Diego Hurtado de Mendoza: Guerra de Granada

This seeing the fact that greatness was bringing fear, procrastination, diversity of cases, removal of views, the home of Zinzan along the Albaicin, and speak.

putting forward the oppression they were subject to public and private men, no less escalvos, that if they were. Women, children, estates, and their own people in power and arbritrio of enemies, without hope in many centuries of being rejected from such bondage, suffering as neighbors many new taxes, new taxes, and private retreat senorio places where the guilty, since accidents or verganzas (this is the case between them more justified), ensure: cast of immunity and openness of the churches, where they were sent moreover attend divine services with money penalties , made ​​subject to enrich clergy, not having received God or men, treated and taken as Moors among Christians to be slighted and between the Moors and Christians not to be believed or helped. Excluding the preservation of life and people, mandannos ablemos not our language, and we do not understand Spanish, in which habemos language to communicate concepts, and seek or give things, without which the deal are not be able to be men models? Even the animals are not human voices vedan. Who knows, man can not have Spanish language law Prophet, and the Moorish language of the law of Jesus? They call our children to their congregations and houses of letters: ensenanles arts learned that our elders banned because not confuse did the purity and truth of litigation law. Each time we threaten to remove them from the arms of their mothers, and raising their parents, and pass them to foreign lands where forget our way of life, and learn to be enemies of the fathers who beget, and mothers gave them birth. Mandannos leave our habit and dress Castilian. Vistense among other lads, ye another, and another old.: Every nation, every profession and every state uses its own way of dress, and all are Christians and Moors us, because the Moorish dress, as if guestroom the law on the dress, and not in heart. The estates are not bastantas to buy dresses for owners and families that we brought the habit we can not have, because nobody buys what not to bring, to bring it is forbidden to sell it is useless. When a house is prohbiere the old, and will buy the new flow we had to sustenarno, that viveremos? If we beg no succor us as bare as poor because we are rich, no one will help us, because the Moors suffer this misery and poverty, that Christians did not have as neighbors. Our past were so poor in the land of the wars against his daughter marrying Castiilla that the warden of Loja, large and pointed captain who called Alatar, kinsman of some of that here we are, had to search for wedding dresses offered. With that haciendas, with that treatment, service or industry that at that time to acquire wealth and buying habits to lose another? Service Quitannos black slaves, whites were not allowed us to be in our nation: habiamoslos purchased, kept, maintained: this loss on the other? What will the children who did not have the serve, not to be kept raised ranch if sick, if disabled, if older, but to prevent death? Van our wives, our daughters, their faces covered, to avail themselves of the need to provide themselves and their homes; mandanles DISCOVER the faces, if seen, will be coveted and even required, and who are those verase gave avilanteza to atreviemiento of young and old.

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Received the card, departed, and came to cadir with the moro that before had llevadi the charter: avisole as had what he requested, that would be with him in the place that had been seen before: arrived the Xeniz, and view the identity card and forgiveness the kiss, and put it on its head: they did the same the that came with the.: and saying goodbye to the were to implement the agreement. Francisco Barredo is returned to the castle of Verchul, because there she was told that the Xeniz i awaited him; the Xeniz Gonzalo and the other agreed to do so to his except, that it would be well that one of them was to Abdala Abenabo, and its part telling him that the next night would be with him in the caves of Verchul, because i had to talk with the things that they agreed to all: Known by Abenabo, wine that Noce to the caves only with a moro who are relying more than none; and before that to reach the caves fired twenty handles that of regular accompanying him, in order that did not know where he was the night:



received the certificate, it broke, and I come to cadir with the Moor that earlier there was llevadi the letter: avisole like tapeworm for what he(she) was asking, that should see with in the place and place that earlier had been seen: come the Xeniz, and sight the certificate and pardon kissed it, and set on its head: the same they did that with the venian.: and saying goodbye of the fueron to put in execution the compound thing. Francisco Barredo turned(became) to the Verchul castle, because there said to him the Xeniz that should wait for him; Gonzalo the Xeniz and the others matched to do it to its except, that would be well that one of them was going to Abdala Abenabo, and on its part he(she) was saying to him that the following night one saw with in the Verchul caves, because he(she) had to chat with the things that were convenient(agreed) for all: Known by Abenabo, that noce came to the caves only with a Moor of the one who was relying more than any; and before it was coming to the caves he(she) dismissed(saw off) twenty shooters who of ordinary were accompanying him, everything in order that they did not know where tapeworm the night: received identification card, is partio, and arrived in latest with the Moor before habia llevadi la carte: avisole as it had what pedia, that it would not be with the onsite and place than before is seen habian: come the Xeniz, and view identification card forgiveness the Kiss, and he put on his head: same thing did that with the came.: and fhe of the were to implement the concerted. Francisco Barredo was returned to the castle of Verchul, because there told the Xeniz that aguardase him; Gonzalo the Xeniz and others agreed to do so to your apart, which would be either one of them were to Abdala Abenabo, which on their part to tell you that the next night would not be with the in the caves of Verchul, because I had to talk to the convenian things to all: known by Abenabo, wine that only noce to the caves with a moro who trust rather than none; and before that reaches the caves fired twenty shooters than ordinary you accompanied, all so that they do not know where I had the night: more a Moor that Cubayas was saying to himself, grasped the arms behind, and one of the nephews of the Xeniz met to him on the snot of the shotgun in the head, and stunned him; and the Xeniz met to him on a flagstone and I have just killed him: they took the body, and wrapped in a few white hairs hurdles him(her,you) ecaron the cave below, and took this night on a male to Verchul, where they found Francisco Barredo and its brother Andres Barredo: there they opened and the intestines extracted him filling the straw body.

THIS IS THE HEAD OF THE TRAITOR OF THE QUITE SO NOBODY ABENABO DEATH PENALTY. This order did this Moor, whom they had as king after Aben Humeya: the Moors who remained, some were peace, and others went to Barbary and other crews, and the coolness of the mountains, and bad pass out, and perished war and uprising. I remain uninhabited land and destroyed: people came to populate all Esapana and dabanles the estates of the Moors with a small tribute paid each year. Francisco Barredo King thanks him six thousand ducats, and that these should fall into ronments are the roots of the Moors, and a house in Eagle Street, which was thrown out of a Moorish kingdom after sometimes step in Barbary to rescue captives, and was killed in a treat