

twists of a rope. The record we have of his confession on Trinity Sunday, June 6, says nothing of the Host or of any murder, but gives at some length what Benito revealed about the Judaizing of certain friends. In his youth he had voluntarily become a Christian, but about five years ago a secret Jew named Juan de Ocaña had urged him to give up Christianity, "saying that he should not believe in Jesus Christ, nor Holy Mary, and that the Law of Moses was the true one . . . and he believed it, and . . . performed many Judaical actions," such as staying away from Mass, eating meat on Fridays, and so on. He observed certain Jewish rites in the house of Ca Franco and his son Yucé, two Jews of Tembleque.¹¹ And ever since then he had been really a Jew at heart. During the past five years he had made false confessions to the curate at La Guardia, and had never received Holy Communion, believing that "it was all humbug, the *corpus Christi*," and that "when he saw the *corpus Christi*, or they took it to any sick person, he despised it and spat."¹²

On the first day of July, 1490, Ca Franco and his son Yucé, a lad of twenty, were arrested in consequence of Benito's revelations, and taken to the prison of the Inquisition at Segovia. This prison had formerly been the house of the Marqués and Marquesa of Moya, who had donated it to the Holy Office.¹³ The use of a former residence of the Queen's personal friend, Beatriz de Bobadilla and her husband Cabrera, suggests how scrupulously Torquemada had sought to avoid one of the abuses that had crept into the thirteenth-century Inquisition. The prisoners were kept on the two lower floors, and the Inquisitors had their offices above. From now on Yucé becomes the chief character in the mystery, for the dossier of his trial is the only one so far discovered, out of eight. Parts or fragments of others, such as the above confession of Benito, are included only as they have a bearing on the case of Yucé.