AL-ANDALUS
In this paper, I will present the documents written in Castilian (Spanish), but whose contents refer to matters related to the Naṣrid kingdom of Granada, as well as other documents with bilingual texts. In the case of the Romanced documents, they were translated from a previous source written in Arabic, while the habices (ahbās) were written directly in Castilian from an oral source, which was also Arabic. The bilingual texts are true to their name, with dual texts in Arabic and Castilian.

The existence of these documents is a clear proof of the fact that the arrival in Granada of the Catholic Monarchs did not mean a complete break from Muslim tradition in the city. Christian Granada continued to enjoy its Naṣrid inheritance for a considerable length of time. Apart from the tangible evidence of its inheritance represented by its historical monuments and palaces, crowned by the emblematic Alhambra, the stamp of Muslim culture could also be seen in their handicrafts, in the fields with their highly perfected watering system, in the water tanks and systems of the cities, and in their clothing, as well as in many other less visible aspects, such as their language, food and some of their customs.²

Similarly, several institutions rooted in the Naṣrid economy were maintained, and among them was the income from the habices and from the farda taxes, the latter being related precisely to the bilingual documents.

**Romanced documents**

When the Christians settled in the city and in the lands which previously formed the Naṣrid kingdom of Granada, there started a process whereby

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