

Ha Lapid

(The Torch)

The Society for Crypto-Judaic Studies

Rabbi Joshus Stampfer, President

Bob Hattem, Arthur Benveniste, Editors

Volume III

Summer 1995

Number 3

Rabbi Marc Angel

CRYPTO-JEWS IN THE SOUTHWEST

by Gloria Trujillo

In early May, Rabbi Marc D. Angel of Shearith Israel (NYC) paid a visit to New Mexico and Colorado. Earlier this year, Dr. Stanley Hordes received a letter from the Rabbi who had written that he was interested in meeting with the Crypto-jews. Rabbi Angel, also wrote that over the course of several years, he had received many letters and phone calls from many of these individuals living in the Southwest. Rabbi Angel said that he has been fascinated by the whole phenomena of the Crypto-Jews.

The Rabbi arrived on May 7th, and spent several days in Santa Fe, and later in the week Dr. Hordes and the Rabbi drove to Denver, CO, for another short stay of two days.

In one of the meetings, Rabbi Angel said that he has been fascinated by the whole phenomena of the re-emergence of the Crypto-Jews. He also said that, "It is an amazing thing to imagine that over 500 years have past and that there is still some kind of underground, or some kind of connection with Judaism among people that we wouldn't have thought was there."

Rabbi Angel also spoke at several public events, the first which was at Temple Beth Shalom, in Santa Fe on "*Crypto-Judaism: A Historical Odyssey*", and in Denver, Rabbi Angel spoke at the opening of the **Hispano Crypto-Jewish Resource Center**. The Center headed by Dr. David Kazzaz, is the first of its kind, and now holds the collection of former member Bertha Muske, who passed away last year. The next evening, Rabbi Angel spoke at the BMH Synagogue, on the "*The Legacy of Sephardic Jewry in America*".



MEETING WITH RABBI ANGEL IN SANTA FE

Top Row L to R: Rabbi Marc Angel, Dennis Duran, Dennis's sisters and dad

Middle Row L to R: ?, Samuel Saldana, Gloria Trujillo, ?, ?, Pablo Casados,

Bottom row L to R: Catherine Sedillo, Carlos Hidalgo, ?, Juan Moran,

photo by Cary Herz

Our Editor, Bob Hattem, will be undergoing a hip replacement in August. We at **Ha Lapid** and all the members of the Society for Crypto-Judaic Studies wish him a speedy recovery. We expect to see him walking at our November Conference in Tucson. *Good Luck, Bob!*

HAVE YOU PAID YOUR DUES?

Ha Lapid and the important work of the SCJS can only survive with your help. Your dues make it possible for us to support research, collect information, contact important people and publish **Ha Lapid**. Send your \$20 today to:

SCJS
c/o Gloria Trujillo
2000 Avenida Cesar Chavez
Monterey Park, CA. 91754

The facts and opinions expressed by the contributors are their own, and publication in Ha Lapid does not necessarily represent the views of the Society.

SPANISH TEXTBOOK VIEW OF THE EXPULSION OF THE JEWS

by Arthur Benveniste

Here is a passage from La Historia De Espana by Balisterros, published in 1957. It was the textbook used in Spanish public schools. Someone xerexed it for me. I don't have the next page so it ends in mid sentence.

Rabbi Garzon has assured me that the Spanish schools have adopted new books and this passage is no longer used.

LA EXPULSION DE LOS JUDIOS.

Clamor general de aquella epoca, como eco postrero de la Edad Media, fue, el. abominar de la raza deicida, pidiendo su expulsion de la Peninsula. Ya no podian repetirse las matanzas de antano: los judios eran muy poderosos, y su estirpe de banqueros, industriales y ricos mercaderes estaba enlazada con linajes esclarecidos de Castilla. No tardaron los Reyes en acoger los latidos del sentirniento general, que, Como expresion clara de la opinion publica, se pronunciaba en contra de los hebreos. Era preciso echar de Espana a aquellos habiles agiotistas que manejaban los caudales hispanos e que industriosos, solicitos y trabajadores, habian acaparado todo el numerario de los reinos espanoles. Como chispa que produhera el incendio, hubo de ocurrir entonces el profeso del *Santo Nino de la Guaria*, sacrificado por unos judios despues de martirizarlo en simulacro de la Pasion de Cristo'. Para el vulgo esto no era un hecho aislado sino que constituia la practica de la mruerte ritual autorizada aconsejada y practicada por los judios del orbe entero. Se equivocaban en esta creencia, pues los sucesos aislados denotan, si, persticion y un fanatismo de algunos judios, pero no fue nunca procedimiento tolerado por las comunidades hebreas. El ano antes de morir Enrique IV se habian repetido las Matanzas en -Jaen, Cordoba y Andujar, si bien en menor escala que en el siglo xiv. Se extremaron la separacion en aljatnas y las prohibiciones del trato con cristianos, ya en desuso. Eran los prelirninares. Por fm, el 31 de mayo de 1492, se promulgo el edicto de expulsion; se las duba de plazo hasta el mes de julio para que vendiesen sus bienes. El dilehna era convertirse o salir de Espana. Los hebreos espanoles escribieron una famose carta a la aljama de Constantinopla, ...

TRANSLATION

THE EXPULSION OF THE JEWS.

The general clamor of that age like an echo from the end of the Middle Ages, was hatred of the god killing race, asking for their expulsion from the

peninsula. The killings of the old times could not be repeated, the Jews being too influential and their families of bankers, industrialists and wealthy merchants were intertwined with clearly established relationships in Castille. The king wasted no time in perceiving the general heartbeat of the clear expression of public opinion that was being pronounced against the Jews. It was necessary to expell from Spain these clever agitators that handled the Hispanic wealth and whos industrialists, solicitors and workers had monopolized it in the many Spanish kingdoms. Like a spark that starts a fire, there then happened the ritual of *The Santo Nino De La Guardia*, sacrificed by some Jews, after torturing him to simulate the passion of Christ. For the populace this was not an isolated happening, but it constituted the practice of ritual death authorized, recommended and practiced by the whole Jewish world. They were mistaken in that belief, because in the few isolated events, it showed, yes, the superstition and fanaticism of some Jews, but it was never the procedure tolerated by Jewish communities.

The year before the death of Henry IV the killings were repeated in Jaen, Cordoba and Andujar but on a smaller scale than in the XIV century. The separation of the aljamas was increased as were the prohibitions on trade with Christians which had been in disuse. These were the preliminaries. Finally on May 31, 1492 the edict of expulsion was proclaimed, they were given until the month of July* to sell their possessions. The dilemma was to convert or leave Spain. The Spanish Jews wrote a famous letter to the aljama of Constantinople...

**The text is mistaken here. They were given until August. This is the least of the errors in this passage.*

Thanks to Raquel Passey for helping with the translation.

KING FERDINAND; DID HE HAVE JEWISH ANCESTERS?

David and Esther Rafael recently gave me a book that I find very enjoyable. It is The Beauty of Sephardic Life by The late Sam Bension Maimon. The book consists of a series of articles written by Mr. Maimon for La Boz (The Voice) the newsletter of the Sephardic Bikur Holim Congregation of Seattle. The book can be ordered from Maimom Ideas Publications, 5241 S. Holly, Seattle, WA. 98118. The price is \$16.25, (\$15 for the book and \$1.25 for postage). Checks should be made payable to Maimon Ideas Publications.

Eugene Normand, the son-in-law of Mr. Maimon, has given us permission to reprint one of the articles from the book. It is an article that should be of interest to members of the SCJS:

Ribi Eliyahu Capsali - II

In last month's *La Boz* article, we reported the interesting addition to our synagogue library -- that of the two-volume set of books called *Sefer Eliyahu Zota* by Rabbi Eliyahu Capsali of Candia on the island of Crete.

The unique style the author employs is so captivating that one feels he is reading a masterpiece. In retelling these stories Rabbi Capsali displays an enormous knowledge of Hebrew literature, quoting select phrases from the Bible, the Talmud, etc., and yet manages to connect them all and create a very charming and a very skillful narrative.

Today I would like to report a story that was told to him by what he calls *Anusim* (*marranos*) who, on their way to Constantinople or Salonika or other cities, used to stop in Candia. Rabbi Eliyahu realized that these *Anusim*, or formerly secret Jews, were running away from the brutality and the tortures of the Spanish Inquisition.

Rabbi Eliyahu tells us that even thirty years after the great expulsion of 1492, there were whole families leaving Spain to find a free land where they could relax and find new homes, where they could practice their beloved Jewish religion openly, without the constant fear of being burned at the cursed *auto da fe*.

Some of these *Anusim* had achieved a high degree of economic and political reputation. So the stories they told him were not just gossip rumors but very reliable information, coming from sources that were very confidential -- first hand accounts told by people who saw it happen.

The story Rabbi Eliyahu tells in great elaborate detail is one that proves that the Spanish King Ferdinand was of Jewish ancestry. There was a very beautiful girl living in Spain. Her name was Palomba. Besides her striking beauty she was also highly educated, attaining a degree of aristocratic refinement and an admirable charm. Palomba was eventually married to a very handsome Jewish young

man, equally educated, belonging to an aristocratic home. They lived in a high class mansion situated in the suburb of a large city.

One day, Palomba decided to go to the city on a shopping trip. No sooner had she left her home with her servants than a nobleman happened to see her and began to marvel at her exquisite beauty.

The name of this Spanish nobleman was Fadrique Enriques Almirante de Castilia, one of the most loved governors of one of the Spanish provinces, with close official association with the king. Time passed and Almirante could not forget Palomba. He fell madly in love with her, so that one day he managed to trick her to come with him and he finally seduced her.

Palomba, feeling a terrible guilt, told her husband about this sordid affair. Her husband, who could not bear the shame and the embarrassment, left her. Soon, she discovered she was pregnant and subsequently bore a very handsome son.

Word reached Almirante who became sure that this young son was his own flesh and blood. So Almirante took the boy, brought him to live with him at his palace and afforded him an excellent education, fit for a prince.

At first Palomba refused to give up her son, but she was soon compelled to agree. When the young man grew up, Almirante had him marry a princess who bore him four daughters. Three of these daughters were eventually married to princes of the royal family. The fourth daughter was married to the Rey (King) de Aragon. Out of this union was born a son, Ferdinand.

The leaders of the Spanish Jewish community including the famous Don Avraham Seneor, who knew of Ferdinand's Jewish ancestry, rejoiced at the fact that this King Ferdinand would be very tolerant in his treatment of his Jewish subjects.

Unfortunately, history and fate decided differently, and as it turned out it was this very same Ferdinand and his Queen Isabella, who ultimately were responsible for the cruel and heartless edict of the expulsion of our Sephardic ancestors from Spain.

m of the registration
re will be no charge

start the Conferen
ol area. Lunch is in
nner at approximat

Tuesday morning, w
rly start on Tuesda
n to anyone who is

5th Annual Conference Tucson, AZ

The Conference Registration forms are in the mail, and this year we hope to have a very exciting program for you. We are happy to announce that Elias Nunes and his wife will be our special guests at the Conference. Elias is the head of the Judeo community in the small town of Belmonte, Portugal. At last year's Conference in Belmonte some of us had the opportunity to meet Elias and other members of the Judeo community.

The Conference format will be similar to San Antonio's. On Sunday afternoon we will start off with registration at the Hotel, which will be followed by a Kosher dinner at the Tucson Jewish Community Center. We have also arranged transportation for the short round trip to the JCC. After our dinner, the JCC is welcoming the Tucson community to a Book Fair, and Judy Frankel's Concert, which is being co-sponsored by the Arizona Early Music Society.

If you wish to sell your books and merchandise at the Book Fair, please mark the check-off space on the bottom of the registration form, so I'll know how much space to reserve for our group, and there will be no charge to sell at the Fair.

On Monday we will start the Conference at the Hotel in the large meeting room which is adjacent to the pool area. Lunch is in the dinning room, which is also next to the pool, and we will be having dinner at approximately 6:30 p.m.

Both Monday and Tuesday morning, we are providing continental break-fasts, and we hope to have an extra early start on Tuesday for those who have a plane to catch. Our Business meeting will be open to anyone who is interested, and lunch will be on "Your Own".

I still need some more volunteers to help with registration on Sunday afternoon, so please let me know if you are interested.

If anyone is interested in the Latin American Jewish Studies Conference which is being held in Mexico City on November 11th-14th, please contact me or Stan Hordes for information. The organizers have changed the site of the Conference hotel from the Aristos to the Segovia Regency.

We'll let you know when further updates on the Conference become available. Pedroza Travel in Los Angeles is handling the travel arrangements for us. You can reach them at 1-800\237-1597

Special mention goes to member Margaret Conti of Ohio, who is the first person to send in her registration.

Gloria Trujillo

Sandoval's New-Found Heritage Expands His Art

by Betty Hays
(from Artscene Magazine)

His work is clean, incredibly simple, yet his clay sculptures Manipulate and direct the eye like a fine painting.

It is said that true art is simple and that's the hardest tiling to do in sculptor. Juan Sandoval has achieved that magic - his art charms.

Those who meet Juan Sandoval feel this magic, as if he is familiar.

It was while he was in Mexico that the first portent of Sandoval's future materialized. He was asked to help with the restoration of pre-Columbian figures for the Museum of Anthropology in Mexico City, Mexico.

That work led to another project for the government, the creation of models of 16 New Mexican pueblo missions.

Each church, approximately 3 feet long by 2 feet tall, was reproduced in intricate detail inside and out. The removable roof revealed interior benches, altars, and even polychrome frescoes on the walls.

The project, which took Sandoval an entire year, is now part of the permanent collection of the Palacio de Bellas Artes.

The experience caused Sandoval to decide it was time to get serious about his art.

It was in the early 1970s while he was managing an electronics plant in Juarez, Mexico, that his life took a major turn toward the creative arts.

At the time, everyone was really hurt by the devaluation of the peso. Sandoval decided it would be best for his family to move back to New Mexico.

Not having a job, he had to figure out a way to support his family. At first, the family made *posada* wreaths and Christmas ornaments of clay around the kitchen table.

Then, Sandoval met the curator of a local museum and offered to do some repair work on artifacts.

His efforts revealed a burgeoning talent that was recognized by nearby gallery owners. He created a series of charming clay Indian folk art figures that were an immediate success.

A Santa Fe gallery took 24 pieces as an experiment and sold them within an hour.

The gallery owner had neglected to get Sandoval's address, but knew the general area where he was living. "He sent the state police to find me," Sandoval said with a grin. The message was, "Bring me everything you have."

This was the start of a new life and a new career.

In 1964, Helen Cordero of the Cochia Pueblo molded a seated grandfather figure with open mouth and several children placed on the clay image.

This became known as the "storyteller figure."

This was the style that Sandoval became famous for, so famous, in fact, that he now has pieces of his work in the

Smithsonian Institution in Washington, D.C.

Pieces have been purchased by the Sisters of St. Paul for the folk art collection in the Vatican in Rome, Italy, and for Prince Rainier of Monaco.

Sandoval is also represented in the permanent collection and the gift shop of the International Folk Art Museum in Santa Fe, N.M., the Palace of the Governors in Santa Fe, N.M., and the Heard Museum in Phoenix.

Meanwhile, bits and pieces of Sandoval's heritage started to fall into place.

He said he often stopped for a bite at a cafe in Albuquerque, N.M., owned by a Jewish couple.

When he consistently ordered meat sandwiches with no cheese, the intrigued owner couldn't help but ask why.

Sandoval's answer: "My grandmother always told me not to mix meat and cheese." The restaurateur eventually gave Sandoval an article on Marranos, the secret Jews of Mexico.

"The late writer, Paul Cowan, tracked me down in Taos, (N.M.)," Sandoval recalled.

"He was researching people who didn't know they were Jewish. He asked me, 'Are you Sandoval of Carmen?' because he had heard about the Jewish link in my family.

"Then historian Stanley Hordes, who is a real detective, visited me and together we went to a graveyard where some of my family is buried. We found a gravestone of a cousin with a Star of David on it - and it was the only headstone facing east," Sandoval said.

JEWISH GENEALOGY ON THE INTERNET

Are you online? If so, you can get on the JEWISHGEN mail list. Drop a line to sub@cgsg.com. You will get information on how to subscribe.

For Sephardic subjects contact:

sephard1@cgsg.com for an index
sephard2@cgsg.com for Sephard biblio info.
sephard4@cgsg.com for Spanish genealogy info.

You can reach me at: ARTBENVEN@AOL.COM

A PROGRAM FOR TEACHING THE INQUISITION.

A program to further the teaching of the Inquisition and the expulsions from the Iberian Peninsula has been launched at the Minneapolis Talmud Torah, celebrating its hundredth anniversary this year.

Funded through a grant from Sally Appelbaum and the late Kenneth Appelbaum, the Minneapolis program is a model for other schools across the country and in Canada. The model program is of special importance because of this period in Jewish history. In 1992 the expulsion of the Jews from Spain was marked in quincennial commemorations and the quincennial of the forced conversions of Jews of Portugal will be observed in 1997.

In Minneapolis teachers were instructed in the teaching of the Inquisition and the expulsion by Abraham S. Chanin, professor emeritus at the University of Arizona, and Mildred Chanin, a pioneer in religious instruction in the schools of Tucson, Arizona. The Chanins have lectured widely on the subject of the Inquisition, the expulsion and the Crypto-Jews of the New World.

Special teaching materials were provided through the Appelbaum grant.

the program is open to other schools and further information can be obtained from Prof. Chanin at (520) 299-0139 or by writing to 5536 N. Via Entrada, Tucson, AZ. 85718.

Tentative- List of Presenters* 1995 Tucson

Elias Nunes	<i>Belmonte, Portugal</i>
Magnolia Albalat	
Kristine Bordenave, M.D. Dr. Stanley Hordes	<i>Coincidence of Phempigus Vulgaris and Crypto-Judaism among New Mexico Hispanics</i>
Dr. Abe Chanin	
Emilio and Trudy Coca	<i>Jewish Symbolism in Southwest Cemeteries</i>
Jacques Cukiercorn	<i>Marranos of Brazil</i>
Dennis Duran Gloria Trujillo Isabelle M. Sandoval	<i>Workshop</i>
Shulamith Halevy	
Laura Nadworny	<i>Reading</i>
Rabbi Joshua Stampfer	<i>The Ringatu Faith</i>
Charles Stein	<i>The Marranos in Asia</i>
Karen Wurmbrand	
Judy Frankel	<i>Concert</i>

*Subject to change

TEXAS MEXICAN SECRET SPANISH JEWS TODAY

by Anne deSola Cardoza

Jewish food, oral traditions, culture, and secret religious customs are showing up today in the folklore, habits and practices of the descendants of early settlers in southern Texas and the surrounding areas of Mexico. In northern Mexico and what today is Texas, the Jews of Nuevo Leon and its capital, Monterrey, Mexico, lived without fear of harassment from the Holy Office of the 1640's and beyond. Many of the leading non-Jewish families today of that area are descended from secret Jewish ancestors, according to scholar, Richard G. Santos.

Santos states there are hundreds, if not thousands of descendants of Spanish and Portuguese Jews living today in San Antonio and throughout South Texas. Not all are aware of their Jewish heritage. Santos is a renowned scholar in ethnic studies of South Texas secret Spanish Jewry. He presented a paper to the Interfaith Institute at the Chapman Graduate Center of Trinity University on secret Sephardic Jewish customs in today's Texas and nearby Mexican areas.

Here's how we know that many Tex-Mex Hispanics today are of Jewish ancestry. It's a well accepted fact that the founding families of Monterrey and the nearby Mexican border area, "Nuevo Reyno de Leon" are of Sephardic Jewish origin. If we go back to the *Diccionario Porrúa de Historia Geografía y Biografía*, it states that Luis de Carvajal y de la Cueva brought a shipload of Jews to settle his Mexican colony - with some Jews being converts to Catholicism from Judaism and others "openly addicted to their (Jewish) doctrine".

Seymour Liebman, a scholar on Mexican colonial secret Jews, in his book "Jews in New Spain", explained why Jews settled in areas far away from Mexico City in order to escape the long arm of the Inquisition in the sixteenth century.

There's an old, universally known anti-Semitic Mexican joke, a one-liner that says, "la gente de Monterrey son muy judios ... son muy codo". In English it translates, "The people of Monterrey are very Jewish ... very tightwad".

Secret Jews colonized the states of Nuevo Leon, Coahuila, Tamaulipas and good old Texas, USA in the 1640's-1680s and thereafter. The majority of Texas's Spanish-speaking immigrants came from Nuevo Leon, Tamaulipas, and Coahuila (the old Nuevo Reyno de Leon) beginning in the 1680s.

Seventeenth century secret Jews who settled in what is today southern Texas, particularly around San Antonio took with them their Jewish foods, particularly what they call "Semitic bread" or pan de semita ...

Sephardic Jewish foods in old Texas

Why do Mexican Americans in Texas and in the Mexican province of nearby Monterrey eat "Semitic bread" on Passover/Lent? According to scholar Richard G. Santos, Tex-Mex pastries such as pan dulce, pan de semita, trenzas, cuernos, pan de hero, and pan de los protestantes (Protestant's bread) are similar to familiar Jewish pastries eaten by Sephardic Jews today in many other parts of the world.

Pan de semita was eaten in pre-inquisition Spain by Jews and Arab Moors. Today, it is popular in Texas and in that part of Mexico bordering Texas. It translates into English as "Semitic bread". It's a Mexican-American custom in the Texas and Tex-Mex border area today to eat pan de semita during Lent which occurs on or around the Jewish Passover.

You bake pan de semita by combining two cups of flour, one half to two-thirds cup of water, a few tablespoons of butter or olive oil, mix and bake unleavened. Even among devout Catholic Mexicans pork lard is never used, that's why it's called Semitic bread. Pan de semita is really the recipe for secret Jewish Matzoth, and it's eaten by all Mexicans today in the north Mexican/Texas border area, regardless of religion.

Only in Texas and along, the Texas-Mexican border is a special type of pan de semita baked, according to Dr. Santos, who himself is descended from secret Spanish Jews of the area who've lived in that part of Texas and Monterrey since colonial times.

The special pan de semita of the border has special ingredients: only vegetable oil, flour, raisins, pecans and water. The raisins, pecans, and vegetable oil were identified, according to Dr. Santos, as selected ingredients of secret Jews of New Spain.

Take two cups of flour, a cup or less of water, a handful of olive oil and mix with a half cup to two thirds cup each of raisins and pecans. Then you knead and bake at 350 degrees until lightly browned and easy to chew.

Pastry bakers from Mexico claim this type of pan de semita is unknown in central Mexico. Other pan de semitas are found in Guadalajara made from wheat (Semita de trigo) in which milk is substituted for the water. In Texas and Guadalajara one also finds Semita de aniz (anis). However, semita de trigo and semita de aniz never include raisins and pecans and the use of pork lard is forbidden. Only olive oil or butter can be used to make semitic bread.

In Nuevo Leon, Tamaulipas, Coahuila and among Mexican Americans in Texas two ways of butchering chicken are performed. Chickens can only be slaughtered by either wringing the neck by hand or by taking the head off with only one stroke of a sharp knife

and immediately all blood must be removed into a container. The fowl is next plunged into hot water to remove any remaining blood.

This method is the same today as the Crypto-Jews performed in 17th century Mexico as described by Seymour Leibman. The secret Jews of Mexico in the 1640s decapitated chickens and hung them on a clothesline so the blood would drain into a container of water. Then the fowl was soaked in hot water and washed long enough to remove all the blood.

In the Rio Grande Valley of Texas, there is a ritual today of using this method of butchering chickens with an added gesture of drawing a cross on the ground and placing the chicken at the center of intersecting lines.

Eating cactus and egg omelets during the Passover/Lent has been a custom of secret Jews of the 17th century and of Mexican Americans from Texas and Northern Mexico today. The omelets are called *nopalitos lampreados*. The custom is to eat this food only during Lent. Is this an old Passover rite of secret Jews as well? Many add bitter herbs to their foods during Lent. Another influence of Passover? Some do not eat pork on Friday and others do not eat pork after 6 P.M. or sundown on Friday.

Another Lenten/Passover food is “capirotada,” a wheat bread (pilon-cillo) to which raw sugar, cinnamon, cheese, butter pecans, peanuts and raisins are added. These are identical ingredients to those used by secret Spanish Jews in the New Spain of 1640. The ingredients and recipes have been recorded by the Holy Office of the Inquisition and saved to this day in the archives.

Mexican Americans from Texas ate meat on Fridays long before the Catholic Church relaxed the rules which forbid such activity. Older women cover their hands while praying in the same manner as Jewish women cover their heads.

The township of San Fernando de Bexar, today’s San Antonio, was established in 1731 by sixteen families who were descendants of Canary Islanders.

These families intermarried with the local population of nearby Nuevo Reyno de Leon, many of whom were Spanish and Portuguese secret Jews. Though all Mexican Americans of the are not of Sephardic descent, a large number still use the oral traditions which are eminently of Sephardic origin. Historical exposure to and intermarriage with Sephardic secret Jews has occurred in the parts of Mexico that were “safer havens” for secret Jewish settlement. The safest haven was Southern Texas and the surrounding Mexican border area. The Holy Office was not active there in the 17th century.

Today Texans in the San Antonio area are celebrating the secret Jewish origins of some of their foods, culture and oral traditions.

Anne deSola is a full-time author specializing in

writing psycho-suspense novels involving Sephardic Jewish subjects or characters and is the author of 33 books, both fiction and non fiction, and filmstrips. She also writes a weekly business opportunities career column for a national newspaper.

Sao Tome and Principe

David Raphael’s book: The Expulsion Chronicles 1492 contains a chapter that tells of the tragic story of Jewish children forcible converted to Catholicism and taken from their parents. Many were taken to islands off the coast of Africa.

The following item was published in DATELINE WORLD JEWRY a publication of the World Jewish Congress (June 1995)

REUNION

Organizers are hoping that a July conference in the Island state of Sao Tome will raise the Jewish consciousness of descendants of Portuguese Jews deported there 500 years ago.

In 1493, 2,000 Jewish children were deported from Portugal as slaves to “lighten the race” of the local population of Sao Tome and Principe, two colonized islands off the coast of west Africa.

NAMES FOR IBERIAN CONVERTS.

Summary of an article by David Glitz

In the fourteenth and fifteenth centuries thousands of Jews were baptized in Spain and Portugal. Some continued to think of themselves as Jews, retaining a substantial portion of their former Jewish practices while complying minimally with the requisites of the Christian religion. Others embraced Catholicism willingly, and strove to distance themselves from their Jewish roots. Some tried to practice both religions, and some neither. Despite the very real and important differences among the converts they shared an aura of "otherness", of being something not quite like the majority of Iberians. The converts from Judaism were something else and that something needed a name.

Many names, actually. Some pejorative; some merely denotative. Some used by the traditional Christians to disparage the recent converts or their descendants; some used by the converts themselves - with irony and sometimes with pride - to refer to themselves as a class.

What follows is a list of the most frequently used (or in some cases obscure) terms that were applied to the Iberian descendants of Jews. The list does not pretend to be encyclopedic. Whenever possible, the original language text is also given.

Alboraico = A mythological beast (Spanish)

The 1488 anonymous anti-converso polemical pamphlet "el libro llamado 'Alboraico'" assigns to the converts the name of Mohammed's mythological mount, "Alborak", which was a hybrid beast made up of many natures (snake, lion, eagle, dragon, etc.) just as the hypocritical converts were alleged to be. The pamphlet was well known, but the name never seems to have gone into circulation until its use by some twentieth-century historians.

Anus = Forced one (Hebrew)

Netanyahu notes that the term "anus" is rarely used in Hebrew works produced in Spain. although it is fairly common in works dealing with conversion written in the rest of Europe. Medieval Hebrew polemics dealing with converts preferred terms like "criminal", "rebel", "heretic", or "wicked"

Carda = Carder? (Spanish)

Perhaps alluding to the large numbers of new-Christians in the textile industry, Antonio Mendez (Mexico, 1603), speaking of the cleric Barreto de Navacruz, said that "he is one of the carders, which is the same thing as saying he is a Jew."

Casta = Caste, lineage (Spanish)

Francisco Maldonado de Silva (Lima, Peru 1627) and Francisco de Vergara (Lima 1633) were described as

having descended from the "caste and generation of Jews". Vergara was also said to be "a Jew in both caste and belief".

Chueta = New Christian (Mallorcan Catalan)

A name given in Mallorca after about 1700 to descendants of "conversos". It is both descriptive and pejorative. "Chueta" is probably derived from the old Mallorcan term for Jew (*Xueta*); a folk etymology says it is derived from the Mallorcan for pork chop (*xua* or *chulleta*)

Confeso = Convert (Spanish)

Covarrubias' 1611 dictionary defines A "confeso" as "one who descends from Jewish or 'converso' parents; to be precise, 'converso' means to convert, and for those who have apostatized to return to the Catholic faith. Literally, a 'confeso' was one who confessed his or her guilt during the grace period. Sometimes it was used interchangeably with, but not quite so frequently as, 'converso'".

Converso = Convert (Spanish)

This is perhaps the most common term denoting a convert from Judaism to Catholicism. Although it is sometimes used in a pejorative sense, it is frequently used denotatively in a value-neutral way. For example, Josepe Pinto, os San Martin de Trevejo (Cacares) asked Fernando do Aylon in 1491 if he had been a Jew and Aylon replied: "No, but I am a 'converso' on my mother's side and a 'hidalgo' (lowest rung of a nobility) on my father's side" Cataling Crespa of Ubeda (Cortoba 1569) was accused of saying that "she was a great friend of the 'conversos' and of listening to the 'confesos' when they were preaching". 'Converso' is used interchangeably with and much more frequently than 'confeso'. In rare occasions distinguished from new-Christians, as when Pedro Briones was asked by the Inquisition in Aranda in 1501 "if he was a new-Christian, and he said that he was not, but that he was a 'converso'"

Cristiano nuevo/Cristao novo = New Christian (Spanish, Portuguese)

This descriptive term was generally meant anyone converted to Christianity after the 1390s, A 1525 Edict of Faith defined it as "those who were Jews and became Christians and those who descend from them from the side of both parents, In 1611 Covarrubias defined this term in contrast with Old Christian, which means "someone who has no drop of Moorish or Jewish race. A new-Christian is just the opposite". By 1716 the Dictionary of the

NAMES FOR IBERIAN CONVERTS.

Spanish Academy defined the term in more neutral language : "One who has been Christian only a short while and who descends from Jews, Moors, or Gentiles, who has converted to our sacred religion" .

In Spanish trials of the sixteenth century 'converses' are routinely identified as new-Christians, such as in the case (Soria 1501) of "Alonso Lopes, carpenter and butcher ... 'cristiano nuevo'" (Carrete Parrondo 1985,). A Brazilian convert in the 1590s testified "that he was a 'cristao novo' son of Doctor Alvaro Nunes who it was reported had some 'cristao velhos' relatives". In Portugal the term "half new-Christian", / '*meio cristao novo*' appears in the sixteenth century to mean a person with one old-Christian and one new-Christian parent.

Crypto-Jew

This value-neutral term is used by many modern critics to denote converts who continued to adhere to some measure of Jewish practice.

Gato = Cat (Spanish) .

There are several sixteenth-century examples in which the term 'gato' was used to identify new-Christians pejoratively. In the clearest of them, the burlesque "Dialogue between Lain and Nuno Rasura" (two legendary heroes of early-medieval Castile), some new-Christians "are cats and others are pariahs and most of them have red-hair like those who worshipped the golden calf".

Gerecao = Generation (Portuguese)

This Descriptive term was common in Portugal Around 1570 a 'cristaa nova' beggar in Lisbon said that those like her "raised in (the law of Moses) do not have to go

begging from door to door like other poor unfortunates; rather they gave her food to eat and no one of her generation would ever die of hunger" (18). In an analogous example Francisco Maldonado de Silva (Lima 1627) was described as having descended from the "caste and generation of Jews".

Hebreo =Hebrew (Spanish)

In a document summarizing the sentences meted out in the 1646 Mexican 'auto de fe', many of the penitent Judaizing 'converses' are referred to simply as Hebrews and new-Christians.

Hombres de negocios = Businessmen (Spanish) After the union with Portugal in 1580, and the subsequent

flooding of the Hispanic business world with the Portuguese 'cristao novo' immigrants, '*businessman*' became synonymous with Judaizer.

Judaizante = Judaizer; someone practicing some Jewish customs (Spanish)

This term, in widespread use in Spain and her territories, is defined in Covarrubias' 1611 dictionary simply as one who Judaizes. A 1602 document barring the settlement of certain groups in the Rio de la Plata region of Argentina complains of the "many Portuguese who have come into the Rio de la Plata in the boats of the black slaves and New Christians and people who are untrustworthy in matters of our holy Catholic faith, Judaizers, and throughout the port cities of the Indies there are many people of this quality". A 1619 letter from Captain Manuel de Frias to the king also complains about the faith of the immigrants to Buenos Aires, especially the "New Christians converted from Judaism who are Judaizers with one another". The document later speaks of them simply as Jews.

*We shall continue with this article in the next issue of **Ha Lapid**. Ed.*