, ʿsm, hallaron un korro de jente iy-estaba en-ellos ʻUmâr ibnu al-Ḥaṭṭâbi i ʻAlî ibnu Abî ʻṬâlib i Kaʻbu al-Akhbâr. Laora diyxo ʻAlî ibnu Abî ʻṬâlib:

—Yà Kaʻbu al-Akhbâr, kuwéntanos alguna kosa maravillosa.

Diyxo Kaʻbu al-Akhbâr:

—Palâzeme, yà rrey de los kereyentes, as-de saber ke en-los pirimeros del-mundo abíya un-rrey de los romanos ke viviýa en-al-Hinde, ke adoraba a las ídolas iy-era rrey de muy buwena kondijiyôn, gobernaba su-reyno kon-mucho amor i justijiya. Este rrey no enjendoró

Kaʻbu al-Akhbâr 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. Illegible or lost letters are 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’ân 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 Carcayçi̇yona in CSIC, Ms. J57 and as Arcayona in BNE, Ms. 5313 and CSIC, Ms. J3.

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

8 An early convert to Islam in the seventh century, Kaʻb al-Akhbâr is considered the principal authority on isra’i’liyyat, that is, the narrative traditions that entered Islam from Jewish, Christian, or even Zoroastrian sources.

Translation

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

This is the legend of the damsel Carcayçiyona, daughter of King Najrab, and the dove, retold by ʻAli son of Abâ-l-Ḥasan, son of Jâbir, son of ʻAbdu Allâh, and by Saʿîd son of ʻAlâh, and by ʻUmâr son of Saʿîd.

They say that when entering the mosque of the messenger of God, Muhammad, may blessings and peace of Allâh be upon him, they found a huddle of people, and among them was ʻUmâr son of al-Ḥaṭṭâbi, and ʻAlî son of Abî ʻṬâlib, and Kaʻbu al-Akhbâr. Then, ʻAlî son of Abî ʻṬâlib said:
kiriyaatura fašta ke tuvo cjiyente años, i pensó el-
rey-rômo no-teniya fijo. Kayole [33r] por-ello
garande piyenso i mandó un-diya ke se
allegasen todos los sabiyos de su-reyno, iy-
allegaronse todos i dixoles el-rey ke mirasen
en-su-saber i cenciya si abiya de tener fijos o
por ké l-era devedado. I miraron los sabiyos
por su-saber en-la-medecina i dixiyéronle:

—Señor, as-de saber ke tu kuwerpo es firiyo i
salle de ti la esperma muy firiya, i no-puwes
konçeibir, as menester ke te poroviyendes d-
espeçiyas ke sean muy kaliyentes fašta ke salga
de ti la esperma kaliyente.

I fízolo el-rey asiý. Aperés dixiyéronle los
estololgos:

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

Puves el-rey konvinó kon-su mujer al
[comiy]enço del-diya, iy enpereñose la-mujer
[33v] i pariýó una kiriyaatura de las más
fermosas de las mujeres i llamáronla
Karkayçiyona. I muriyó su-madre de parto, i
díyola su-padre a una nodriça i kiriola siyete
años. I fízole su-padre una alqá
ṣar sobređorađo,
obrado de maçonería, i fízole en-él verjeles
kon-arboles i rríyos, taráyole allíy tođos los
esturmentos ke pudo aber. I dexola alli kon-sus
donzellas fašta ke llegó a tener onze años.

Enpuwes, vino a verla su-padre kon los
garandes de su-reyno, i taráyole borokados i
sedas i joyas kon-todos los deleytes ke pudo
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 Middles 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 Muḥyī l-Dīn ibn ‘Arabī,
Muḥammad ibn Zakarīyā’ al-Rāzī, Ibn Sīna, 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.
I laora mandó el-rey ke le tarayesen su ídola ke era de oro esmaltado kon aljóhar i piyedras pereçiyosas, ke tenia kuwarenta kobđos de largo i veinte de ancho. I kuwando lo-vido la-donzella, agaradóle, konsolábase kon él, i diyxo:

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

Puwes laora mandó el-rey fazerle una ídola de oro esmaltada kon aljóhar ke tenía los ojos de púrpura verde. I fízyéronle una-kátreda de oro i los piyedas de piyedras pereçiyosas. I tarayéronjela delante, iy-asajadóse la-donzella a la-idola. I kada diya komo salliya el-sol, viniya la-fija del-rey i sus donzellas kon-ella iy-asajdábanse 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, respondiyales Iblis, maldigalo Allāh, en-el-kuwerpo de la ídola i mandábales i vedábales. Puwes vino su-padre a verla undiya, i taráyole muchas joyas i komeres i komiyó kon-ella. I miróla a su-fermosura i rreposó un-rato, i levantóse a ella i besóla i demandóle su-kuwerpo. I diyo la-fija:

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

Diyxo él:

—No.

Diyxo ella:

—Puwes, yā padre, ¿por ké kiyeres tū fazer kosa ke te avenguences [35r] los diyas de tu vida iy-enpuewés 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 aliy, i dexóla en-sus palazeres komo soliya. I publikóse la-fermosura i deskiriciyon de la-donzella por toda la-tiyerra. Demandábanla los hijos de los rreyes, y no keríya su-padre kasarla por lo-ke vidiya en-ella de mucha kordura i perficiyón. Iy-estando la-donzella un-diya delante de su ídola, habló Iblis, maldigalo Allāh, en-el-kuwerpo de la ídola i diyo:

—Yā donzella, ¿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 diyo a la-fija del-rrrey:

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

I kuwando oyó Iblis, maldigalo Allāh, el-nonbère 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, ‘alhamdu 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

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11 Iblis: The name of the devil in Islam.
12 ‘Praise be to Allāh, Lord of the Worlds.’

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idola sobre su kara. I kuwanđo oyó la-fija del-rey Najrab akella palabra de la-moska, espantose dello mucho iy-allegaronse a ella sus donzellas. Iy-ella llorando, demudada la-kolor, espantada, dixiyeronle:

—Yā señora, ¿ké as obído?
Diyxo ella:
—Ke e oído unas palabras ke nunka oí su semejante de-lлас. An entarado en-mi-koraçō kon muy garande fuwerça. E pensado en-el-diycho de alḥamdu lillahi rabi il-ālamīna. A-me aterebuído el-koraçō diversas dubdas. I digo ke el-Señor del-mundo ke es garan Señor porke yo nunka e oído más dulces palabras ke son éstas. Puwes, yā tiriste de míy, ¿kiyén-me dekalara lo-ke kiyeren dezir?

Depuwés de akesto tornose la-donzella al-serviciyo de [la ído]la, [36r] asíy komo soliya. Veos ke un-điya estando delante de su ídola, vínole una paloma iy-asentose en-la-kabeça de la donzella, i de allí voló iy-asentose en-la kabeça de la-ídola. I quwando la-vido la-donzella, maravillose de-llla 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, kostásme la-meytad de mi-rreyno.
I mirándola muy maravillada de su-fecha, diyxo la-paloma kon-lenwa suwelta i paladina:
Puwes kuwando [36v] oyó Iblis, maldigalo 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 lillahi 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, là ilaha ilā Allāh, wahdahu là shāri'ka 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-diziyendo: ‘kemado soy kon-el-fuwego de Jahannam.’

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.”

I kayó la-idola sobre su-kara, i kedó la-donzella espantada, muy temerosa, mirando a la-paloma, i dixo:

—Yā paloma fermosa, e oído tus palabras, ke nunca oí más buwenas palabras ni-más dulces. ¿Kiyén eres-tú, yā paloma, i ké palabras son akellas ke dixiyeste, ke a kaido su-dulçura enmiy koracón? Dime algo más.

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.”

Diyxo la-paloma:

—Yā fija de Najrab, di ke no ay señor sino Allāh, khaleqador de los ciyelos i de la-tiyerra i de todos khaleqados i de sus arrikzes, matador, revivkador denpuwés de la-muwerte para el-díya ke no aporovechará sino la-buwenesa obra iy-el ke antes kereyera kon Allāh.

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.”

Diyxo la-donzella:


The damsel said:

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

Diyxo la-paloma:

—Yā fija de Najrab, es Allāh akel ke no ay otro señor sino él, khaleqador de los ciyelos i de las tiyerras en-seys diyas. Depuwés se iwaló sobre ell-arfarse, enkubre la-noche iy-el-diya iy-el-sol a la-luna i las esterellas asujentađas kon-su mandamiyento. A él es el-khaleqar iy-el-matar, bendiycho es Allāh, señor de todo el-mundo.

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.”

Diyxo la-donzella:

—Yā paloma, ese señor ke tú-lonbaras es garan señor. Puwes kereçeme más de-sas palabras buwenes ke semejante ke tú no-diríyas sino verdad.

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.”

Diyxo la-paloma:

—Yā donzella, di ke no ay señor sino Allāh, solo, sin aparcero, khaleqador de los ciyelos i de la-tiyerra, i de lo-ke está entere-llos [i lo ke]

The dove said:

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

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15 Derived from the Arabic plural noun الرزق (ar-riṣq), a sustenance or food that God provides.
16 From the Arabic العرش (al-arsh), the divine throne in Paradise.
Legend of the Damsel Carcayçiyona

Diyxo la-donzella:
—Yā paloma, hazme a saber dó está ese señor tan-garande.

Diyxo la-paloma:
—Yā fija de Najrab, no-se ajuntan en-sekret teres ke no-sea él el-kuwarto, ni-kuwarto ke no-sea el çînkeno, ni-çînko ke no-sea sesto, ni-más ni-menos de akello ke él no sea kon-ellos donde kiyere ke-stán.

Diyxo la-donzella:
—Yā paloma, ¿ese señor no-se puwede ver?

Diyxo 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-sekere to lo-público, no ay señor sino él. A él son los lonberes buwenos.

Diyxo la-donzella:
—Yā paloma, ese señor ke dizes, senbalánçame a dónde está, o ké es, o kómo.

Diyxo la-paloma:

Dixo la-donzella: The damsel said:

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 taʳālā,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.”

17 ‘Our Lord, blessed and exalted be He.’
—Yā paloma, ¡ké tan-garande es ese señor i ké paçifiko i onrrado sobre kiyen-kome su-arritzke i sirve a otro! Yā paloma, ¡ay ninguno en-el-mundo ke diga lo-ke tú-dizes? Porke yo nunka lo oí sino a tiy.

Diyxo la-paloma:
—Siy, los de los ciyelos i de la-tiyerra dizen loke yo digo, sino los deskereyentes. Yā fija de Najrab, esa ídola ke tú-siyerves no oye ni-vye; [d]añá i no aporovecha.

Diyxo la-donzella:
—Yā paloma, ¿ké es akello ke me habla dentoro de su [38v] kuwerpo?

Diyxo la-paloma:
—Es el-maldiycho de Iblis, maldigalo Allāh, enemiygo de Allāh, tan-alto es, iy-enemiygo de tú-padre Ādam, calayhi isalām, ke lo enagaño i lo-sakó del-aljanna, iy-engañará a sus fijos fasta el-diya del-judiciyo. Dexa el-serviçyo de la-idola.

Diyxo la-donzella:
—Hazme a saber, yā paloma, por-ese señor ¿ké es el-walarđon de kiyen-le obedeçe i ké es el-kastigo de kiyen-le desobedece?

Diyxo la-paloma:
—Yā fija de Najrab, kiyen obedeçe ada Allāh adebdéçele ell-aljanna, i kiyen-lo desobedeçe su-pena será el-fuwego de Jahannam.

Diyxo la-donzella:
—Yā paloma, senbalánçame ell-aljanna, akella ke dizes ke dará Allāh a los obidiyentes.

Diyxo la-paloma:
—Yā fija de Najrab, kuwando se akabarán las oras del-munđo i sus diyas, lo-halāl i lo-harām, i se perderá la-verdađ 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, who tricked him and took him out of Paradise, 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 ḥalāl and that which is ḥarām, 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.’
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This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License. You are free to download, share, adapt and republish, provided you attribute the source and do not use for commercial purposes.
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.

And they call at the curtains of the door and make a
sound sweeter than any sound ever heard. And the
hours of Paradise answer the door, for none but
Allāh subḥānahu, has given knowledge of this door
to men, and the hours 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 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
eamed 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.’
Legend of the Damsel Carcayçiyona

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korberturas de seda i borokado de diversas kolores. Esta[z]do [42r] asy, viyénele una-mujer de las alḥurras del-aljanna kon ataviyos muy hermosos rrelunbarantes komo el-sol, ke kon la-vista de-lía olvida ell-onbere todo kuwanto a visto.


En-l-aljanna ay un-árbole ke se-llama ell-árbole de la-buwena aventurança, [42v] ke lo palantó Allâh, ta’âlâ, kon-su mano; ke su toronko es-de oro, sus venas de palata, sus furuytas krístales, 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 warneçido, volantes, ke nunka orinan ni-hazen rrudeza ninguna, ke liyevan a los obidiyentes adonde kiyeren. En-l-aljanna ay un-riyó ke se dize al-Kawthar, ke salle debaxo dell-al-farse, ke es más dulce ke miyel i más balanko ke leche, ke korre sobre losas de perlas i piedras pereçiyosas almiçkadas, ke mana de allí la-fuwent de Salsabil i la-fuwent de al-Kâfûr i la-fuwent de Tasnîm. I no ay en-el-aljanna various colors. Seated there, a woman of the hours 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 Allâh ta’âlâ31 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 Allâh 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 Salsabil33 and the spring of al-Kâfûr34 and the spring of Tasnîm.35 And in

31 ‘God, the Exalted.’

32 This eponymous name of surah 108 of the Qur‘ân means “abundance” in Arabic. One of the definitions of al-Kawthar provided by the taafsîr, 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 Salsabil. See Qur‘ân 76.17-18.

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

35 The Qur‘ân 83.25-28 describes the fountain of Tasnîm as that from which those close to Allah drink. Collectively, from the three springs Salsabil, al-Kâfûr and Tasnîm flow the four rivers of Paradise of water, milk, honey, and wine.
sino las lunillas i las [çe]jas. [43r] I los rríyos del-aljanna, todos ckérkados de kástredas i d-estarados, i furuytas del-aljanna i bebarajes. No-hazen rrudeza ninguna; salle la-dejistiyón en-sudor de mejor golor ke almičke.


Diyxo la-donzilla:
—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 nunka çeçaré de su-serviçyo i-yambilenciya fasta ke lo enkuwentere. Agora hazme a saber ké será la-pena de kiyen desobedeçe ada Allāh, i kome su arriqe i sirve a otro señor menos d-él.

Diyxo-la-paloma:

Paradise, there are only pupils and eyebrows. 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

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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.

Jahannam tiyene siyete puwertas, de puerta a puerta andadura de kiniyentos años. La-pirimera se llama Jahannam porke kome las karnes de los kāfires. La-segunda se llama Laẓẓā porke kome los piyedeyes in [man]os. La-terçera se llama Saqar porke ençiyente. [44v] La-kuwarta se llama al-Ĥuṭama porque su-fuwego tarasapasa su-fuwego todos los miyenboros. La-kinta se llama Sa'ŗŗ porque su-fuwego nonka se mata jamás. La-seysena se llama al-Jaḥīm ke una çentella kemariya todo el-mundo. La-setena se llama al-Ĥawiy̱a ke kiyen entarará en-ella nunka salle jamás. En-ella está el-pozo de al-Habhab, ke kuwanđo 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-diya del-judiciyo: ‘Señor, kereçe en-míy ell-ardor i la-fortaleza para ke tome oy vengança de akellos ke te desobedeçiyeron.’ I kuwanđo 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, korriyian komo en-la-mar, i nunka son apiyadados. I quwanđo verán las-jentes a

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

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

Kuwántas mujeres fermosas ke irán diziyendi: ‘¡O nuwesa fermosura i beldañ mal enpeleada, puwes ke el-fuwego es nuwesa morada!’

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

Serán aborriđos de Allāh iy-aparatađos de su-piyadał, despedidos de sus [biye]nes, ligadas sus manos, enkadenados sus [45v] kuwellos, encendidas sus lenwas, negras sus karas, larga su-tiristeza, durante su-peña; hanbiryentos, sediyentos, dolorosos, diziyendi: ‘¡Ya-nos abarka tu-pena; tiristes de nosotros por lo-ke defalleçimos!’


Laora levántase una-nube negra de fuwego, iy-ellozos demandan awa i piyensan ke los apiyadan kon awa. I lluveve 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.

Dize Allāh: ‘Yā Mālik, responde a los lazarađos.’

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

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

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.’


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 Mālik.

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

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.’

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

They say to him: ‘Mālik, give us a drink of water to refresh our bodies.’
At that moment, he gives them water to drink from al-Jaḥīm 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 aṣṣirāṭ will be stretched forth? 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

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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 aṣṣirāṭ: 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-pekeñçe, ni a la mujer por su-falakeza.

Diýxo el-rey:
—Yā fija, ¿as-visto algo en-tu-dormir o estás hechizada?

Dixole:
—Yā padre, antes demando perdón a[da Allāh], [47r] mi señor i tu señor. Dexa el-servicioyo de las ídolas, akellas ke no oyen ni-veen, nuwezen i no aporovechan.

Laora mandó el-rey taraer su ídola, i diýxo:

—Yā fija, éste es tu-señor i mi-señor, akel ke no konoçemos sino a él. Tórnate en-tu sentiđo i sirve a tu-señor, i no-seas yerrađa.

Diýxo ella:
—Yā padre, tú eres el-yerrađo. Dexa el-servicioyo de las ídolas i di ke no ay señor sino Allāh, sólo, sin aparcero. En-el-ciýelo es su al′arse, i en-la-tiyerra su-potestad i señorïyo.

Kuwando oyó Iblis, malďígalo Allāh, el-nobaramiyento de Allāh, saltó de la-ídola huyendo, iy-ēl ke diziya:

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

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

I diýxe su la-fija [47v]:
—Yā padre, déxame un-poko.

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

I vino su-padre i halló la-ídola kebradja, i diýxo:

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

Diýxo 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-dizes, no se abriya dexado esmenuzar; ke mi-señor, él-ke yo siyervo, khaleqador de los khaleqados, él-ke da los arrizkes, tendedor de las garaçiyas, no-le daña kosa ninguna.

“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.”

Diyxo el-rey:
—Yā fija, tornate de lo-ke-stás. Si-no,-yo te penaré pena fuwerte.

The king said:
“Daughter, turn from your ways. Otherwise, I will punish you severely.”

I diziyendo esto-fuwese i dexola. Puwes volvvyose la-donzella en-dayunar i hazer asṣalā i komer pan de ćebada. I rrogó ada Allāh ke le enviy[ase la-paloma, i vinole i] hallolla haziyendo [asṣalā], [48r] i diyo asalām sobrella. I tornó ell-asalām i diiyxo:

And saying this, he went away and left her. Then, the damsel returned to her fasting and performing asṣalā 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.”

Diyxo la-paloma:
—Yā fija, tornate de lo-ke-stás, i no-me eches a perder mi-reyno ni-te apartes de nuwestro señor.

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.”

I fuwese la-paloma, i tornose la-donzella a hazer asṣalā i dayunar i rrogar ada Allāh ke lal-salvase de la-pena de Jahannam. I publikose su-fecho en-todo su-reyno. Hablaban de-llo las jentes reutaban al-rey diziyéndole:

And the dove left, and the damsel returned to al-salā 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.”

—Si-dexas a tu-fiyja asiy komo está, perderse-á tu-reyno.

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.”

I tomó el-rey muy garande kuydado, i fuwese a ella i dixole:

His daughter said to him:

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

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: asalāmu ʿalaykum (peace be upon you) to which the greeted responds: waʿalaykum assalām (and with you be peace).

45 ‘Prayer.’
“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.”

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'bū al-Akhbār said that the damsel grew in none but her devotion to Allāh taᶜālā. 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.”
Well, as Ka‘bu al-Akhbār 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-shāyṭān a place in my constitution. Take pity upon me with your mercy.”

Ka‘bu al-Akhbār 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, 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.”
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lugar kon los animales? Salte a [míy, ke] yo-soy el-rrre[y] de-Antāqiya, yo-te tomaré por mujer. [51r]

Dixo ella:
—Yo soy kiyen si-kisiyera señoríyos en-el-mundo, ya-teniya lo-ke tú-kuydas ke tiyenes.

Dixo el-rrrey:
—Yā donzella, dime kiyen eres.

Dixo la-donzella:
—Yā rrey, mi-nonbere es Karkayçiyona. Soy fija del rrey Najrab, señor de los rromanos de al-Hinde. Dexe el-serviçyo de las íđolas i serví ada Allāh, señor de los çiyelos i de la-tiyerra, iy-aborreçiyome mi-padre i fizo konmiygo lo-ke veyes.

I diyxo el-rrrey:
—Yā donzella, vente a míy ke yo-me kasaré kon-ti, iy-adelantart-é sobre todos los de mi-rrreyno, ke akel Señor ke tú me as nonbarado nunka lo ói nonbarar sino agora a ti. Dekalárme algo más.

Puwes deklarole la-donzella todo akello ke le abiya diycho la-paloma de la-garandeza de Allāh i de las garçiyas de aljanna i de las penas de [Jahanna]m.

Laora diyxo el-rrrey:
—Yā donzella, klás[a]te [51v] konmiygo, ke yo-te segiré en-la-regla, i digo ke no ay señor sino Allāh, solo, sin aparçero ninguno kon-él.

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

I diyxo el-rrrey:
—Yo-me kontento asiy.

I diyole omenaje de kereyer kon Allāh, i levola konisgo i kasone kon-ella, i levose la-çiyeerva kon-ella a su-kasa. I kastigó a su-madre iy-a todos los-suyos ke la-`onrrasen i la akatasen, i la-`obedeçiyesen por señorí i mayora. I palaziyole a su-madre iy-a todos 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.”

Then 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.

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-kereyenčiya fasta ke se hizo muslima la-viyeja.

Puwes akaeçiyó ke el-rrey ubo de ir un-kamino largo, i kastióg à los suyos i mandoles ke akataseñ mucho a su-mujer. Iy-asiý komo el-rrey fuwe partido, Karkayçiyona parió un-fijo, i las otras mujeres ubieron garande envidiya iy-or[de]naron una karta komo ke el-re[y la eskiribi]y ya [52r] a su-madre ke diziyá: ‘Señora madre, kuwanđo llegará esta mi-karta,-sakaréys a la-hechizera de mi alqáṣar i reíno, ke ella nos-a a hechizado a todos i nos-a hecho dexar nuwesa ley, ke akel fijo ke a parido no es miyo. I si-no hazes lo-ke yo mando, nunka más me verás.’

Puwes kuwanđo la-viyeja liyó la-karta, pesole mucho i hizo garande llanto por el-mucho amor ke teniya kon-ella, i kalamóla i liyôle la-karta.

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

Puwes laora aperetó sobr-ella sus rropas i tomó su-fijo. I sakárónla a una montañá muy alta, i la-çiyerva kon-ella, i no česó Karkayçiyona de andar por los yermo llorando, alrrenkorándose ada Allāh fasta ke le enviýó Allāh a la-paloma. I diyo assalām sobre ella i dixole:

Diyxo Karkayçiyona [52v]:
—Yā la-paloma, ell-assalām sea sobre ti.

Diyxo la-paloma:
—Yā Karkayçiyona, rruwega ada Allāh ke te torne tus manos para ke te ayude sobre tu-fijo.

Diyxo Karkayçiyona:
—Yā paloma, yo e verwença de demandarle ada Allāh ningún menester en-este mundo por no perder lo-çelestitrial.

I fuwese la-paloma, i diyo Allāh suweño a Karkayçiyona i durmiyose. 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 liçenciya de Allāh, tan-alto es, i diyxo:

—La-loor es ada Allāh, akël 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 idólas. Loado seas, yā mi-Señor, ke reçibes lo-poko de la-obra i das el-walardón sin-kuwento.

Puweres fuwese a la-halda de un-monte i hizo de las rramas una estançiya donde se abitase, i la-çiyerva siyenpere iba kon-ella. En-esto vino el-rey de su kamino i demandó [por su mujér].

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

Kuwando el-rey liyó la-karta i konociyó la-tarayçiyōn ke por ella se abiyá ordenado, kayó amorteçido. I kuwanđo rekordó, saltó a buscar su-mujer por los montes lloranđo iy-él ke diziyá:

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:

I laora sakole su-madre la-karta i dixo:

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

I giyolo Allāh a donde ella estaba, iy-él kalamando kon la más alta de su-voz, i no-le kería responder porke le abiyá hecho taraçiyón i mandarla echar de su-kasa. Iy-enviyole Allāh a la-paloma, i dixo:

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

“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:

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

Diyxo ella:

—Díyxole [53v] la-paloma:

Diyxole [53v] la-paloma:

—Respóondele, ke yo-te juro por Allāh ke no a đexado tu addin 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:

“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:

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:

“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.”
Laora rrespondiyole Karkayçiyona diziyendo:
—¿Ké te palaze? Kátame akí.
I fuwese el-rey i los suyos fasta donde ella estaba, iy-abraçola i besola, i dixole:
—Yā mi-amada, ¿ké a seido de ti en-este tiyenpo? porke a seido garave para mí lo-ke as pasado.
Diyxo ella:
—Yā el-rey, ke a fecho Allāh kon-mí mucho biyen. A-me tornado mis manos i me a eskapado mi fijo i tuyo por su-alfāḍīla i garaçiya.
Iy-alegorose el-rey alegiríya muy garande i loó ada Allāh muncho, iy-agaradeçiyole el-biyen ke le fizo. Aperēs diyxo ella:
—Yā mi-marido, ¿tú eskerebiste a tu madre tal karta?
Diyxo el-rey:
—No-por Allāh, Señor de los çiyelos i de la-tiyerra.
I laora kereyolo. Dixo el-rey:
—Yā mi-amada, vámonos a nuweso reyno.
Dixo ella:
—Yo-no-tornaré a lugar de ta-mala jente.

I no-çesó el-rey de [rrogarla] [54r] i deziyrlke le fariya una çibdad de nuweso para ke demostarasen en-ella ell-adīn de Allāh. I levola el-rey i farawole una çibdad en-la-mejor komarka, i más abundosa de awa ke abiya en-su reyno, 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, Carcayçiyona 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-dīn53 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 poblada en-poko tiyempo, i llamáronla la-çibdad de Karkayçiyona. I demostararon en-ella ell-ādīn de Allāh, i vivieron en-ella lo-ke kiso Allāh, i sirviyeron ada Allāh verdadeero serviçyo.

Aki se akaba lla-rekontaçiyón de la-donzella Karkaçiyona, kon-la loor ada Allāh i la-buwena de su ayuda. Wa lā havla wa lā quwata illā billāhi il-‘alī il-‘azīmi. Wallāham llh rb al-‘almīn. populated in little time, and they called it the City of Carcayçiyona. And in it, they practiced their al-ādīn of Allāh, and they lived there as long as Allāh willed it, and served Allāh faithfully.

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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