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The Siege and Conquest of Cordoba in the *Crónica particular de San Fernando*: A Translation and Discussion

This article contains a translation into Modern English and discussion of one chapter from the *Crónica particular de San Fernando*, a fourteenth-century chronicle originally written in medieval Castilian prose, detailing the life of King Ferdinand III of Castile-Leon (r. 1217/1232 – 1252). The chapter tells of the siege and conquest of Cordoba, a key victory for the Christians in the *Reconquista* campaign, and a sorry loss for the Moors. The article first gives a short description of the chapter and the methodology behind the translation, and then presents the translated chapter in full.

What follows is a translation into English and discussion of an excerpt of the *Crónica particular de San Fernando* (*CPSF* or *Crónica* = ‘Personal Chronicle of Saint Ferdinand’).¹ The *CPSF* is a chronicle about the life of King Fernando III of Castile-Leon (r. 1217/1232 – 1252), who later became San Fernando.² A textual reference within the *Crónica* has allowed scholars to date it to the latter years of the reign of Fernando IV (r. 1295-1312), the great-grandson of Fernando III.³ The *CPSF* is extant in various manuscripts, to varying degrees of completeness.⁴ Probably the most famous witness can be found within the codex *E*₂ of the *Estoria de Espanna* (History of Spain), (Madrid, Biblioteca del Monasterio de El Escorial, X-i-4). *E*₂, together with *E*₁ (Madrid, Biblioteca del Monasterio de El Escorial, Y-i-2), were published in 1906 by the philologist and historian Ramón Menéndez Pidal, in his edition entitled the *Primera Crónica General* (*PCG* = ‘First General Chronicle’).⁵ The *Estoria de Espanna* is a chronicle of Spain from pre-history to the time of Fernando III: it was not completed, but provisional notes were made for sections never actually realised.⁶ It was composed under the direct patronage of Fernando III’s son, Alfonso X, as part of his wide

¹ My own translation, with significant support from Aengus Ward. Thanks also to Enrique Jerez and Christian Kusi-Obodum for their suggestions whilst I was preparing the translation. A version of this translation can also be found as part of the digital edition of the *Crónica particular de San Fernando*, available at <<http://estoria.bham.ac.uk/cpsf>>, within Aengus Ward, ed., *Estoria de Espanna Digital v.1.0* <<http://estoria.bham.ac.uk>> [accessed 2 March 2019].

² Where no regnal number is given, in this article ‘Fernando’ means Fernando III.

³ Luis Fernández Gallardo, ‘La Crónica particular de San Fernando: sobre los orígenes de la crónica real castellana, I. Aspectos formales’, *Cahiers d’études hispaniques médiévales*, 32 (2009), 245-65 (p. 247).

⁴ Mariano de la Campa, ‘Crónica Particular de San Fernando’, in *Diccionario Filológico de Literatura Medieval Española. Textos y transmisión*, ed. by Carlos Alvar and José Manuel Lucía Megas (Madrid: Castalia, 2002), pp. 358-63 (p. 360).

⁵ Ramón Menéndez Pidal, *Primera Crónica General que mandó componer Alfonso el Sabio y se continuaba bajo Sancho IV en 1289*, 2 volumes (Madrid: Editorial Gredos, 1955). This article uses the 1955 edition. A further edition dates to 1977.

⁶ Manuel Hijano Villegas, ‘Monumento inacabado: La Estoria de España’, *Cahiers d’études hispaniques médiévales*, 37 (2014), 13-44 (p. 14).

político-cultural *œuvre* comprising, amongst other topics, histories, laws, astrological texts and poetry. However, the *CPSF* is not Alfonsine, and is found in folios added to E_2 after the death of Alfonso – much of the *Crónica* is distinctive from other texts in the manuscript because of a change of hand from a thirteenth- to a fourteenth-century one. The *CPSF* is, therefore, a post-Alfonsine history. It is aristocratic, or noble, dates to 1284-1325, and can be best understood when it is read as having its roots in the Alfonsine *œuvre*.⁷ Leonardo Funes, a key scholar of post-Alfonsine historiography, has called the *CPSF* ‘the most significant piece of historiography of the post-Alfonsine period’.⁸

The excerpt translated below uses E_2 as a base text, working directly from digital images of the manuscript, but reverting to the 1955 edition of the *PCG* in cases of lacunae or where the text in the image was unclear.⁹ This means this is a composite translation, but I have taken the decision not to point out in the translation which sections of text come from which manuscript or edition, as this would create textual noise, rendering the translation difficult to read, and, therefore, somewhat defying the purpose of the translation. The excerpt was chosen as it is representative of the *Crónica*, and is a self-contained section within the narrative of the chronicle. The section appears as one chapter within E_2 ; this is number 1046 in the *PCG*, and 1057 in the 2016 digital edition of the *Estoria de Espanna* by Aengus Ward.¹⁰ It is the longest chapter in the *CPSF*, covering almost three folios (around six sides).

The content of the excerpt tells of the siege and conquest of Cordoba, which took place between January and June of 1236. This situates the *Crónica* in the time of the *Reconquista* campaigns, during which the Christians fought the Muslims, or the Moors, to recover the Moorish-held lands of modern-day Spain known as *al-Andalus*. Fernando is remembered as a great warrior, and the conquest of Cordoba was one the most significant of his reign, as Cordoba had been one of the most important cities in *al-Andalus*.¹¹ Despite the economic and demographic crisis that had befallen Cordoba since 1225, it remained a culturally significant city for the wider Islamic world. Its conquest was a severe loss for the Moors and an important victory for the Christians.¹²

One of the major purposes of the *CPSF* was as pro-monarchic propaganda, where the nobility are seen to play a key pro-monarchic role. The *CPSF* was written at a time of great antagonism between the king and the nobles, particularly during the minority of Fernando IV, who became a monarch in childhood, and the regency of his mother, María de Molina.¹³

⁷ Leonardo Funes, ‘Historiografía nobiliaria del período post-alfonsí: un fenómeno histórico-literario en discusión’, in *Hispanismos del mundo – diálogos y debates en (y desde) el Sur. Anexo digital, sección I*, ed. by Leonardo Funes (Buenos Aires: Mino y Dávila, 2016), pp. 77-86 (p. 86); Manuel Hijano Villegas, ‘Crónica particular de San Fernando: composición y transmisión’, in *Medieval Studies in Honour of Peter Linehan*, ed. by Francisco J. Hernández, Rocío Sánchez Ameljeiras and Emma Falque, *Millennio Medievale*, 155 (Firenze: Sismel - Edizione del Galluzzo, 2018), pp. 275-322.

⁸ Leonardo Funes, ‘Dos versiones antagónicas de la historia y de la ley: una visión de la historiografía castellana de Alfonso X al Canciller Ayala’, in *Teoría y práctica de la historiografía hispánica medieval*, ed. by Aengus Ward (Birmingham: University of Birmingham Press, 2000), pp. 8-31 (p. 16). My translation.

⁹ These images are unfortunately not available to the public.

¹⁰ Aengus Ward (ed.), *Estoria de Espanna Digital v.1.0* <<http://estoria.bham.ac.uk>> [accessed 3 April 2018].

¹¹ Fernández Gallardo, p. 245.

¹² Manuel González Jiménez, *Fernando III el Santo: El rey que marcó el destino de España* (Seville: Fundación José Manuel Lara, 2006), p. 157.

¹³ Fernández Gallardo, pp. 249, 258; Fernando Gómez Redondo, *Historia de la prosa medieval castellana, Vol. II. El desarrollo de los géneros. La ficción caballeresca y el orden religioso* (Madrid: Cátedra, 1999), p. 1238.

Funes argues that this situation made the nobles' role in the kingdom more important than it otherwise would have been, and this is reflected in post-Alfonsine historiography in general, and in the *CPSF*.¹⁴ The *Crónica* fulfils its pro-monarchic agenda in this excerpt by emphasizing the important role played in the kingdom by the mother of Fernando III, Berenguela, and also by glorifying the Molina line through highlighting their military troop, the *cabalgada de Jerez*, who appear in this chapter.¹⁵ In the excerpt, the roles played in the siege and conquest by several noblemen are foregrounded. This is representative of post-Alfonsine historical texts, which, unlike much of the *Estoria de Espanna*, and its sister chronicle, the *General Estoria*, were not so directly patronised by the monarch, as they are aristocratic, rather than royal, texts.¹⁶ One of these foregrounded nobles is Lorenzo Suárez, a Galician nobleman who had been exiled for misdeeds during the reign of Alfonso IX, the father of Fernando III. Suárez joined the entourage of the taifa emir Ibn Hūd, but later repented. In order to be pardoned by Fernando III, Suárez acted as a double agent, providing the king with information that would help him conquer Cordoba. This led to Ibn Hūd's retreat, during which time he was murdered, leaving Fernando in a much stronger position to take Cordoba.¹⁷

The excerpt is translated from the Medieval Castilian to Modern English, with a view to rendering the translation as readable as possible — for instance, I have used Modern English punctuation and capitalisation, to ensure the text is as legible as possible. Simultaneously, I have attempted to retain allusions to some aspects of the medieval style, such as in the syntax. This is similar to the way that, in their translation of the medieval Catalan chronicle the *Llibre dels Feyts*, referred to intertextually in the translated excerpt of the *CPSF*, Helena Buffery and Damian J. Smith aimed to 'remain true to the flavour of the king's narrative'.¹⁸ Discussing her English translation of sections of Froissart's *Chroniques* for the Online Froissart, Keira Borrill addresses this point eloquently:

There has been a persistent tension between the requirement to create a new, up-to-date translation whilst retaining Froissart's characteristic register, but without slipping into an archaic form of speech or, even worse, a mock-medieval sociolect. [...] The key objective for this translator was to create prose that would be readily comprehensible to the readership envisaged, without either dumbing down or indulging in archaic lexis or syntax.¹⁹

One aspect of translation that is more difficult than the application of modern English

¹⁴Leonardo Funes, 'El lugar de la *Crónica Particular de San Fernando* en el sistema de las formas cronísticas castellanas de principios del siglo XIV', *AIH, Actas del XII Congreso de la Asociación Internacional de Hispanistas (Birmingham, 21-26 August 1995)*, Vol. 1 (1998), pp. 176-82 (p. 178) <<https://dialnet.unirioja.es/servlet/articulo?codigo=1355830>> [accessed 15 September 2016].

¹⁵Fernández Gallardo, p. 247.

¹⁶Leonardo Funes, La 'Estoria cabadelante' en la *Crónica Particular de San Fernando*: Una visión nobiliaria del reinado de Fernando III', in *Antes se agotan la mano y la pluma que su historia – Magis deficit manus et calamus quam eius hystoria, Homenaje a Carlos Alvar, Volumen I: Edad Media*, ed. by Sarah Finci Carter and Dora Mancheva (San Millán de la Cogolla: Cilengua, 2016), pp. 643-55 (p. 651).

¹⁷Francisco Ansón, *Fernando III: Rey de Castilla y León* (Madrid: Palabra, 1998), pp. 149-51.

¹⁸Helena Buffery, 'Notes on the Translation', in *The Book of Deeds of James I of Aragon – A Translation of the Medieval Catalan Llibre dels Fets*, trans. by Damian J. Smith and Helena Buffery (Farnham: Ashgate, 2003), pp. 11-14 (p. 13).

¹⁹Keira Borrill, 'Translation Policy', in *The Online Froissart*, version 1.5, ed. by Peter Ainsworth and Godfried Croenen <https://www.hrionline.ac.uk/onlinefroissart/apparatus.jsp?type=context&context=translation_policy> [accessed 7 November 2017], para. 4.

punctuation and capitalisation is that of naming policies: discussing her translations of Froissart's *Chroniques*, Borrill refers to this as a 'thorny issue'.²⁰ In the excerpt below, toponyms appear in their Modern Castilian version, inclusive of diacritics. Anthroponyms generally appear regularised according to the way they appear in Manuel González Jiménez's book *Fernando III el Santo*, since these are widely accepted, and readers of the translation may choose to look people or places up online, and would find this difficult if I had retained all of the orthographic variants of the original.²¹ One exception to this is Ibn Hūd: González Jiménez is inconsistent, using both 'Abén Hud' and 'Ibn Hud'. For consistency, I have opted for 'Ibn Hūd', as this is far more common online. Furthermore, key scholars of medieval Spain, including, for example, Joseph O'Callaghan, use 'Ibn Hūd'.²²

The translated excerpt is presented below.

Chapter of the siege and conquest of Córdoba

Having told the story of the other great deeds of King Fernando of Castilla and León, the history now moves to telling of how he took Córdoba, and it says: having conquered Úbeda two years after the death of his father, King Alfonso of León, King Fernando was very strengthened, set his sights on Córdoba and besieged it, and this was in the time of the year 1236.

The story tells that Córdoba is a royal city, and is like the mother of all of the other cities in Andalucía. According to the story, this is how don Fernando came to the land of this city. Being in the kingdom of León, King Fernando went round administering justice and ordering the kingdom, and he arrived at the town of Benavente. At that time, the Christians at the frontier - cavalry, noblemen, commanders and Almogavar troops on horseback and on foot - came together in the Christian town of Andújar, and set their cavalry towards Córdoba and captured the Moors that were taking refuge there with their most important people. From them they received reliable information of how the city of Córdoba was very secure, that they were not on the look out nor were they worried or protecting themselves in fear of the Christians, and that to get over the city wall, the Christians would have to use scaffolding. They thought that they should conquer the suburbs that they call in Arabic 'el Axerquíá' because they thought that from there they could conquer the whole city.

This is what did happen. They agreed to do it, and they discussed how they would create the ladders to get up the city wall, and thought about how they would get into the towers and over the wall. They decided to do it on a night when the weather was poor, and it would be darker, so that they could remain unseen whilst they did it. This tale tells of how it took place: they involved Pedro Ruiz Tafur and Martín Ruiz de Argote, and sent to them the agreement that don Pedro Ruiz and his brother don Álvar Pérez had made in Martos. They sent them to tell them which night they had decided to do it, and that he should be ready with his company to help them when they needed it.

²⁰ Borrill, para. 6.

²¹ González Jiménez, pp. 152-59.

²² Joseph O'Callaghan, *Reconquest and Crusade in Medieval Spain* (Philadelphia: University of Pennsylvania Press, 2003), p. 170.

Meanwhile, don Pedro Martínez went to his brother don Álvar Pérez and they gathered together as many people as they could, and they prepared the ladders that night, and they put them against the foot of the wall. This was on the eighth day of the month of January, and they considered whether the Moors were keeping watch over the towers and the wall; they did not hear any voices of anyone keeping watch because they were all asleep, and the watchmen were imprisoned by the fortress of sleep. They walked around the towers and the wall, and the Christians spoke to one another and asked, 'What shall we do?' and Domingo Muñoz, the leader, said to them, 'My advice is this: since we are here, we should make the sign of the cross and commend ourselves to God, Holy Mary and the apostle Saint James, and we should strive to finish this for which we are here in the service of God. And if we cannot throw up the rope ladders we should put these wooden ones and those amongst us who speak Arabic best should climb, dressed as Moors, so the Moors should not recognise them, and they should think that we are Moors like them.'

This advice that Domingo Muñoz gave them they took to be good, and they did it this way. They tried three wooden ladders and found them to be too short, so they tied one to the other and threw them onto a tower. The first Arabic-speaking Christians who went up the ladder were Álvar Colodro and Benito de Baños, and then the others went up with them. These men went dressed as Moors and wearing turbans, and they took control of a tower which is now called The Tower of Álvar Colodro. They found four Moors who were sleeping there. One of the Moors was one of those who had been involved in the strategy. The Moors awoke and asked the Christians what they were looking for, and they answered in Arabic that they were the over-guards, and that they were checking the torches. And the Moor about whom we have already told you, recognised Álvar Colodro by his words, and took his hand in his and said into his ear, 'I am you-know-who. Take revenge on these men and I will help you'. At this they took them, covered their mouths and threw them out of the tower. The Christians who were down below killed them.

At this, the Christians began to climb up the ladder at great speed, and when they saw that most of them were in the tower, they went around the city walls taking all of the towers around the Martos gate, until they had taken that gate. By daybreak the Christians had already taken control of all of the towers and the city wall, and the suburb outside of the wall which was called the Axerquía, and its gate. Pedro Ruiz Tafur entered by this gate with the others on horseback who were there. The Moors, seeing that the Axerquía had been taken over, had to vacate the houses and flee with all they could, to inside the city. The Christians were on horseback chasing these people through the streets, and they killed many of the Moors, and the Christians barricaded all the streets of the Axerquía, except for the main street, which they left without a barricade so that they could chase the Moors out. When the Moors had put into the town all the things they could, they fought with the Christians, and the Moors from the other part of the town, and fired arrows, darts and stones at them. The Moors defeated the Christians three times and pushed them towards the wall.

The Christians, seeing themselves under pressure by the great power of the Moors, who were so many in number, had their agreement and sent two men with their message: one to King Fernando, their lord, that he should come and help them, and the other to don Álvar Perez who was in Martos, who was one of the great powerful and

noble men of Castilla. With one knight, Ordon Álvarez, who was one of the king's retinue, and who turned up there at that time, they sent the message to King Fernando; and they ordered the messenger sent to don Álvar Perez to tell this story to all of the Christians at the frontier, and the messenger did just this. And the other one, the messenger going to the king, travelled day and night until he got to Benavente, where the king was. He arrived as the king was sitting at the king's table, and he gave the king the letters and told him why he had come. The king said that he did not want to wait even a single hour, and ordered that his vassals should follow on. And then he ordered that men from the cities and the castles should go quickly with him to the frontier because of the message he had received from there, and he sent this message; and not waiting for them, he set off with scarcely a hundred knights. But then there was a great storm with much rain, and the rivers rose and disrupted them for so many days that they could not reach the area around Córdoba as quickly as they had wanted.

But he arrived in good time and the floods had passed, and the path was thus: from Benavente straight to Ciudad Rodrigo, and from there to Alcántara, across the Guadiana River at Medellín, and from Medellín straight to Magacela, and from there to Benquerencia, which was Moorish and the governor was a Moor, and he was a good gentleman and a good man. And when he found out that don Fernando had pitched his tent in a field close to a spring at the foot of a castle, the Moor came out and took the king gifts of bread, wine, meat and barley. The king received this gladly and gave him many honours, and talking to him he asked for the castle, and the Moor responded to him thus: 'You are now going to conquer Córdoba, and until you have finished that you will not gain this castle. But, once you complete your task, I will give you this castle and I will serve you with all that I have.' And he said this with a tone of ridicule, meaning that the king could never achieve what he wanted to do.

And when the king passed through there he had no more than thirty knights with him, and with those who went with him, were Fernán Ruiz Cabeza de Vaca and don Diego López de Vayas, who was at that time a squire, and Martín González de Mijanças, and Sancho López de Aellos, and don Juan Arias Mejía, and others of whom we do not know the names. And from there the king moved to Dos Hermanas, and to Daralbaşar, and leaving Córdoba on the right hand side he went to the bridge of Alcolea, and there he set up camp with the few men he had with him. When King Fernando arrived at the siege of Córdoba, don Álvar Pérez had already been in the Axerquía for some time, to help the Christians, and don Pedro Martínez his brother, who the Moors called Alaftaç, because he had a snub nose, and other people from the frontier, on foot and on horseback, and from the other places in Castilla and León, who had heard the call and went there to serve God and the king, and to gain something for themselves and to help the Christians, and also the friars of the orders who were there at the service of God.

And when the Christians who were there in the Axerquía found out that their lord, King Fernando, had arrived they were greatly pleased, and they forgot how much wrong and suffering had happened up to that point, and their hearts were encouraged and they had within them so much strength to finish what they had started. And King Fernando, settling there where we have already told you about, Ibn Hūd, with many great people on horseback and on foot. And there, with the Moorish king was Lorenzo Suárez - he who King Fernando had thrown out of his land for all of the wrongdoings that he had done. And whilst King Fernando was in the siege of Córdoba, many more

of his people were arriving. But even with this they were very few in number. And Ibn Hūd, who was in Écija, found out that King Fernando was there with very few people, and he wanted to go with all of his force to Córdoba to remove Fernando, but God helped King Fernando, as you will now hear.

This king, Ibn Hūd, was always suspicious of committing great deeds because most times when he did this he was defeated, and came out badly from them, and for this reason, although he had been told that King Fernando had with him so few people, he could not believe that such a powerful man as King Fernando would go there with so few men. And Ibn Hūd trusted Lorenzo Suárez a great deal: he believed that Lorenzo Suárez wished the king ill as he had quarrelled with him, and for this reason he spoke to him and he said, 'Lorenzo, what do you advise me to do about this deed?' And don Lorenzo said to him, 'My lord, since you ask my advice for what to do, do the following: allow me to go with three Christian men on horseback, and I will go at night to the army of King Fernando, and I will enter into his army and will arrive at his tent undercover so that nobody will see me or recognise me. I will return to you, so that you can go there fully informed. But promise me that until I return to you neither you nor your people will move from here.'

Ibn Hūd was very content with this advice, and he agreed to do this. And don Lorenzo went to don Fernando's army with those three knights. When he arrived at the vantage point on yonder side of the bridge, he dismounted from the horse with one of the knights that he had with him. He left the other two knights and all the horses there, and told them to wait for him in that place. He infiltrated the army and nobody caught him, until he got to the king's tent. And when he was close to the king's tent he saw a huntsman who was keeping watch, and said to him, 'Friend, call one of the king's men to me and tell him that here is a man who wants to speak to the king urgently'. And the huntsman went into the tent where the king was lying, and called Martín de Otiella, who got up and went out to see him. And when don Lorenzo saw him he said to him that he wanted to speak to him, and he took him to one side and said, 'Do you not recognise me? I am Lorenzo Suárez. Go to the king and tell him that I am here and want to speak to him, and that I did not dare to come here to him, except upon his order.' And Martín d'Otiella entered before the king, woke him, and the king told him to enter. And when he entered before the king he said to him, 'Are you here, Lorenzo Suárez? How dare you come before me?' And he said, 'My lord, you threw me out to the land of the Moors for my wrongdoings, and this wrong can be turned into good for both you and me.'

And then he told the whole story of how he had come to be there, and the king thanked him very much, and said to him, 'What do you advise me to do?' And don Lorenzo replied, 'My lord, my advice is that you stay in this place where you are now, and that you put your best army on guard as best as you can. You know that you have people in the Axerquía, and make sure that there are enough there to keep it under your control, and order that the rest of them come to you. And I will return to Ibn Hūd, and will try to reject the information that he was given, so that he disperses his troops. And so I will do one of two things: I will reduce the damage that he wants to do to you, or if I can't do this, I promise you that with my body and with as many Christians as I have with Ibn Hūd, that I will come to you. And whatever of these that I can do, between now and tomorrow night at this time, you will have a message from me with my news,

brought to you by this squire here with me now.' And King Fernando thanked him a great deal and told him he was pardoned, and he received him as a vassal.

And don Lorenzo turned to the king and said to him as he was leaving, 'My lord, I forgot to tell you, for three or four nights light many fires here in your camp, so if Ibn Hūd sends spies to see your camp at night time, because of the fires they will see they will believe that your army is more numerous than it really is.' And the king said he would do it. Don Lorenzo left, and when he arrived there where he had left his horses, he leapt on his horse and they headed off. The dawn broke when he was in Castro, and from there he went to Éjica, and he arrived at the first sleep, and in this way he went to Ibn Hūd, and Ibn Hūd said to him, 'What have you seen, Lorenzo Suárez?' And he responded, 'My lord, I do not dare to say, because I am afraid that you will not believe me, but send somebody to see, and they will find King Fernando with many great and good people. I would have been with you quicker, had I not stayed there so long so that I could find out everything for you.' And Ibn Hūd said to him, 'What do you advise me to do?' And Lorenzo Suárez said to him, 'My lord, it is not my place to advise you, but to serve you and to carry out the orders you give me.' And Ibn Hūd left the advice for another day.

And in the morning of the following day, two Moors of the king of Valencia arrived there on horseback. They brought with them a message from the king of Valencia that King Jaime of Aragón was coming with all his power to besiege Valencia, and the king of Valencia asked for the aid of Ibn Hūd. And when Ibn Hūd saw these letters he called his advisors and don Lorenzo Suárez to him, and asked their advice. And the advice they gave him was that although the Christians had taken the Axerquía of Córdoba, they could not take the city so quickly, and that he should go to fight the King of Aragón, and that if he won, afterwards he could return to help Córdoba. And then King Fernando's army will be diminished, and this would make Ibn Hūd more able to beat Fernando. And Ibn Hūd took this advice as good, and he moved with his whole army directly to Almería, to move his ships to guard the port of Valencia. And whilst there in Almería, a trusted Moor, who had the name Abenarramarin, invited him to his house, got him drunk, and drowned him in a trough of water that was in his house. When the armies that Ibn Hūd had taken with him learnt that he was dead they scattered, each one to their own place. And Don Lorenzo Suárez headed back towards King Fernando, with all the Christians that he had with him, and the king thanked him a great deal for the service he had done.

And you should know that as soon as Ibn Hūd was dead, the kingdom of the Moors on this side of the sea was split into many parts and they had no single king over them, as they had had up to that point. God wanted to guard King Fernando, because he had achieved the service of God that he had started. And at that time, King James of Aragón came to besiege Valencia, and conquered it, according to what you will hear in his history. And every day that King Fernando was besieging Córdoba, more of his people were coming from all over his kingdom.

When the Moors found out that Ibn Hūd was dead and that the kingdom had been split into many parts, they felt this very badly and had great sorrow in their hearts. Furthermore, seeing how the army of King Fernando was growing each day, his prospects were getting better, they offered him a pact. From then on, great companies of gen-

tlemen, noblemen and commoners of the cities of Castilla and León came every day. Córdoba became very strongly besieged, and the inhabitants of Córdoba were greatly pained. And at the end, the inhabitants of the city were in a bad way, due to the battles and skirmishes that they had suffered, and defeated by hunger and the lack of food, despite the fact that they did not want to, they were forced to surrender to the strength of King Fernando. And the Arabs who were encircled in the city emerged, keeping their lives but nothing else.

On the festival of the apostles Saint Peter and Saint Paul the city of Córdoba was named as the highest of all the other cities. This is the patron and the example for all the other towns of Andalucía. On that day it was purified from the filth of Mohammed and was given to King Fernando who was put in charge of it. King Fernando had the cross put on the tallest tower where the name of the false Mohammed used to be called out and praised, and all of the Christians, with great happiness and delight, called out, 'God, help us!'

Then the king, hand in hand, ordered that the royal seal be placed next to the cross of our Lord God. In the tents of the righteous, voices of happiness and delight could be heard calling out, that is those loyal to Christ, and in those voices the bishops and all the clergy sang and said, 'Te Deum laudamus', Latin for 'God we praise you'. The very noble King Fernando, with the church and with the faith in the King of Heaven, entered there. Now the history will go on to tell of the noble conquests of King Fernando, and of the works of piety carried out by him.

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