



La conquista de Jerusalén por Godofre de Bullón (Clásicos Hispánicos nº 49) (Spanish Edition)

Miguel de Cervantes

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La índole moral de la historia nos la explica la figura alegórica de Jerusalén, 'en hábito de anciana' en diálogo con el Trabajo y la Esperanza. La conquista de la ciudad, conforme al plan de la obra de Torquato Tasso se desarrolla en tres planos diferentes: Godofre, Boemundo y Tancredo, recién llegado antes las murallas organizan el asedio; los sitiados disponen sus defensas y contraataques hasta que al final de la obra los cruzados toman la ciudad. Este es el plano militar. Pero sobre ese plano se proyecta la tragedia amorosa de Clorinda y Tancredo por un lado y de Erminia y Tancredo por el otro. Y el tercer plano, biográfico-histórico nos hace saber la historia y el destino de los distintos personajes: el relato de cómo se decidió la empresa de los cruzados, las vicisitudes personales de los personajes y los vaticinios que pesan sobre algunos de ellos. Ese entramado alegórico hace que la aparición de las figuras morales cobre un sentido de trascendencia por encima de las anécdotas concretas del tiempo de guerra y que el desenlace victorioso para los cruzados se vea desde una perspectiva heroica y legendaria: la milenaria ciudad sagrada aparece así como un ámbito alegórico que acoge el significados de las vidas de los personajes.

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