

who, for the sake of Maria de Padilla, forsook her two days after his marriage, and, when he had kept her long in prison, at last sacrificed her to his base passion for his mistress; an event which excited, as we learn from Froissart's Chronicle, a sensation of horror, not only in Spain, but throughout Europe, and became an attractive subject for the popular poetry of the old national ballads, several of which we find were devoted to it.¹⁶ But it may well be doubted whether even the

best of the ballads give us so near and moving * 165 a picture of her cruel sufferings as *Ayala does, when, going on step by step in his passionless manner, he shows us the queen first solemnly wedded in the church at Toledo, and then pining in her prison at Medina Sidonia; the excitement of the nobles, and the indignation of the king's own mother and family; carrying us all the time with painful exactness through the long series of murders and atrocities by which Pedro at last reaches the final crime which, during eight years, he had hesitated to commit. For there is in the succession of scenes he thus exhibits to us a circumstantial minuteness which is above all power of generalization, and brings the guilty monarch's character more vividly before us than it could be brought by the most fervent spirit of poetry or of eloquence.¹⁷ And it is precisely this cool and patient minuteness of the chronicler, founded on his personal knowledge,

¹⁶ There are about a dozen ballads on the subject of Don Pedro, of which the best, I think, are those beginning, "Doña Blanca esta en Sidonia," "En un retrete en que apenas," "No contento el Rey D. Pedro," and "Doña Maria de Padilla," the last of which is in the Saragossa Cancionero of 1550, Parte II. f. 46. "Ob immanitatem dejectus" is the apt phrase applied to him by Mariana in his Treatise De Rege, 1599, p. 44.

¹⁷ See the Crónica de Don Pedro, Ann. 1353, Capp. 4, 5, 11, 12, 14, 21; Ann. 1354, Capp. 19, 21; Ann. 1358, Capp. 2 and 3; and Ann. 1361, Cap. 3. One of the most striking scenes described in all history is that in which the queen mother, standing before the dead bodies of the knights he had murdered, curses her son, Don Pedro. Ann. 1356, c. 2.

that gives its peculiar character to Ayala's record of the four wild reigns in which he lived; presenting them to us in a style less spirited and vigorous, indeed, than that of some of the older chronicles of the monarchy, but certainly in one more simple, more judicious, and more effective for the true purposes of history.¹⁸

¹⁸ The fairness of Ayala in regard to Don Pedro has been questioned, and, from his relations to that monarch, may naturally be suspected;—a point on which Mariana touches (Historia, Lib. XVII. c. 10), without settling it, but one of some little consequence in Spanish literary history, where the character of Don Pedro often appears connected with poetry and the drama. The first person who attacked Ayala was, I believe, Pedro de Gracia Dei, a courtier in the time of Ferdinand and Isabella, and in that of Charles V. He was King-at-Arms and Chronicler to the Catholic sovereigns, and I have in manuscript a collection of his professional *coplas* on the lineages and arms of the principal families of Spain, and on the general history of the country;—short poems, worthless as verse, and sneered at by Argote de Molina, in the Preface to his "Nobleza del Andaluzia" (1588), for the imperfect knowledge their author had of the subjects on which he treated. Gracia Dei's defence of Don Pedro is not better. It is found in the Seminario Erudito (Madrid, 1790, Tom. XXVIII. and XXIX.), with additions by a later hand, probably Diego de Castilla, Dean of Toledo, who, I believe, was one of Don Pedro's descendants. It is very loose and ill-written, and cites no sufficient authorities for the averments which it makes about events that happened a century and a half earlier, and on which, therefore, it was unsuitable to trust the voice of tradition. Francisco de Castilla, who certainly had blood of Don Pedro in his veins, followed in the same track, and speaks, in his "Practica de las Virtudes" (Saragoça, 1552, 4to, fol. 28), of the monarch and of Ayala as

El gran rey Don Pedro, quel vulgo reprueva
Por selle enemigo, quien hizo su historia, etc.

All this, however, was of little moment, and produced little effect. But, in process of time, a change took place. Philip

II. gave Pedro the title of *Justiciero*, or "the severely just" (Cabrera de Historia, 1611, f. 59). A little later, Salazar de Mendoza, who wrote about 1601, entered into a regular defence of him in his *Monarquia de España* (Lib. II. Capp. 19, 20), and at last Vera y Figueroa, a diplomatist of very doubtful reputation for truth, wrote a book in form entitled *El Rey Don Pedro defendido* (Madrid, 1648, 4to). The Theatre, from the age of Philip III., took this favorable view of Pedro's character, as we shall see in Lope's "Rey Don Pedro en Madrid," Calderon's "Medico de su Hora," Moreto's "Valiente Justiciero," and so on, from time to time, down to "El Zapatero y el Rey" of Zorrilla. The ballads, too, sometimes represent him in the same light, particularly the brilliant one beginning "A los pies de Don Enrique," which can be traced back to 1594; but more generally they follow the representations of Ayala. Chaucer, in "The Monkes Tale," holds with the defenders of Pedro; but this is not remarkable, as he was attached to the Duke of Lancaster, who fought on Pedro's side.

In 1777, however, a Valencian lawyer, Doctor D. Josef Berni y Catalá, printed a dissertation of a few pages in defence of Don Pedro, which, May 26, 1778, was published in the "Gaceta de Madrid." This brought up the subject of the character of that monarch afresh. A letter by the learned Don T. A. Sanchez, under the pseudonyme of Pedro Fernandez, entitled "Carta familiar" (18mo, Madrid, pp. 101), followed, June 21, of the same year, demolishing the absurd statements and arguments of Berni. But they were partly renewed by Fray Francisco de los Arcos, a capuchin, in his "Conversaciones instructivas," to which, with agreeable and pungent satire, Yriarte, the fabulist, replied in a tract entitled "Carta escrita por Don Juan Vicente al R. Padre

* 166 * The last of the royal chronicles that it is necessary to notice with much particularity is that of John the Second, which begins with the death of Henry the Third, and comes down to the death of John himself, in 1454.¹⁹ It was the work of several hands, and contains internal evidence of having been written at different periods. Alvar Garcia de Santa María, no doubt, prepared the account of the first fourteen years, or to 1420, constituting about one third of the whole work;²⁰ after which, in consequence perhaps of his attachment to the Infante Ferdinand, who was regent during the minority of the king, and subsequently much disliked by him, his labors ceased.²¹

Who wrote the next portion is not known;²² but, from about 1429 to 1445, John de Mena, the poet, has been claimed to be the royal annalist, and,

* 167 * if we are to trust the letters of one of his friends, seems to have been diligent in collecting materials for his task, if not earnest in all its duties.²³

Other parts have been attributed to Juan Rodriguez del Padron, a poet, and Diego de Valera,²⁴ a knight and

F. De Arcos" (1786, 18mo, pp. 28), which he afterwards published in the sixth volume of his collected works. Since that time the question has been occasionally agitated, but is, I think, finally settled against Don Pedro in the "Examen historico-critico del Reynado de Don Pedro de Castilla, su autor Don Antonio Ferrer del Rio" (Madrid, 1851, 8vo), which had already gained, by a unanimous vote, 2 March, 1850, the prize offered by the Royal Academy of History.

¹⁹ The first edition of the "Crónica del Señor Rey D. Juan, segundo de este Nombre," was printed at Logroño (1517, fol.), and is the most correct of the old editions that I have used. The best of all, however, is the beautiful one printed at Valencia, by Monfort, in 1779, folio, to which may be added an Appendix by P. Fr. Liciniano Saez, Madrid, 1786, folio.

²⁰ See his Prólogo, in the edition of 1779, p. xix, and Galindez de Carvajal, Prefacion, p. 19.

²¹ He lived as late as 1444; for he is mentioned more than once in that year in the Chronicle. (See Ann. 1444, Capp. 14, 15.)

²² Prefacion de Carvajal.

²³ Fernan Gomez de Cibdareal, physician to John II., Centon Epistolario, Madrid, 1775, 4to, Epist. 23 and 74; a work, however, whose genuineness I shall be obliged to question hereafter.

²⁴ Prefacion de Carvajal. Poetry of Rodriguez del Padron is found in the Cancioneros Generales; and of Diego de Valera there is "La Crónica de España abreviada por mandado de la muy poderosa Señora Doña Isabel, Reyna de Castilla," made in 1481, when its author was sixty-nine years old, and printed, 1482, 1493, 1495, etc., — a

gentleman often mentioned in the Chronicle itself, and afterwards himself employed as a chronicler by Queen Isabella.

But, whoever may have been at first concerned in it, the whole work was ultimately committed to Fernan Perez de Guzman, a scholar, a courtier, and an acute as well as a witty observer of manners, who survived John the Second, and probably arranged and completed the Chronicle of his master's reign, as it was published by order of the Emperor Charles the Fifth;²⁵ some passages * having been added as * 168 late as the time of Ferdinand and Isabella, who are more than once alluded to in it as reigning sov-

ernor of considerable merit for its style, and of some value, notwithstanding it is a compendium, for the original materials it contains towards the end, such as two eloquent and bold letters by Valera himself to John II., on the troubles of the time, and an account of what he personally saw of the last days of the Great Constable (Parte IV. c. 125), — the last and the most important chapter in the book. (Mendez, p. 137. Capmany, Eloquentia Española, Madrid, 1786, 8vo, Tom. I. p. 180.) But the first three parts out of the four into which it is divided are mere fictions, — and often very absurd fictions, — beginning with an account of the terrestrial paradise, and coming down to the time of Pelayo. It should be added that the editor of the Chronicle of John II. (1779) thinks Valera was the person who finally arranged and settled that Chronicle; but the opinion of Carvajal seems the more probable. Certainly, I hope Valera had no hand in the praise bestowed on himself in the excellent story told of him in the Chronicle (Ann. 1437, Cap. 3), showing how, in presence of the King of Bohemia, at Prague, he defended the honor of his liege lord, the King of Castile. A treatise of a few pages on Providence, by Diego de Valera, printed in the edition of the "Vision Deleytable," of 1489, and reprinted, almost entire, in the first volume of Capmany's "Eloquentia Española," is worth reading, as

a specimen of the grave didactic prose of the fifteenth century. A Chronicle of Ferdinand and Isabella, by Valera, which may well have been the best and most important of his works, has never been printed. (Gerónimo Gudiel, Compendio de algunas Historias de España, Alcalá, 1577, fol., f. 101, b.) Perhaps, however, this is the Chronicle entitled "Memorial de diversas Hazañas," in two hundred and thirty-five chapters, which Gayangos (in his Spanish translation of this History, Tom. I. p. 517) regards as the best work of Valera, and desires to see printed. But, in that case, Gudiel is mistaken on one point, — a thing not very unlikely, — for the "Memorial" relates to the reign of Henry IV., 1454-1474, and not to that of Ferdinand and Isabella. See, also, an article on the life and works of Valera, by Gayangos, in the Revista Española de Ambos Mundos, Tom. III., 1853, pp. 294-312. Valera was born at Cuenca, in 1412, and was alive as late as 1483.

²⁵ From the phraseology of Carvajal (p. 20), we may infer that Fernan Perez de Guzman is chiefly responsible for the style and general character of the Chronicle. "Cogió de cada uno lo que le pareció mas probable, y abrevió algunas cosas, tomando la sustancia dellas; porque así creyó que convenia." He adds that this Chronicle was much valued by Isabella, who was the daughter of John II.

ereigns.²⁶ It is divided, like the Chronicle of Ayala, which may naturally have been its model, into the different years of the king's reign, each year being subdivided into chapters; and it contains a great number of important original letters, and other curious contemporary documents,²⁷ from which, as well as from the care used in its compilation, it has been considered more absolutely trustworthy than any Castilian chronicle that preceded it.²⁸

In its general air there is a good deal to mark the manners of the age, such as accounts of the court ceremonies, festivals, and tournaments, that were so much loved by John; and its style, though, on the whole, unornamented and unpretending, is not wanting in variety, spirit, and solemnity. Once, on occasion of the fall and ignominious death of the Great Constable Alvaro de Luna, whose commanding spirit had, for many years, impressed itself on the affairs of the kingdom, the honest chronicler, though little favorable to that haughty minister, seems unable to repress his feelings, and, recollecting the treatise on the "Fall of Princes," which Ayala had made known in Spain, breaks out, saying, "O John Boccaccio, if thou wert now alive, thy pen surely would not fail to record the fall of this strenuous and bold gentleman among those of the mighty princes whose fate thou hast set forth. For what greater example could there be to every estate? what greater warning? what greater teaching to show the revolutions and movements of deceitful and changing fortune? O, blindness of the whole race

²⁶ Anno 1451, Cap. 2, and Anno 1453, Cap. 2. See, also, some remarks on the author of this Chronicle by the editor of the "Crónica de Alvaro de Luna" (Madrid, 1784, 4to), Prólogo, pp. xxv - xxviii.

²⁷ For example, 1406, Cap. 6, etc.;

1430, Cap. 2; 1441, Cap. 30; 1453, Cap. 3.

²⁸ "Es sin duda la mas puntual i la mas segura de quantas se conservan antiguas." Mondejar, Noticia y Juicio de los mas Principales Historiadores de España, Madrid, 1746, fol. p. 112.

of man! O, unexpected fall in the affairs of this our world!" And so on through a * chapter of * 169 some length.²⁹ But this is the only instance of such an outbreak in the Chronicle. On the contrary, its general tone shows that historical composition in Spain was about to undergo a permanent change; for, at its very outset, we have regular speeches attributed to the principal personages it records,³⁰ such as had been introduced by Ayala; and through the whole, a well-ordered and documentary record of affairs, tinged, no doubt, with some of the prejudices and passions of the troublesome times to which it relates, but still claiming to have the exactness of regular annals, and striving to reach the grave and dignified style suited to the higher purposes of history.³¹

Of the disturbed and corrupt reign of Henry the Fourth, who, at one period, was nearly driven from

²⁹ Anno 1453, Cap. 4.

³⁰ Anno 1406, Capp. 2, 3, 4, 5, 6, and 15; Anno 1407, Capp. 6, 7, 8, etc.

³¹ This Chronicle affords us, in one place that I have noticed, — probably not the only one, — a curious instance of the way in which the whole class of Spanish chronicles to which it belongs were sometimes used in the poetry of the old ballads we so much admire. The instance to which I refer is to be found in the account of the leading event of the time, the violent death of the Great Constable Alvaro de Luna, which the fine ballad, beginning "Un Miercoles de mañana," takes plainly from this Chronicle of John II. The two are worth comparing throughout, and their coincidences can be properly felt only when this is done; but a little specimen may serve to show how curious is the whole.

The Chronicle (Anno 1453, Cap. 2) has it as follows: "E vidó a Barrasa, Caballerizo del Principe, e llamóle e dixóle: 'Ven acá, Barrasa, tu estas aqui mirando la muerte que me dan. Yo te ruego, que digas al Principe mi Señor, que dé mejor gualardon a sus

criados, quel Rey mi Señor mandó dar á mi.'"

The ballad, which is cited as anonymous by Duran, but is found in Sepulveda's Romances, etc., 1584 (f. 204), though not in the edition of 1551, gives the same striking circumstance, a little amplified, in these words: —

Y vido estar a Barrasa,
Que al Principe le servia,
De ser su cavallerizo,
Y vino a ver aquel dia
A executar la justicia,
Que el maestre recibia:
"Ven acá, hermano Barrasa,
Di al Principe por tu vida,
Que de mejor galardón
A quien sirve a su señoría,
Que no el, que el Rey mi Señor
Me ha mandado dar este día."

So near do the old Spanish chronicles often come to being poetry, and so near do the old Spanish ballads often come to being history. But the Chronicle of John II. is, I think, the last to which this remark can be applied. The old ballads give, however, much that is curious about Don Alvaro; especially a collection in four Parts, each Part filling four leaves, that was published 1628 - 1632, for popular use.

the throne by his younger brother, Alfonso, we have two chronicles: the first by Diego Enriquez de Castillo, who was attached, both as chaplain and historiographer, to the person of the legitimate sovereign; and the other by Alonso de Palencia, chronicler to the unfortunate pretender, whose claims were sustained * 170 only three years, though the * Chronicle of Palencia, like that of Castillo, extends over the whole period of the regular sovereign's reign, from 1454 to 1474. They are as unlike each other as the fates of the princes they record. The Chronicle of Castillo is written with great plainness of manner, and, except in a few moral reflections, chiefly at the beginning and the end, seems to aim at nothing but the simplest and even the driest narrative;³² while Palencia, who had been educated in Italy under the Greeks recently arrived there from the ruins of the Eastern Empire, writes in a false and cumbrous style; a single sentence of his Chronicle frequently stretching through a chapter, and the whole work showing that he had gained little but affectation and bad taste under the teachings of John Lascaris and George of Trebizond.³³

³² When the first edition of Castillo's Chronicle was published, I do not know. It is treated as if still only in manuscript by Mondejar in 1746 (*Advertencias*, p. 112); by Bayer, in his notes to Nic. Antonio (*Bib. Vetus*, Vol. II. p. 349), which, though written a little earlier, were published in 1788; and by Ochoa, in the notes to the inedited poems of the Marquis of Santillana (Paris, 1844, 8vo, p. 397), and in his "Manuscritos Españoles" (1844, p. 92, etc.). The very good edition, however, prepared by Josef Miguel de Flores, published in Madrid, by Sancha (1787, 4to), as a part of the Academy's collection, is announced, on its title-page, as the *second*. If these learned men have all been mistaken on such a point, it is very strange.

³³ For the use of a manuscript copy of Palencia's Chronicle I am indebted to my friend, W. H. Prescott, Esq., who notices it among the materials for his "Ferdinand and Isabella" (Vol. I. p. 136, Amer. ed.), with his accustomed acuteness. A full life of Palencia is to be found in Juan Pellicer, *Bib. de Traductores* (Madrid, 1778, 4to), Second Part, pp. 7-12. Dr. W. L. Holland, of Tübingen, printed in 1850 one hundred copies of a pamphlet containing proposals to publish Palencia's Chronicle, and added extracts giving accounts of the dethronement of Henry IV. in 1465, his death in 1474, etc., all done with great care. It may be hoped that this important work is not abandoned. A copy of Palencia's translation of Plutarch's Lives, remarkable for its old

Both works, however, are too strictly annals to be read for anything but the facts they contain.³⁴

* Similar remarks must be made about the * 171 chronicles of the reign of Ferdinand and Isabella, extending from 1474 to 1504-16. There are several of them, but only two need be noticed. One is by Andres Bernaldez, often called "El Cura de los Palacios," because he was a curate in the small town of that name, though the materials for his Chronicle were, no doubt, gathered chiefly in Seville, the neighboring splendid capital of Andalusia, to whose princely Archbishop he was chaplain. His Chronicle, written, it should seem, chiefly to please his own taste, extends from 1488 to 1513. It is honest and sincere, reflecting faithfully the physiognomy of his age, its credulity, its bigotry, and its love of show. It is, in truth, such an account of passing events as would be given by one who was rather curious about them than a part of

Castilian style, but adding a few lives not written by Plutarch, is to be found among the rarities of the Imperial Library at Vienna. It is in two vols., — the first without date, the second 1491.

³⁴ Connected with these royal chronicles of the fifteenth century, I ought to mention one on the history of Navarre, — "Crónica de los Reyes de Navarra," by the Prince Don Carlos de Viana, interesting alike for his intellectual accomplishments and his cruel fate. (See his life in Quintana, *Españoles celebres*, Tom. I. 1807, 12mo.) He seems to have finished it in 1454, and died seven years afterwards, in 1461, when forty years old. His translation of Aristotle's Ethics was printed at Saragossa in 1509 (Mendez, *Typographia*, 1796, p. 193), but the Chronicle was published for the first time at Pamplona, in 1843, in 4to, by Don José Yanguas y Miranda. It was carefully prepared for publication from four manuscripts, and it embraces the history of Navarre from the earliest times to the accession of Charles III. in 1390,

noticing, however, a few events in the beginning of the next century. Besides the life of the author, it makes two hundred pages, written in a modest, simple, somewhat dry style, which does not appear to much advantage by the side of some of the contemporary Castilian chronicles. A few of the old traditions concerning the little mountain kingdom whose early annals it records are, however, well preserved; some of them being told as they are found in the General Chronicle of Spain, and some with additions and changes. The portions where I have observed most traces of connection between the two are in the Chronicle of the Prince of Viana, Book I. Chapters 9 to 14, as compared with the latter portion of the General Chronicle, Part III. Sometimes the Prince deviates from all received accounts, as when he calls Cava the *wife* of Count Julian, instead of his *daughter*; but, on the whole, his chronicle agrees with the common traditions and histories of the period to which it relates.

them; but who, from accident, was familiar with whatever was going on among the leading spirits of his time and country.³⁵ No portion of it is more valuable and interesting than that which relates to Columbus, to whom he devotes thirteen chapters, and for whose history he must have had excellent materials, since not only was Deza, the Archbishop, to whose service he was attached, one of the friends and patrons of Columbus, but Columbus himself, in 1496, was a guest at the house of Bernaldez, and intrusted to him man-
* 172 uscripts which, he says, * he has employed in this very account; thus placing his Chronicle among the documents important alike in the history of America and of Spain.³⁶

The other chronicle of the time of Ferdinand and Isabella is that of Fernando del Pulgar, their Councilor of State, their Secretary, and their authorized Annalist. He was a person of much note in his time, but it is not known when he was born or when he died.³⁷

³⁵ I owe my knowledge of this manuscript also to my friend Mr. Prescott, whose copy I have used. It consists of two hundred and forty-four chapters; and the credulity and bigotry of its author, as well as his better qualities, may be seen in his accounts of the Sicilian Vespers (Cap. 192), of the Canary Islands (Cap. 64), of the earthquake of 1504 (Cap. 199), and of the election of Leo X. (Cap. 239). Of his prejudice and partiality, his version of the bold visit of the great Marquis of Cadiz to Isabella (Cap. 29), when compared with Mr. Prescott's notice of it (Part I. Chap. 6), will give an idea; and of his intolerance, the chapters (110-114) about the Jews afford proof even beyond what might be expected from his age. There is an imperfect article about Bernaldez in N. Antonio, Bib. Nov., but the best materials for his life are in the egotism of his own Chronicle.

Since the preceding note was published, an edition of the Chronicle of Bernaldez has appeared at Granada

(1856, 2 vols. 8vo), in which the chapters are numbered somewhat differently from what they are in the Prescott MS.

³⁶ The chapters about Columbus are 118-131. The account of Columbus's visit to him is in Cap. 131, and that of the manuscripts intrusted to him is in Cap. 123. He says, that, when Columbus came to court in 1496, he was dressed as a Franciscan monk, and wore the cord *por devocion*. He cites Sir John Mandeville's Travels, and seems to have read them (Cap. 123); a fact of some significance, when we bear in mind his connection with Columbus. It is worth notice, I think, that, although Bernaldez seems to have had some good comprehension of the character of Columbus, he describes that extraordinary man as a *mercader de estampas*.

³⁷ A notice of him is prefixed to his "Claros Varones" (Madrid, 1775, 4to); but it is not much. We know from himself that he was an old man in 1490.

That he was a man of wit and letters, and an acute observer of life, we know from his notices of the Famous Men of Castile, from his Commentary on the Coplas of Mingo Revulgo, and from a few spirited and pleasant letters to his friends that have been spared to us. But as a chronicler his merit is inconsiderable.³⁸ The early part of his work is not trustworthy, and the latter part, beginning in 1482 and ending in 1490, is brief in its narrative, and tedious in the somewhat showy speeches with which it is burdened. The best of it is its style, which is often dignified; but it is the style of history, rather than that of a chronicle; and, indeed, the formal division of the work, according to its subjects, into three parts, as well as the philosophical reflections with which it is adorned, show that the ancients had been studied, by its author, and that he was desirous to imitate them.³⁹ Why he did not continue his account beyond 1490, we cannot tell. It has been conjectured that he died * then.⁴⁰ But this is a mistake, for we * 173 have a well-written and painstaking report, made by him to the queen, on the whole Moorish history of Granada, including the capture of the city in 1492.⁴¹

³⁸ The first edition of his Chronicle, published, by an accident, as if it were the work of the famous Antonio de Lebrija, appeared in 1563, at Valladolid. But the error was soon discovered, and in 1567 it was printed anew, at Saragossa, with its true author's name. The only other edition of it, and by far the best of the three, is the beautiful one, Valencia, 1780, folio. See the Prólogo to this edition for the mistake by which Pulgar's Chronicle was attributed to Lebrija.

³⁹ Read, for instance, the long speech of Gomez Manrique to the inhabitants of Toledo. (Parte II. c. 79.) It is one of the best, and has a good deal of merit as an oratorical composition, though its

Roman tone is misplaced in such a chronicle. It is a mistake, however, in the publisher of the edition of 1780, to suppose that Pulgar first introduced these formal speeches into the Spanish. They occur, as has been already observed, in the Chronicles of Ayala, eighty or ninety years earlier.

⁴⁰ "Indicio harto probable de que falleció antes de la toma de Granada," says Martinez de la Rosa, "Hernan Perez del Pulgar, el de las Hazañas." Madrid, 1834, 8vo, p. 229.

⁴¹ This important document, which does Pulgar some honor as a statesman, is to be found at length in the Seminario Erudito, Madrid, 1788, Tom. XII. pp. 57-144.

The Chronicle of Ferdinand and Isabella by Pulgar is the last instance of the old style of chronicling that should now be noticed; for though, as we have already observed, it was long thought for the dignity of the monarchy that the stately form of authorized annals should be kept up, the free and original spirit that gave them life was no longer there. Chroniclers were appointed, like Fernan de Ocampo and Mexia; but the true chronicling style was gone by, not to return.

* CHAPTER X.

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CHRONICLES OF PARTICULAR EVENTS.—THE PASSO HONROSO.—THE SEGURO DE TORDESILLAS.—CHRONICLES OF PARTICULAR PERSONS.—PERO NIÑO.—ALVARO DE LUNA.—GONZALVO DE CÓRDOVA.—CHRONICLES OF TRAVELS.—CLAVIJO, COLUMBUS, BALBOA, AND OTHERS.—ROMANTIC CHRONICLES.—RODERIC AND THE DESTRUCTION OF SPAIN.—GENERAL REMARKS ON THE SPANISH CHRONICLES.

Chronicles of Particular Events.—It should be borne in mind that we have thus far traced only the succession of what may be called the general Spanish chronicles, which, prepared by royal hands or under royal authority, have set forth the history of the whole country, from its earliest beginnings and most fabulous traditions, down through its fierce wars and divisions, to the time when it had, by the final overthrow of the Moorish power, been settled into a quiet and compact monarchy. From their subject and character, they are, of course, the most important, and, generally, the most interesting, works of the class to which they belong. But, as might be expected from the influence they exercised and the popularity they enjoyed, they were often imitated. Many chronicles were written on a great variety of subjects, and many works in a chronicling style which yet never bore the name. Most of them are of no value. But to the few that, from their manner or style, deserve notice, we must now turn for a moment, beginning with those that refer to particular events.

Two of these special chronicles relate to occurrences in the reign of John the Second, and are not only