

HALAPID



SOCIETY FOR CRYPTO-JUDAIC STUDIES



30

YEARS

PART TWO

VOL. 54 / 55 • AUTUMN / WINTER • 2021 / 5782 • ISSUES 35 / 36



AUTUMN / WINTER • 2021 / 5782

Our anniversary celebration concludes with a look at the SCJS Board, the history of *HaLapid*, a salute to our conference chairs, our first virtual event, and remembering the many speakers, performers, and friendships — in pictures.

Pages 3-18



POETRY
Rose of Castilla
Isabelle Medina Sandoval
Page 19



My Portuguese Return
Isabelle Medina Sandoval
Page 20



The Light That Shines
Through the Centuries
Genie Milgrom
Page 23



Fire in the Desert —
A Brilliant Jewel in New Mexico
Sonya Loya
Page 24

IN EACH ISSUE

President's Letter.....Page 1	Among Ourselves.....Page 44
Editor's Letter.....Page 2	Order Back Issues.....Page 48
Carrying the Torch.....Page 42	How to Join SCJS.....Page 49



The Broken Chain —
Connecting to the Past
Esther Malka Astruc
Page 26



From Curanderas to Official
Records — Sacred Lower Rio Grande
Genealogies in Texas
Carlos Montalvo Larralde
Page 30



Your Pumpkin Has
Italian-Jewish Roots!
Yvette Alt Miller
Page 33



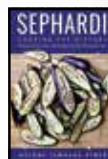
The Portuguese Jewish Community
in Germany
Jonathan Gavrielov
Page 34



BOOK REVIEWS & AN INTERVIEW

- *The Remarkable Life of Luis Moses Gomez*
By Jonathan Schorsch
 - *Amor Eterno*
By Kimberly Sanchez Cawthorn
 - *Shaland's Jewish Travel Guide to Malta and Corsica — A Trusted Travel Companion for the Jewish History Explorer*
By Irene Shaland
 - *Sephardi — Cooking the History: Recipes of the Jews of Spain and the Diaspora from the 13th Century to Today*
By Hélène Jawhara Piñer
- PLUS AN INTERVIEW WITH**
Hélène Jawhara Piñer

Page 36



FOLKLORE AND FOOD
Honey Lemon Garlic Chicken
Donna Medina
Diane's Green Chili — **Diane Mock**
Page 41



**Rabbi
Joshua
Stampfer**

**IN
MEMORIAM**
Page 46

**Anita
Waingort
Novinsky**



Fostering research of
the worldwide history
of the crypto-Judaic
experience and
the emergence of
hidden descendants from
the Iberian Peninsula.

HALAPID is the biannual publication of
The Society for Crypto-Judaic Studies,
a 501(c)(3) nonprofit organization.
www.cryptojews.com

EDITOR-IN-CHIEF

Corinne Joy Brown • corinnejb@aol.com

COPYEDITOR

Schelly Talalay Dardashti

POETRY EDITOR

M. Miriam Herrera

30TH ANNIVERSARY - PART TWO

Compiled by Corinne Joy Brown

CONTRIBUTING WRITERS

Esther Malka Astruc • Corinne Brown
Jonathan Gavrielov • Carlos Montalvo Larralde
Claudia Hagadus Long • Donna Medina
Genie Milgrom • Diane Mock
Isabelle Medina Sandoval

CONTRIBUTING PHOTOGRAPHERS

Art Benveniste • Corinne Joy Brown,
Ross Hamilton (*The Oregonian*)
Michael Milgrom
Beth Nakamura (*The Oregonian*)
Andy Rapozal • Jeffrey Worthington

GRAPHIC DESIGNER

Jacqueline Hirsch • jrh@hirmon.com

PRINTER

Update Printing • www.updateprinting.com
Colorado Springs, Colorado.

EDITORIAL POLICY OF HALAPID

Contributions from writers all over the world are edited for grammar, spelling, typographical errors, and length. Content embedded in family memories may or may not be historically accurate; we reserve the right to edit material and correct obvious misstatements or historical errors. Opinions expressed are not necessarily those of SCJS or *HaLapid*. Articles from *HaLapid* may not be reprinted without permission.

HaLapid is usually mailed in the Spring and Fall of each year. Please send submissions to the editor-in-chief by March 1 and September 1, corinnejb@aol.com

FROM OUR PRESIDENT



CYNTHIA SETON-ROGERS

Dallas, Texas
SCJS President

With 2021 nearing its end, I look back on all that has happened these past several months, juxtaposed by both highs and lows. I cannot help but focus not on what we have suffered, but rather on how we have persevered. With the light at the end of the tunnel beginning to come into view, trepidation is being replaced by optimism. I will forever be grateful for the patience, understanding and continued support of our members despite whatever personal challenges we have faced.

While we still have not been able to gather in person, we were able to host a stellar virtual conference; read more in this issue. I hope to announce details for our next conference as soon as we secure a venue. I look forward to seeing many of you then!

As we continue to navigate our new and ever-changing reality, I look to the future and know that we have an opportunity to create not just a new normal, but a better one. I hope you enjoy this special anniversary edition of *HaLapid*. Our thanks to Corinne Brown and so many others who have poured their hearts into putting it together.

Many thanks,

Cynthia M. Seton-Rogers

Cynthia M. Seton-Rogers
SCJS President, 2020-2022
cynthia.rogers@utdallas.edu



Announcing
STANLEY AND HELEN HORDES CHALLENGE GIFT
(see page 42)

.....
Warmest thanks for their generous gifts in 2021

DR. LARRY AND MRS. KATHY KANTER
PHILANTHROPIC FUND
of the
JEWISH COMMUNITY FOUNDATION
JACKSONVILLE, FLORIDA

.....
Ongoing gratitude to
ROBIN AND BENNETT GREENSPAN FUND
at the
HOUSTON JEWISH COMMUNITY FOUNDATION
and
THE STRATTON-PETIT FUND CALIFORNIA

.....
Appreciation for their generosity
RACHEL AND URI SHOHAM
and
ANDRÉE BROOKS CHARITABLE GIFT FUND

DEVELOPMENT AND SUPPORT



Long-range plans
require everyone's help.
Join us as a
development partner.

Contact Merrill Shapiro
ygarsaduta@gmail.com

The Society for Crypto-Judaic Studies, an international academic and secular association, fosters research, networking of people and ideas, and the dissemination of information regarding the historical and contemporary developments involving crypto-Jews of Iberian origins and other hidden Jewish communities around the world. Membership dues fund the programs and publications of this non-profit 501(c)(3) organization, open to any and all individuals interested in learning more about this cultural phenomenon.



Celebrating 30 Years - Part Two

Where did the year go? It seems like only yesterday we were putting together Part One of this nostalgic look at our organization's past, right along with an equally vibrant look at the present. Publishing this magazine is one of the best ways I know to chart our progress at SCJS, keep tabs on our growth, and inform you of the never-ending twists and turns in this fascinating field and history. In many cases, *your* history.



We are thrilled to have seen so many past members rejoin in 2020-2021. In coming issues of *Halapid*, we will profile several of them. (Folks, don't be surprised if you hear from me.) For now, I hope you enjoy the many diverse articles, book reviews, and summaries of activities and events in our community of historians, academics and descendants — friends, one and all. Highlights in this issue include a piece on Portuguese Jews in Germany, Jewish history in the US Borderlands, a descendant's return to Portugal, our conference history, and so much more.

In spite of the COVID-19 setback, we continue to grow and send our publication to more and more subscribers and members located all

over the world. We appreciate your feedback and are thrilled so many of you find relevance and meaning in the stories herein. Thanks for writing when you do. Keep your reactions and your articles coming.

As we close this anniversary double issue, we must give thanks to our team: our graphic designer Jacqueline Hirsch, our copyeditor Schelly Talalay Dardashti and most of all, to our friends in California who underwrite a portion of the costs of production via the Stratton-Petit Foundation. None of this could happen without you. And to our loyal benefactors,

especially the Robin and Bennett Greenspan Fund at the Houston Jewish Community Foundation, who so completely believe in our work, we thank you for your support.

Looking forward to another 30 years.

May the joys of the season be yours.

Corinne J. Brown

Corinne Joy Brown

Editor, *Halapid*

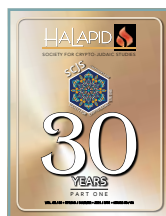
corinnejb@aol.com



READERS' FEEDBACK

30th Anniversary - Part One

I keep the issue on a table next to the rocker I use all the time, and when I can, read the next, yet unread article. Each time, a treasure. This issue is a prize-winner. I really mean it. Scholarship in a variety of styles. Educational. Entertaining. Great design. Congratulations! Enter it or several in some contests.



Dolores Sloan, Santa Monica



So many memories

Just wanted to say thank you. I received the issue of *Halapid* you sent on Shabbat and read it cover-

to-cover. It brought back so many memories of Palma. And I laughed when the writer of the Palma article said they were going to several vegetarian restaurants in the city. When I was there we found only one and learned the hard way it was only open for lunch!

Sandy Lebowitz (SCJS member)
Staten Island



A collector's piece

This latest issue of *Halapid* is so FULL – it takes reading and re-reading and re-reading. It is a collector's piece of literature. Also, Isaac Amon seems like a great addition to the Jewish Heritage Alliance (pg 43). I look forward to his contributions. Thank you for everything.

Lorenzo Trujillo, Denver

Kudos from the Holy Land

Corinne, the magazine is just stunning work. *Kol hakavod!* Please forgive my absence. I've been consumed with finishing my dissertation in the next few weeks, but I do look forward to coming back to SCJS, if you'll still have me.

Leonard Stein, former SCJS President
Beer Sheva, Israel



2021 Virtual Conference

What a wonderful conference! You all are to be congratulated for assembling such a wonderful array of talent under the circumstances presented by the pandemic. Sure, there were a few rough spots, but in all, the quality of papers was first-rate.

Stan Hordes, Albuquerque





To continue in the spirit of Stan Horde's elegant introduction to our Spring 30th Anniversary Part One edition of *HaLapid*, as editor, it is my turn to say that this magazine has proven to be more than any of us ever dreamed it could be when I took the reins seven years ago.

HaLapid has become our calling card, our face in a world of fleeting emails and disappearing news-bites. Our members tell me they keep every issue, and judging by the many reorders we receive for special issues that we mail as far away as South America and Israel, people value this publication more than we know. The electronic version is just not enough.

We live in a communication-saturated world and yet, communication is exactly what SCJS is all about. That, and connection. As our global community reaches out and touches hands, we see the world of this research grow more relevant and important. Without our ongoing reviews of the latest books, select academic papers, and personal stories of the ongoing search for family roots and identity, we would feel very much alone.

The internet is a wellspring of groups, websites and archives, but the fresh contributions we are blessed to feature in every issue of *HaLapid* rise above all the online chatter. We take pride in delivering a clear voice here, a way to keep you in touch (and we will soon be an online archive as well).



CORINNE J. BROWN
Englewood, Colorado
Editor in Chief

With a new-found humility, I confess I continue to learn more about this field of study every year and I have been at it for over 20 years. I have had the pleasure of meeting face-to-face with descendants; plus the writers, filmmakers and historians who are working so hard to put the pieces of the puzzle together. Every year the emerging picture, the story of crypto-Jews and their journey in the world, grows more clear.

I thank the SCJS board and Stanley and Helen Hordes for their confidence and faith in me to carry on an old tradition. *HaLapid* is indeed our torch. In Part One, Stan detailed a list of the

many heroes to this cause who have gone before, legends in their own way adding substance and fact to the broad reservoir of research. They are remembered with affection.

New voices are coming to the forefront every day. It is a thrill to meet the brilliant minds that speak on our pages and from our conference podiums, paving the way for the future. Time will take the best from us eventually, but thanks to the many new methods we now have, we can preserve their work and continue to learn and prosper from their ideas.

I cannot wait until we meet again in person — wherever that will be — so I may thank every one of you for staying with SCJS through a difficult time. Your membership matters. Your stories, questions and concerns matter. Our future depends on you. 🖱



How We Operate

SCJS Board of Directors and Advisors

Every non-profit organization functions through an all-volunteer board, and SCJS is no different. Over the years that board has grown from a small group to as many as 16 members, each bringing essential skills and energy to the organization's survival. And to a person, each of these dedicated individuals express their honor to serve.

Too often, members forget that it takes the sum total of many people, their time and their talents, to produce our conferences, manage finances, create long-range plans, handle PR, and so much more. Truly, it is we who are honored by their commitment. Please meet our current board; and we look forward to welcoming new members in June 2022.

SCJS BOARD OF DIRECTORS

Cynthia Seton-Rogers

Current SCJS President and Editor of La Granada

Cindy Seton-Rogers is a doctoral student at the University of Texas at Dallas, where she also received her BA and MA in historical studies. Her declared fields of research for her PhD are early modern European history, anti-Semitism, and Holocaust literature. The focus of her dissertation will be the Sephardic Diaspora in general and crypto-Jews in particular. She currently serves as the academic and outreach events manager for the Ackerman Center for Holocaust Studies at UT Dallas. cynthia.rogers@utdallas.edu



CYNTHIA SETON-ROGERS
Dallas, Texas

Debbie Wohl-Isard

Immediate Past Present

Originally from Philadelphia, Pennsylvania, Debbie Wohl-Isard has a BA in psychology from New College, Hofstra University, and a Master of Social Work from Hunter College, New York. A former social worker, program director, event planner, litigation paralegal, and business owner, she has served as a management consultant for funeral homes and an assistant elementary education teacher specializing in working with gifted/learning disabled students.. She has also written articles about family health, pregnancy, ADHD, and education for a variety of other publications. dkw.isard@gmail.com.



DEBBIE WOHL-ISARD
Phoenix, Arizona

Maria Apodaca

Outreach Coordinator

Maria's family has been in New Mexico since arriving in 1598 with the Juan Onate expedition. She was born and raised in Albuquerque as a Catholic before learning her family's true heritage at age 14. She made her return to Judaism in 1999 and is active in many Jewish organizations. Her affiliations include: founding member and event coordinator, Centro Sefarad NM; vice president, Jewish Genealogical Society of New Mexico; and member, New Mexico Jewish Historical Society. She shares her personal story and the Sephardic saga as a speaker (since 2016) for the Road Scholars program.



MARIA APODACA
Albuquerque, New Mexico

Art Benveniste

Member-at-Large and Society Historian

Art has been an SCJS member since 1993, traveling with society members to Belmonte, Portugal when the SCJS conference was held there in 1994. He has served as president, *HaLapid* editor, membership chair, website administrator and treasurer. He is a retired teacher of history, government and economics. His interest in crypto-Judaism has led him to travel to Brazil, Peru, Mexico, Spain, Portugal and the American Southwest. He is active as a speaker on crypto-Jews and Sephardic history and culture in California.



ART BENVENISTE
Venice, California



Corinne Joy Brown

Vice President of Communications and Editor of HaLapid

Corinne is the award-winning author of nine books and a freelance writer for several magazines. A member of the Colorado Independent Publisher's Association, she is past president of the Denver Woman's Press Club, and a charter member of Women Writing the West. She was also board chair of the Mizel Museum of Judaica in Denver from 1990-2000. Corinne created WritingTheWest, an accredited literary conference, now a part of Colorado University-Gunnison's humanities programs. www.corinnejoybrown.com



CORINNE JOY BROWN
Englewood, Colorado

Beth Chernoff

Recording Secretary/Community Event Tracker

Beth is a relative newcomer to SCJS, motivated to join by the 2017 conference held at Mikveh Israel synagogue in Philadelphia. A decade earlier, Beth served in the education department at the National Museum of American Jewish History, which shared space with Kahal Kadosh Mikveh Israel, and served as its repository. There she wrote curriculum materials and educated visitors about the role of Sephardim and crypto-Jews in American life. Beth has also served as a librarian in New Jersey state government, and in academic and corporate settings.



BETH CHERNOFF
Philadelphia, Pennsylvania

Schelly Talalay Dardashti

Social Media Coordinator

A journalist, editor and in-demand conference speaker, Schelly is the US Genealogy Advisor for MyHeritage.com. For 35 years, she has tracked her Mizrahi, Sephardic and Ashkenazi families around the world. She founded Tracing the Tribe - Jewish Genealogy on Facebook; currently, TTT has some 40,000+ members in 101+ countries. She speaks at most major international and US genealogy conferences annually and was the former *Jerusalem Post* genealogy columnist (print/online). She is a New Mexican by choice and a native New Yorker.



SHELLY TALALAY DARDASHTI
Albuquerque, New Mexico

Harry Ezratty, Esq.

Parliamentarian and Counsel

An attorney, historian, writer, lecturer and Sephardic Jew who, for more than 30 years, has researched the history of the Sephardim in the Caribbean. He is the author of *500 Years in the Jewish Caribbean: The Spanish & Portuguese Jews in The West Indies*; *Jews of the New World*; and *They Led the Way: the Creators of Jewish America*. He is currently preparing Vol.III, *The Builders: Jews Who Shaped Modern America*.



HARRY EZRATTY
Baltimore, Maryland

Natalie Trujillo Gonzalez

Vice President of Membership:

Natalie Trujillo Gonzalez, born and raised in Albuquerque, New Mexico, studied at the University of New Mexico and The National Institute of Flamenco. She now lives in Delaware with her husband Rudy Gonzalez. A mother of five children and grandmother of four, she works at The Art of Natalie Trujillo studio as a fine artist and is passionate about art, history and flamenco. Her family has a long and meaningful history in New Mexico with crypto-Jewish roots.



NATALIE TRUJILLO GONZALEZ
Dover, Delaware

Donna Medina

Treasurer

Board member for the Colorado Hebrew Chorale, Donna has a BA in music education from Metropolitan University of Denver with graduate work in theory, composition and instrumental music from Universities of Colorado, Denver, and Mozarteum in Salzburg, Austria. She has managed national musical performing groups and served as both district and state representative for the Colorado Music Educators Association, and as treasurer for the Denver Orff-Schulwerk Music Association. Local Denver rabbis encouraged her to discover her Sephardic Inquisition heritage from Spain through the Santa Fe Trail to Denver, Colorado. >>>



DONNA MEDINA
Greenwood Village, Colorado



Rosa Marina Seigel

Archivist

Rosa Marina Siegel was born and raised in El Salvador.

Her parents are descendants of the Colonial crypto-Jewish families of Western Honduras. She is a biologist and worked as a consultant for the Green-COM USAID Environmental Education and Communication Project/El Salvador. She created the texts for the Spanish ecology children's booklets, "*Colección Retonitos*," and similar publications with environmental NGOs. She worked with Pesticide Action Network helping to create the database of Spanish educational materials for California farm workers about the risks of pesticide poisonings. Currently, she works and lives in Florida with her husband, four daughters and one son. Marina is now an avid researcher of *converso* Jewish ancestry in Central America via family narratives, DNA, and Colonial and Inquisition records. She is a frequent contributor to *HaLapid*, an SCJS conference presenter, an active member of the Sephardic congregation of South Florida, and a guest member of the Sephardic congregations of Honduras and El Salvador.



ROSA MARINA SEIGEL
Miami, Florida

Rabbi Merrill Shapiro

Development and Marketing

The president of the St. Augustine Jewish Historical Society, Rabbi Shapiro studied engineering at Cornell University and New Jersey Institute of Technology; Jewish studies and education at the Jewish Theological Seminary of America and Ohio State University. He was a graduate research assistant at Hebrew University in Jerusalem and has also been a Yad Vashem Scholar at Israel's Holocaust Memorial in Jerusalem. He was an instructor of Jewish history at the University of Central Florida. He and his wife Robyn live in Palm Coast, Florida; they have two daughters and five grandchildren.



RABBI MERRILL SHAPIRO
Palm Coast, Florida



Seth Ward, PhD

Member-at-Large

A senior professor and lecturer on Islam and Judaism, Seth teaches in the department of religious studies at the University of Wyoming. He has conducted extensive studies of crypto-Jews, has presented papers at SCJS conferences and is a frequent contributor to *HaLapid*.



SETH WARD
Denver, Colorado

SCJS ADVISORY COUNCIL

Stanley Hordes, PhD

Senior Advisor to the Board

A founding member, Stan received his doctorate in Colonial Mexican history from Tulane University with his doctoral dissertation on the crypto-Jewish community of Mexico in the 17th century. He is the author of *To the End of the Earth: A History of the Crypto-Jews of New Mexico*.



STANLEY M. HORDES
Albuquerque, New Mexico

David M. Gitlitz, PhD

Senior Advisor to the Board, deceased (2020, z"l)

Historian, prolific author, graduate of Oberlin College and Harvard University, Gitlitz was former faculty over a period of 45 years at the University of Nebraska, at SUNY-Binghamton, and at the University of Rhode Island where he also served as provost. His seminal work in the history of crypto-Judaic studies set the course for numerous researchers to follow beginning with *Secrecy and Deceit, the Religion of the Crypto-Jews*, followed by *A Drizzle of Honey: The Life and Recipes of Spain's Secret Jews* with Linda Kay Davidson, and *Living in Silverado: Secret Jews in the Silver Mining Towns of Colonial Mexico*, to name a few. Gitlitz was the first recipient awarded to deliver the Stanley M. Hordes Distinguished Scholar Lecture at the SCJS Conference in 2019.



DAVID M. GITLITZ
Oaxaca, Mexico



Bryan Kirschen, PhD

Advisor to the Board

Dr. Bryan Kirschen is a professor of Hispanic linguistics at the State University of New York at Binghamton (Binghamton University). His research focuses on sociolinguistics and Judeo-Spanish, particularly in the United States. Bryan is director of the International Delegation of Shadarim to Israel's National Authority of Ladino. He received his PhD from UCLA where he was the Skirball Fellow in Modern Jewish Culture, and co-founder and director of uCLADINO, which holds weekly language workshops and yearly symposia featuring renowned scholars. In 2017, he was named as one of *The New York Jewish Week's* "36 Under 36."



BRYAN KIRSCHEN
Binghamton, New York

Genie Milgrom

Advisor to the Board

Genie Milgrom, past SCJS president, has traced her lineage to pre-Inquisition Jews and is the author of several award-winning books including *My 15 Grandmothers*, the story of the search for her roots in Spain and Portugal. A sought-after speaker and researcher on the topic, she has received many important accolades for her work around the world. www.geniemilgrom.com.



GENIE MILGROM
Miami, Florida

Dolores Sloan

Senior Advisor to the Board

Dolores Sloan is a past SCJS president, author of *The Sephardic Jews of Spain and Portugal: Survival of an Imperiled Culture in the 15th and 16th Centuries*, and was the editor of *Journal of Spanish, Portuguese, and Italian Crypto-Jews*. She has spoken widely on the subject in the United States and Europe since interaction with descendants of *anusim* in New Mexico in the 1990s led to research and publication of her works. Professor Sloan taught courses in public speaking, and women in Jewish history and culture at Mount St. Mary's College. She lives in Santa Monica, California where she served as a landmarks commissioner. www.doloresloan.com.



DOLORES SLOAN
Santa Monica, California

Matthew Warshawsky, PhD

Advisor to the Board

Dr. Warshawsky joined the University of Portland faculty in 2002, teaching all levels of Spanish language, composition, conversation, and culture. His upper-division classes focus on the literature and culture of the Medieval, Renaissance, and Baroque eras in Spain, as well as on Jewish Latin America. His focus on relations between Christians, Jews and Muslims in the Iberian world includes, among other works, *Don Quixote de la Mancha*. He has taught study-abroad programs in Spain and Latin America and since 2015, has served as chair of the Department of International Languages and Cultures. His research and publications address the hidden and emergent Jewish identity of New Christian converts and their descendants in the history, literature and culture of Spain, Portugal, and the Sephardic Diaspora. He is the author of *The Perils of Living the Good and True Law: Iberian Crypto-Jews in the Shadow of the Inquisition of Colonial Hispanic America* and co-edited with James A. Parr, *Don Quixote: Interdisciplinary Connections*. Warshawsky holds a PhD and an MA from Ohio State University, and a BA from Swarthmore College.



MATTHEW WARSHAWSKY
Portland, Oregon

IN APPRECIATION

It is with deep respect and regret that we acknowledge the retirement of SCJS Board Member Claudia Hagadus Long.

Claudia Hagadus Long

(Former) Member-at-Large

Claudia Hagadus Long grew up in Mexico. Her mother was Sephardic on her maternal side, part of a small group of Sephardim in Poland. After World War II, her mother immigrated to America and with her husband, moved to Mexico to raise their family.

Scarred by the Holocaust, Claudia's mother preferred that her children keep their origins secret, so Claudia grew up going to Catholic church with her Mexican friends, knowing Catholicism was a façade. Moving to the US and attending Harvard, she was attracted to the literature of Spain and Mexico, and the horrors and consequences of the Inquisition. She is the author of a number of outstanding fiction books on Colonial/Inquisition Mexico and more. 📖



CLAUDIA HAGADUS LONG
Lafayette California



How We Share Our News

HaLapid – Our Public Voice

REPRINTED FROM *HALAPID*, SPRING 2014

HALAPID



In 1991, the Society for Crypto-Judaic Studies was founded in Taos, New Mexico. Shortly after its first conference, SCJS began publishing its quarterly newsletter.

Under founding editor Bob Hattem, *HaLapid* became the public voice of SCJS. It grew with the membership of SCJS, expanding from 4, to 14, then 16 pages. It included news about crypto-Judaism, announcements, scholarly articles and personal stories. With the Spring 2014 issue, the format entered the digital age; digital printing allowed us to use color. We dare not forget the origins of the title however, reprinted here by permission, from *HaLapid*, Winter 2003.



The original *HaLapid* was published in Portugal by Artur Carlos Barros Basto. In World War I, Barros Basto commanded a Portuguese infantry squadron in Flanders. He even survived a gas attack. He knew that he was descended from Jews who had been forcibly converted to Catholicism. After the war he returned to the open proactive of Judaism and traveled the country to encourage other crypto-Jews to do the same. With the aid of philanthropists, he obtained funds to build a synagogue in the northern city of Oporto. He adopted the Hebrew name Avram

Ben Tosh and under that he published a newsletter for *anusim*. He called it *HaLapid*, Hebrew for "the torch." The subtitle, *O Facho*, was the Portuguese translation of the name.

When SCJS started its publication, it was natural for the Society to adapt the name of Barros Basto's original. Some years ago, Inacio Steinhardt, Basto's biographer, sent SCJS past-president Art Benveniste some of the original copies of *HaLapid*. Art saw that it contained two sayings at the sides of the title and added them to the masthead of the publication. To the left

was written, *Tudo se illumine para aquelle que busca a luz*. (All is illuminated for he who seeks the light.) On the right is written *Alumia-voz a aponat-vos o caminhjo* (Enlighten and direct yourself to the right path.) Each is followed by the name Ben Rosh, Barro Basto's *nom de plume*.

We are proud that our publication is inspired by and continues the tradition of the original *HaLapid*.



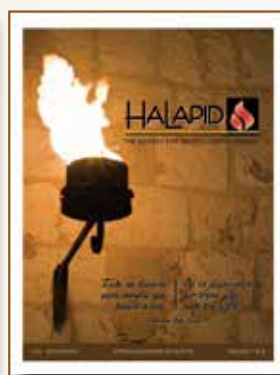
In 2021, *HaLapid* differs little from the original except in format and design, and its magazine-style production in "living color." We thank previous editors like Art Benveniste, Ron Duncan Hart, and Dolores Sloan for keeping it in print over the years, and Schelly Talalay Dardashti for our current careful copyediting. Kudos to Jacqueline Hirsch for outstanding graphic design. Several major universities and libraries collect *HaLapid* including the Library of Congress. We gratefully acknowledge the annual Stratton-Petit Foundation grant for their support.



HaLapid, 1927



HaLapid, 1958



HaLapid, Spring 2014



How We Learn, Grow, and Have Fun! Conferences — A Microcosm of the Crypto-Judaic and Academic World

BY CORINNE BROWN

Conferences. They are what SCJS is known for. These annual (and now semi-annual) gatherings are designed to bring together the most current research by individuals qualified in their field. That might include undergraduate students, graduate students, doctoral candidates, descendants, historians, ethnomusicologists, art historians, musicians, and more. In short, we are a microcosm of the crypto-Judaic and academic world.

The process involves sending out conference announcements via social media to colleges and universities nationwide, as well as to many secular, Hispanic and Jewish organizations. Interested speakers are invited to submit an abstract or 250-word summary of their topic. A committee formed for each conference then reviews the submissions and the speakers' credentials. Eventually, for a two-and-a-half day conference, up to 30+ speakers are chosen to share panels where each one has 20 minutes to cover the topic.

These conferences started 30 years ago in New Mexico as small, intimate gatherings and have grown and grown to include large numbers today. In 2019, the Denver event saw close to 300 attendees.

The breaks between sessions are devoted to perusing new books and social interaction. A commemorative musical event in honor of Judy Frankel always happens Monday night. The Martin Sosin Address to Advance Scholarship in the Crypto-Judaic Arts takes place midday. No matter where this event has been held — Miami, Philadelphia, Dallas, Albuquerque, Colorado Springs, Santa Fe, San Diego, and Denver, among others — the experience has been outstanding. To list even a few of the presentation topics would be an injustice. They range far and wide, including secular, cultural and religious aspects of the crypto-Judaic experience.

Most important are the conference chairs, the people who head up these events and work on them for a full year ahead of time. They and their committees deserve the highest honors for staying on top of the event program, housing, catering, registration, and the flow of events.

The next page recognizes those people who helped make past conferences what they were — exciting, memorable and educational.

"Memorable conferences — a time-honored SCJS tradition!" — *Beth Chernoff, member*

Behind the scenes are invaluable professionals like Dr. Seth Ward who not only always serves on the Abstract Assessment Committee, but usually runs the audio-visual equipment for each presentation and syncs the PowerPoints of each presenter to each panel. Longtime board member, Schelly Talalay Dardashti has been a conference chair for numerous organizations including SCJS, and has planned and presented every Sephardic Genealogy Workshop that has opened each SCJS conference since 2006 when the idea was introduced by Arnold Trujillo.



SETH WARD, PhD
Denver, Colorado

Tackling a gigantic task, Schelly is solely responsible for preparing the complete speakers' bio/abstract booklets at least three months prior to the event and has done so for the past 15+ years. She has further worked closely on conference public relations for the past 20 years, disseminating our news in print and through social media.

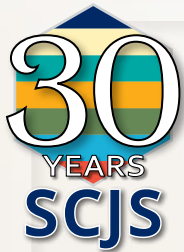


SHELLY TALALAY DARDASHTI
Albuquerque, New Mexico

Overall, the conferences are the result of the teamwork and planning of many caring, goal-oriented individuals. They all deserve a rousing round of applause!

And of course, many thanks to all the program chairs who vet applications and abstracts, and comb the many interesting panels. You remain unnamed but not unloved. You know who you are. >>>





They Make it Happen

Our Conference Chairs

YEAR	#	LOCATION	CONFERENCE CHAIR	YEAR	#	LOCATION	CONFERENCE CHAIR
1991	1	Ft. Burgwin/Taos, New Mexico	Stanley Hordes & Rb. Joshua Stampfer	2006	16	El Paso, Texas	Abe Lavender
1992	2	Buena Park, California	Gloria Trujillo & Mona Hernandez	2007	17	Albuquerque, New Mexico	Abe Lavender
1993	3	San Antonio, Texas	Gloria Trujillo	2008	18	Phoenix, Arizona	Stan Hordes
1994	4	Belmonte, Portugal	Stan Hordes & Rabbi Stampfer	2009	19	Denver, Colorado	Kathleen Alcalá
1995	5	Tucson, Arizona	Gloria Trujillo	2010	20	San Antonio, Texas	Bill Munter (no photo)
1996	6	Albuquerque, New Mexico	Gloria Trujillo	2011	21	San Diego, California	Dolores Sloan
1997	7	Denver, Colorado	Gloria Trujillo	2012	22	Albuquerque, New Mexico	Dolores Sloan
1998	8	El Paso, Texas	Gloria Trujillo	2013	23	Colo. Springs, Colorado	Dr. Roger Martinez
1999	9	Los Angeles, California	Dolores Sloan & Gloria Trujillo	2014	24	Dallas, Texas	Genie Milgrom
2000	10	Albuquerque, New Mexico	Gloria Trujillo	2015	25	Miami, Florida	Matthew Warshawsky
2001	11	Pueblo, Colorado	Michael Acuna	2016	26	Santa Fe, New Mexico	Genie Milgrom & Schelly Talalay Dardashti
2002	12	San Diego, California	Dolores Sloan	2017	27	Philadelphia, Pennsylvania	Carl Montoya
2003	13	San Antonio, Texas	Abe Lavender	2018	28	St Augustine, Florida	Rabbi Merrill Shapiro
2004	14	Portland, Oregon	Abe Lavender	2019	29	Denver, Colorado	Corinne Brown
2005	15	Miami Beach, Florida	Gloria Trujillo & Abe Lavender	2020	—	cancelled — COVID-19 pandemic	
				2021	30	VIRTUAL Event	Cindy Seton-Rogers & Seth Ward



Our Conference Chairs



STANLEY M. HORDES
1991, 1994, 2008



**RABBI JOSHUA
STAMPFER**
1991, 1994



GLORIA TRUJILLO
1992-93, 95-2000, 05



MONA HERNANDEZ
1992



DOLORES SLOAN
1999, 2002, 2011-12



**MICHAEL ATLAS
ACUNA**
2001



ABE LAVENDER
2003-2007



KATHLEEN ALCALÁ
2009



ROGER MARTINEZ
2013



GENIE MILGROM
2014, 2016



**SHELLY TALALAY
DARDASHTI**
2016



**MATTHEW
WARSHAWSKY**
2015



CARL MONTOYA
2017



**RABBI MERRILL
SHAPIRO**
2018



CORINNE JOY BROWN
2019



CINDY SETON-ROGERS
2021



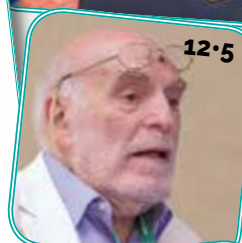
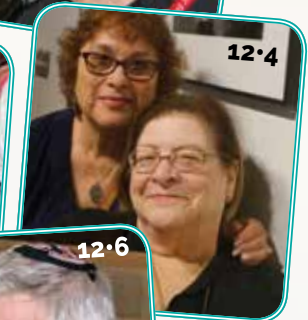
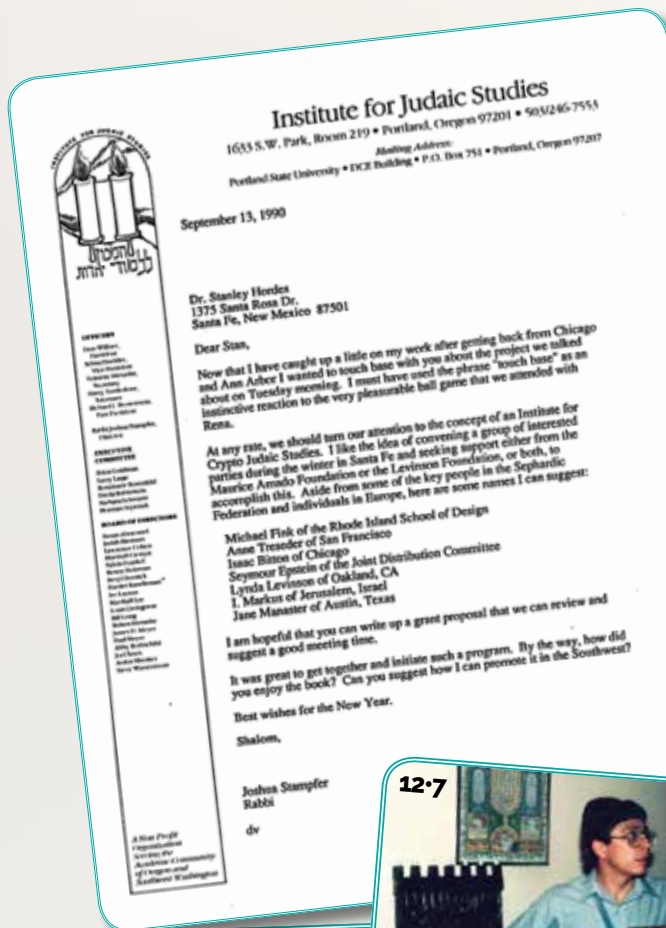
SETH WARD
2021

SCJS Conference History in Pictures

PHOTOS ARE NOT IN CHRONOLOGICAL ORDER

Few photographs exist from the early SCJS conferences because few realized the legacy and presence we would become. As we grew, the importance of commemorating the annual

gatherings became evident. Enjoy this random collage of just a few memories and join us as we move into the future with new enthusiasm and commitment to unveiling the crypto-Judaic journey.



1 1991 FT. BURGWIN/ TAOS NM	2 1992 BUENA PARK CA	3 1993 SAN ANTONIO TX	4 1994 BELMONTE PORTUGAL	5 1995 TUCSON AZ	6 1996 ALBUQUERQUE NM	7 1997 DENVER CO	8 1998 EL PASO TX
--	---	--	---	---	--	---	--





12:1, *Dr. Jane Gerber*
12:2, *Ron Duncan Hart*
12:3, *Conference registration*
12:4, *Maria Apodaca, Schelly Talalay Dardashti*
12:5, *Harry Ezratty*
12:6, *Rabbi Peter Tarlow*
12:7, *Dennis Duran*
12:8, *Debbie Wohl-Isard, Reid Heller*
12:9, *2013 poster*
12:10, *Portugal Conference with Stan Hordes*
12:11, *Linda Katchen, Debbie Wohl-Isard, Militza Machuca Franco*
12:12, *Genie Milgrom, Andrew Raposa*
13:1, *Angelina-Muñiz-Huberman*
13:2, *Nan Rubin, Loretta Worthington*
13:3, *Kathleen Alcalá, Susana Neja, Corinne Brown*
13:4, *Henry Marcus, Abe Lavender, Jonatas Chimen DaSilva-Benayon*
13:5, *Marc Gueron, Joe Maldonado*
13:6, *Flamenco dancer, Miami Conference*
13:7, *Matthew Warshawsky*
13:8, *Joe Maldonado Ariel Roman Harris from Israeli Consulate, Chana Cohen*
13:9, *Gloria Abella Ballen*
13:10, *Seekers, Mentors, Friends in Miami*
13:11, *Lone Piñon preforms*
13:12, *2014 poster*
13:13, *Sonya Loya*
13:14, *Lisette Valdez-Valle, Genie Milgrom, Seth Ward, Leonard Stein*
13:15, *Deborah Rael Bucklev, artist*

9
1999
LOS ANGELES
CA

10
2000
ALBUQUERQUE
NM

11
2001
PUEBLO
CO

12
2002
SAN DIEGO
CA

13
2003
SAN ANTONIO
TX

14
2004
PORTLAND
OR

15
2005
MIAMI BEACH
FL

16
2006
EL PASO
TX

- 14•1, Neil Manel
Frau-Cortez
- 14•2, Carlos José Otero
- 14•3, Eli Gabay, Mikve Israel
- 14•4, Richard Kagan
- 14•5, Irene Shaland
- 14•6, Ronnie Perelis
- 14•7, Corinne Brown
- 14•8, Marcia Fine
- 14•9, Marc Shanker, Deborah
Baer Mozes & actor
- 14•10, Davis M. Gitlitz
- 14•11, Rabbi Stephen Leon
- 14•12, Sadie Day Pasha
- 14•13, Vanessa Paloma
- 14•14, 2016 poster
- 14•15, AJ Goldman,
Stephen Collector,
photographer
- 14•16, Joe Lovett & friends
- 14•17, Sharon Kessleman,
Loretta & Janelle
Worthington,
Donna Montoya
- 14•18, Estelle Meskin,
Stephen & Leigh Collector,
Marsha Pincus



17 2007 ALBUQUERQUE NM	18 2008 PHOENIX AZ	19 2009 DENVER CO	20 2010 SAN ANTONIO TX	21 2011 SAN DIEGO CA	22 2012 ALBUQUERQUE NM	23 2013 COLO.SPRINGS CO	24 2014 DALLAS TX
---------------------------------	-----------------------------	----------------------------	---------------------------------	-------------------------------	---------------------------------	----------------------------------	----------------------------





15•1



15•2



15•3



15•4



15•5



15•6



15•7



15•8



15•9



15•10



15•11



15•12



15•13

15•1, Enjoying a lecture and performance

15•2, Speakers Panel

15•3, Gamaliel Respes

15•4, Carl Montoya & "Ben Franklin"

15•5, Historical walk through Philadelphia

15•6, Traditional circle dance, Colorado Springs

15•7, The future begins now

15•8, Randall Belinfante, Dolores Sloan

15•9, Leonel Chavez

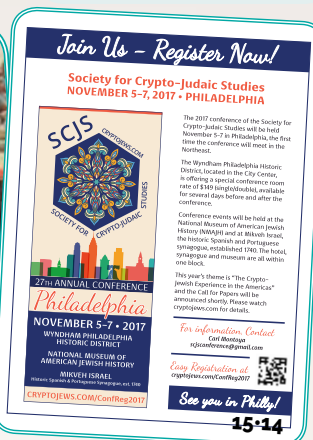
15•10, David Wohl, composer

15•11, Gift to SCJS, antique copy of Josephus Flavius "The Jewish Wars"

15•12, Learn, grow & share

15•13, Debbie Wohl-Isard, Gail Guterrez, Rachel Bortnik, Kathleen Alcalá

15•14, 2017 poster



15•14

25
2015
MIAMI
FL

26
2016
SANTA FE
NM

27
2017
PHILADELPHIA
PA

28
2018
ST AUGUSTINE
FL

29
2019
DENVER
CO

2020
SKIPPED DUE TO
COVID-19
PANDEMIC

30
2021
VIRTUAL
EVENT



16.1



16.2



16.3



16.4



16.6



16.7



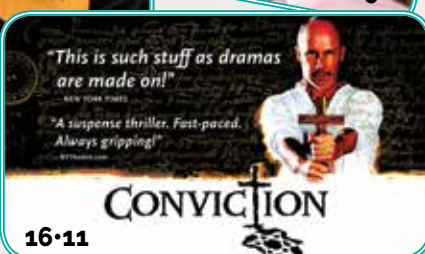
16.8



16.9



16.10



16.11



16.12



16.13



16.14

- 16.1, Cynthia Seton-Rogers, Debbie Wohl-Isard, Maria Apodaca, Corinne Brown
- 16.2, Andrée Brooks, Beth Lurie, Yda Schreuder
- 16.3, Genie Milgrom & Honorary Consul of Spain, José Luis Parrado
- 16.4, Hal Aqua
- 16.5, 2019 poster
- 16.6, Dan Brown, genealogist
- 16.7, Gail Gutierrez
- 16.8, Grisha Nisnevich
- 16.9, Jeff Wheelright
- 16.10, Lorenzo Trujillo Folkloric Band
- 16.11, Ami Dayan, Conviction performance
- 16.12, If there's music, we gotta dance!
- 16.13, Ellen Premack, Consul Parrado, Lorenzo Trujillo
- 16.14, Musicians Catherine Flinchum & Stacy LeSartre accompanying composer David Wohl, vocalist Lorenzo Trujillo, narrator Debra Gallegos, Debbie Wohl-Isard
- 16.15, 2021 conference announcement

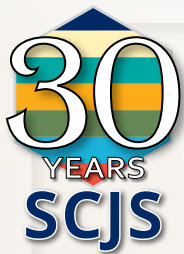


16.15

Onward into a bright and exciting future!



OCTOBER 3-4, 2021



Next was Genie Milgrom who has been able to meticulously trace her lineage to pre-Inquisition Jews. She has authored several award-winning books including *My 15 Grandmothers*, the story of her search. She is a sought-after global speaker and researcher on this topic, a past-president of SCJS, and has received many important international accolades for her work. Her topic was "How is Crypto-Jewish Genealogy Different?"

The final speaker was Adam Brown who serves as the administrator for the Avotaynu DNA Project and is the managing editor for *Avotaynu Online*, a new venture intended to stimulate collaboration among Jewish genealogists in all their forms. He is also the founder of the Jewish DNA Project at FamilyTreeDNA. His topic: "Current Genetic Investigations into Sephardi Ancestry."

The schedule on Monday, October 4 was also outstanding. Beginning at 12pm EDT, we enjoyed the annual *Martin Sosin Address to Advance Scholarship in the Crypto-Judaic Arts*, chaired by Cynthia Seton-Rogers and featuring Dr. Enric Madriguera, Russell Cleveland Professor of Guitar Studies from the University of Texas at Dallas, a noted music historian. His topic — "Echoes of Sefarad: Music as a Vehicle of Memory and an Anchor of Identity." Through the use of stunning recordings and film clips, he shared a wide variety of musical traditions and forms passed down through the ages, both in secular and liturgical forms. The selections were mesmerizing, haunting and beautiful, telling a special story about tradition and culture.

The closing session on Monday at 2pm EDT was "Crypto-Jewish Literature," chaired by Doreen Carvajal. Participants included writing professor and noted published author, Kathleen Alcalá. Her topic, "From Samizdat to Cookbooks: A Fleeting Overview of Crypto-Judaic Publishing," followed by historian, author

and anthropologist Ron Duncan Hart of Gaon Books and Film, speaking about "Ethnohistory and Crypto-Jews." Award-winning fiction writer and editor of *Halapid* Corinne Joy Brown spoke about the history of *HaLapid* and recurrent themes in crypto-Judaic literature. Attorney, historian and fiction writer with a specialty in Spanish Colonial Mexico, Claudia Hagadus Long offered insights into "Writing About Crypto-Jews." Between them all, and thanks to acute questions from Doreen, a brisk and entertaining discussion ensued with

extensive feedback from the viewers. Due to unforeseen circumstances, the General Meeting scheduled to close the conference Monday afternoon was canceled. Watch our online newsletter, *La Granada*, for the new date.

A big thank you to conference chairs Cynthia Seton-Rogers and Seth Ward for all their hard work! 🍷

Watch the whole conference online anytime!
Just scan this QR code or visit this link
www.cryptojews.com/2021-conference-recordings



Champion of Sephardic Music Judy Frankel

At each in-person SCJS conference we hold the Judy Frankel Memorial Concert. Year after year, SCJS members ask, "Who was she?" This 30th anniversary edition seems the perfect place to remember her. — CB



Judy Frankel - her talent and joy are missed.

Judy Frankel (1942-2008) was a much-loved early SCJS member and conference presenter. A singer of Sephardic songs, she studied at the Longy School of Music and Harvard University in Cambridge, the Berklee School of Music and Boston University, and with Dorio Dwyer of the Boston Symphony. She took master classes with Music For Awhile of NY, Andrea von Ram of Basil, and Emma Kirkby and the Hilliard Ensemble of London. She concertized with the Handel and Haydn Choral Society of Boston, UC Berkeley Collegium Musicum, and the San Francisco Symphony Chorus.

As vocal soloist for the San Francisco Consort, a chamber ensemble dedicated to researching and performing Medieval and Renaissance music, she traveled to Jerusalem in search of "old" Jewish music. She sang with the Golden Goose Madrigal Quartet and was the vocal soloist for the St. Helena Ensemble and the San Francisco Consort. Judy sang in 20 languages, specializing in solo performances and lecture-concerts of music of the Jews in Hebrew, Yiddish and chiefly, Judeo-Spanish. SCJS honors Judy at each conference with the Judy Frankel Memorial Concert. 🍷



Rose of Castilla

In the big patio of my ranch
there are native roses of my grandfather.
Gracious branch what is your destination?
You can live here in peace.

Fresh like the morning dew
the pretty flower opens from the branch
with the thought of my sincere prayers
with the heart of my beloved Spain.

Pretty like the afternoon sun
perfumes the soft scent of the rose.
Precious is the pretty rose of Castilla
sweet fragrance of happy riches.

Strong like the moon of the night
the yellow rose of the house grows
with roots of my forgotten land
of life in enchanted Israel.

In the big patio of my ranch
there are native roses of my grandfather.
Gracious branch of the Sefarad
you can live here in friendship.

Rosa de Castilla

En el patio grande de mi ranchito
hay rosas nativas de mi abuelito.
Rama graciosa ¿adónde vas?
Puedes vivir aquí en paz

Fresca come el rocío del la mañanita
abre la flor tan bonita de la ramacita
con recuerdo de me oración sentida
con corazón de mi España querida.

Linda como el sol de la tardecita
huele la fragancia suave de la rosita.
Preciosa es la linda rosa de Castilla
perfume dulce de riquezas de alegría.

Fuerte como la luna de la nohecita
crece la rosa amarilla de la casita
de raíces de tierra olvidada
de vida de Ysrael encantada.

En el patio grande de mi ranchito
hay rosas nativas de mi abuelito.
Rama graciosa de la Sefarad
puedes vivir aquí en amistad.

Isabelle
Medina
Sandoval
1997

My Portuguese Return

BY ISABELLE MEDINA SANDOVAL



ISABELLE MEDINA SANDOVAL
Santa Fe, New Mexico

Daughter of New Mexico *anusim*, Isabelle has served as a teacher, administrator, professor and a poet/writer. Her formal education includes a BA from the University of New Mexico majoring in English and Spanish, MA in reading from the University of Missouri, and Ed.D in leadership from the University of Wyoming. Uncovering Iberian Jewish roots in genealogy, family traditions and DNA, Isabelle writes from her crypto-Jewish voice researching multiple topics. Her books, *Guardians of Hidden Traditions* and *Hidden Shabbat*, are historical fiction novels grounded in genealogy and family traditions. She is a Portuguese citizen in Portugal based on her Portuguese Sephardic ancestors establishing residency in 1598 New Mexico.

Mothers, grandmothers and aunts are the dedicated guardians of the family. Maternal diligence nurtures customs, language, foods, recipes, and traditions that are transmitted to core family members. The matriarch of the family models the actions of previous generations.

Women in my family represent the resilience of Esther. The role of the supporting grandmother transcends time, technology, and psychological norms. Both of my grandmothers barely spoke English in 1950 although their families had lived in New Mexico since 1598. Isolated by geography and global interaction with others, my grandmothers modeled the behaviors of their



mothers. As a grandmother, or *abuelita* myself, the maternal value of imparting essential traditions to my grandchildren is a primary force in establishing customs and sharing family history.

Leaving New Mexico after World War II, my veteran father secured a job in Wyoming to raise the family. I was reared in a small town, sheltered in the deep snow-filled prairie where my parents spoke their first language of ancestral archaic 1598 New Mexican Spanish in the intimacy of our home. As a female Hispanic living in a majority conservative Anglo community, I was keenly aware of the linguistic, cultural, economic, educational, religious, and societal disparities in my hometown.

Unlike the Spanish-speaking persons in my neighborhood, religion separated my family from other Hispanic families. Not Catholic, my parents occasionally attended Protestant churches. My mother,

unschooled in psychological pedagogy, gave me a silver dollar as an incentive to memorize the Ten Commandments and the 23rd Psalm. It was the only time she gave me money for learning. She told me that she wanted me to memorize the scriptures to use as guideposts in my life.

I observed my parents sip small glasses of Mogen David wine on Friday nights, and I sensed an ambiance of joy. As I studied the label on the bottle depicting children wearing funny little hats, I wondered why my parents would drink this wine. I reflected on the wine label of the Jewish family and children gathered at the table. My parents were not aware of their crypto-Jewish heritage. Decades later, I uncovered the Sephardic Iberian Jewish genealogies and traditions of both my northern New Mexico parents.

My family vacationed in August at the *rancho* in the northern New Mexico, pine tree-covered hills of the Sangre de Cristo mountains



of my grandparents. My maternal grandma only spoke Spanish; we communicated through our eyes and hearts. As an ESL or English-speaking granddaughter, I wanted to decode the Spanish language.

Intrigued by grandmother's cooking skills, I watched her create culinary delights. One morning I observed her making a chocolate cake from scratch. As she cracked the freshly gathered egg from the chickens on the rim of the turquoise Fiesta ceramic bowl, I noticed she made a face. After she left the kitchen to secure an empty tin can from the pantry, I looked inside the bowl and saw streaks of blood in the bowl. She discarded the bloody eggs and cracked new eggs in a clean bowl. I was puzzled by her actions. Later, I learned that she had adhered to the kosher laws of cooking with clean eggs free from blood.

On Fridays, grandma or *abuelita* cleaned the house and changed all the linens on the beds. She would comb my hair and cut my fingernails. The nail cuttings and the damaged hair were burned in the fire of the wood burning stove.

Meanwhile, my grandfather showed me the small journal his father wrote in 1891 in rural Mora, New Mexico. I was smitten with the beautiful Spanish script tracing the family back to 1760 New Mexico. Through our conversations, I learned that New Mexico became the 47th state in 1912. The journal corroborated the family journey in 1598 from Mexico City, Mexico, to San Juan de los Caballeros, New Mexico under the leadership of Juan Pérez de Oñate.

My mother was an incredible woman of integrity, character and strength. She balanced her job as a cook in a restaurant while serving as the matriarch of the home. She always cleaned the house on Friday and changed the linens on the beds. She swept the dirt off the floors from the edges to the center of the room as did her grandmothers in Spain and Portugal. Inspired by the Iberian traditions, language and culture of my family, I studied to be a Spanish and English teacher. During my coursework at the University of New Mexico, I learned that the archaic Spanish of my parents was the 16th-century Spanish language of our ancestors.

My mother read her Bible daily as her mother had read her Spanish Bible. Finding wisdom and solace in the Old Testament of my maternal modeling, I read my Bible too. When I was pregnant with my son, I relished the story of Hannah in 1 Samuel 1:13 describing Hannah "praying in her heart." Like Hannah in 1:28, when my son was born, I prayed "for as long as he lives, he is lent to the Lord."

After my son was born, my mother came to stay with me in New Mexico. She waited patiently while the doctor circumcised her grandson at the hospital. On the return home, she was overjoyed to hold the baby. She confided in her maternal voice that the reason she made the 500-mile trip was to give her only grandson his first bath. She carefully took off his clothes and washed his body in the new plastic baby bath. She meticulously washed his head with

thorough attention. Then she prayed out loud and called upon an angel to forever watch over the baby. This tradition was observed by Sephardim in Spain and Portugal.

Family traditions often mirror family origin. In 1992, a decade after my mother's death, I heard Dr. Stanley Hordes speak in Colorado Springs, Colorado about his research of crypto-Jews in New Mexico. In truth, I had questioned the Jewish ancestry of my family since 1973 when I read the book *Origins of New Mexico Families* by Angélico Chávez citing Mexican Inquisition references regarding my Jewish Portuguese and Spanish ancestors in his text. As I delved into more books, attended lectures and spoke with various diverse religious leaders, the thundering passage — "Hear O Israel, the Lord is our God, the Lord is One" — ignited my soul. Not having the opportunity to attend Jewish schools or religious services, I knew the answer to my identity was grounded by praying in my heart and hearing messages.

The talk by Dr. Hordes precipitated deep thoughts inside me. As I studied library books and talked with rabbis, I mentally and spiritually confronted the Sephardic heritage Jewish reality. When I examined the Edict of Faith read in New Spain in 1639, I recognized the traditions my mother had maintained in my childhood home. I realized I was the descendant of Iberian Sephardim. I grasped the truth that my maternal mothers, per the Edict of Faith, had adhered to the following Iberian Sephardic traditions of: >>>



My Portuguese passport



My cherished hoodie

- putting clean sheets on the bed for the Sabbath;
- not eating the blood of animals;
- observing the Fiesta of Queen Esther;
- burning finger and toe nail clippings;
- observing the Festival of Candles;
- saying a blessing before the meal;
- drinking kosher wine;
- reciting the Psalms of David;
- waiting 40 days after giving birth to attend religious services;
- washing the baby after the birth;
- having guardian angels or *hadas* for their sons;
- burning the first pinch of dough (*hala*) of a tortilla as a sacrifice;
- observing a year of sorrow after the death of a loved one; and
- burying a body in virgin soil and not in the Catholic cemetery.

In addition to recognizing the Jewish practices of the family, I turned to my father and family to comprehend our Jewish past. My father told me how his uncle raised hogs to sell, yet never ate pork at home. My younger sister told me that our mother also gave her daughters their first baths and prayed for guardian angels. My older sister informed me that our paternal Catholic grandmother observed the Feast of Saint Esther and drank port wine on Friday nights. My cousin told me that our family had always lit candles on Friday nights while also celebrating Hanukkah and Passover.



DNA became another factor to determine scientific evidence of family origin. Both my father's DNA and my mother's DNA confirmed Jewish ancestry. The DNA evidence supported Jewish heritage other Hispanics and Jewish persons had negated previously a decade earlier.

Five years ago, I learned from Dr. Hordes that Portugal was offering a Portuguese Return for descendants of exiled Portuguese Sephardim. Previously, I had read about the Spanish Return but was not interested in the process for Spain. After speaking with Dr. Hordes, I visited the Lisbon Synagogue at www.cilisboa.org to review the procedure. At the end of three months, I submitted my application including paternal Portuguese genealogy for 12 generations, birth documentation, Jewish paperwork, and my written poetry and writing incorporating archaic Spanish words and traditions of northern New Mexico. After careful examination of my application by the Lisbon Synagogue, I was granted a certificate stating that I am of Judaic-Sephardic-Portuguese origin.

I immediately applied for Portuguese citizenship based on my Sephardic certificate. I hired a lawyer in Lisbon to represent me. In July 2019, I was issued my Portuguese passport and Portuguese citizen card. I was informed by the New Mexico Jewish Federation that I was the first New Mexican to be granted Portuguese dual citizenship.

There were two reasons I applied for Portuguese citizenship. The first and most important reason was to honor my parents. My father shared many stories with me as we took trips across New Mexico. Both of his parents had descended from different Portuguese Jewish ancestries. His Catholic mother had celebrated the Fiesta of Saint Esther faithfully. Later I learned that my mother also descended from the same Portuguese Jewish families as my father.

The second reason I applied for Portuguese citizenship was to document the validation of my Sephardic ancestry by the Lisbon Synagogue. For over 30 years I spoke to and met with various Jewish persons to ascertain and confirm my Jewish status. Rabbi Albert Plotkin performed the Right of Return for me 30 years ago in Phoenix before a DNA test mapped my Jewish genetic code. My dear friend Gloria Trujillo and I made this return with Rabbi Plotkin.

As a grandmother, the greatest gift I can give my grandchildren is the knowledge of our Portuguese-Jewish identity. I clean house and change linens on Friday. My grandchildren help me make *bizcochitos* with port wine. They hear *abuelita* pray when she lights candles on Friday nights. Portuguese mothers from 1550 Lisbon to 1575 Mexico City to 1930 Mora to 2021 Santa Fe have nurtured the souls of our Jewish families. 🕯️



The Light That Shines Through the Centuries

BY GENIE MILGROM



GENIE MILGROM
Miami, Florida



Skein of linen wicks



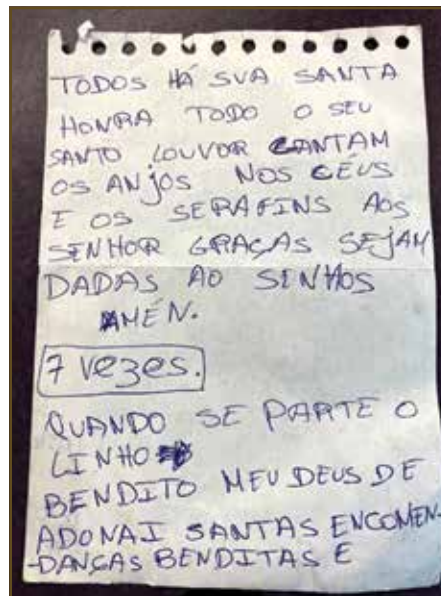
Tin candelabra

Sitting high atop a hill in the eastern-central region of Portugal, the Jewish population of Belmonte practiced their religion secretly underground until modern times — they believed they were the last Jews left on the planet after the Inquisition. Those descendants today are fewer and fewer and will rarely speak to outsiders.

On one of my trips to Belmonte, the cradle of crypto-Judaism in the world, I was fortunate enough to be able to speak to a descendant of the hidden Jews. I will call her Ana as I am certain she would not want me to use her real name. She singled me out to follow her home after services on a Saturday night and, while she did not speak Spanish or English and my Portuguese is very elemental, we communicated without speaking as we walked through very dimly lit medieval

streets for about 15 minutes to a staircase made of stone that led up to her home. There lamps were lit and a 15-year-old girl was waiting. Ana told me she wanted to teach me an ancient blessing that is given when linen wicks are formed to light Shabbat candles. She showed me bunches of the linen drying on her walls. She took a ball of white linen, cut it into seven equal sizes and as she braided them, she softly said the blessing. She then showed me the tin candelabras she used as lights for the home, the patio, for the Sabbath, and even at the synagogue. She gently folded the wick inside, filled it with olive oil and then said a very typical blessing for lighting Shabbat candles. I was in awe at seeing this ancient ritual unfolding before me.

I wanted to write down the blessing for the linen twine on paper and she gently slapped my hand away from my pen, telling me it must never be written down and must always be memorized! She gave me a little tin candelabra and a ball of the linen and I left the house in full darkness trying to find my way back through the maze of streets. Suddenly, I felt a presence behind me and saw the young girl. She handed me a folded piece of paper and said to me. "My mother must not know, but lady, please, the world must know." With that, she went back into the darkness and I was alone, walking with my hands full of the responsibility of the history that had been passed down to me. The paper contained the full blessing for the seven wicks and I know that our collective light will shine for many more centuries to come. A rare gift was given to me that night and I cherish the memory as well as the responsibility. 🔥



"...please, the world must know."

BY CORINNE JOY BROWN

An oft-heard voice in the New Mexico world of crypto-Jews belongs to Sonya Loya, a remarkable and vivacious woman who has shared her crypto-Judaic identity for the last two decades, primarily through her art.



Fire in the Desert

A Brilliant Jewel in New Mexico

Sonya Loya

Formerly from Ruidoso, in the southwest corner of the state, Sonya Loya, a single mother, lived, worked and raised her daughters in an area not far from the Texas border and the conservative Congregation B'nai Zion, El Paso. There she met Rabbi Stephen Leon, the rabbi who led her conversion and who is a leading figure in the world of the *anusim*. Although Sonya had been practicing Judaism for eight years on her own, she was still required to study for a minimum of a year to go through conversion. In 2002, Loya obtained not-for-profit status to start Bat-Zion Hebrew Learning Center, a place where others on the same path could learn to transition into Judaism.

In 1999, Sonya started teaching herself Hebrew and met El Paso *anusim* descendant Bill Radcliffe who was studying Kabbalah and encouraged her Jewish studies. Then, genealogist Harry Stein published data about Jews who died in the Inquisition (data now at www.SephardicGen.com). All her family names were listed there, thus beginning decades of inquiry.

In 1996, while living in Ruidoso, Loya operated an art glass studio in her 350-square-foot gallery and shop which later grew into 2,500 square feet, giving her space to develop the



SONYA LOYA
Farmington, New Mexico

Learning Center alongside her gallery and studio. Deeply aware of spiritual issues, Loya always questioned Jesus and Christianity and felt no connection to her family's faith. "Over time," she explains, "I believe that what drew me back home to who I really am is my Jewish soul."

That Jewish soul is also what drives her work as a brilliant jewelry designer and creator of Judaic-themed art including her crypto-art-to-wear pieces with hidden Jewish symbols layered into dichroic glass, and other artifacts in glass.

"As I sought to find Jewish symbolism, the common hand or *hamsa* seemed to draw me." The *hamsa* figures prominently in her work. When her first Israeli mentor, Dr. Danny Ben-Gigi, did her *mazel* in 2002, (a reading of one's personal journey and purpose in life based on one's Torah portion, birth date and time of birth), something interesting transpired. When Sonya's Hebrew name was selected by exploring her *parasha*, or Torah portion, only one letter was changed from Sonya to Sinayah, written in Hebrew. The letter that changed was the *vav* (a numerical value of six) to a *yud* (a value of 10), which in Hebrew is the number of completion.



"It's all about the idea of one people."



In a recent online lecture on the subject of the history of Jews and glass, Loya confirmed that glass making has been a part of Mediterranean Jewish culture for centuries, including her own family line. In an earlier interview, she stated that her “personal discovery of the family’s heritage came around the same time that the idea of a secret Jewish past was being uncovered by Dr. Stanley Hordes and other scholars. In 2004, she asked her parents to give her a blessing to open Bat-Zion Hebrew Learning Center. To her surprise, not only did her father give his blessing, he revealed that he had known since he was six years old that he had Jewish ancestry. An uncle, returning from World War II, had seen the family names among a list of concentration camp inmates while liberating the camps.”

Sonya officially converted to Judaism on December 25, 2005. Around that same time, she had a compelling dream about an angel and a cluster of stars that fell from the heavens. When she looked down, the stars were glowing like embers on her skin. “It seemed a prophetic dream.” When she shared it with her Israeli kabbalist teacher Rabbi Yitzchak Schwartz, he took the dream to his teachers and sages, which they interpreted to mean “I was connecting my soul back to my people Kol Israel, and that my birth zodiac no longer had power over me. Now I would be lead by the hand of God. This might be the attraction I have to making *hamsas*,” she added.

Committed to her glass work with the rare and exquisite material known as dichroic glass, a material invented by NASA that is rich in minerals and highly refractive, her work glows with ethereal beauty. “I have always felt the reason I am driven to work with glass is that it needs layers to be strong — just like we need each other to be strong and beautiful. Even though some of us might feel that we are shattered, like glass, we can be fused together. It’s all about the idea of one people.”

Sonya believes we all have a unique job to do. She has learned what her life’s work is at long last. Completing her high school education at the age of 53, she went on

to get her Bachelor’s degree, and hopes to obtain her Master’s in social work by December 2021. Now living in Farmington in northern New Mexico, she knows that being a social worker is part of her calling. Although she has spent time in Israel and has continued her Jewish studies, continuing to learn Hebrew and Jewish history, today Loya is a practicing, licensed substance abuse and mental health counselor dealing

with orphaned children whose parents have succumbed to COVID-19 or other reasons, along with those struggling with addiction and homelessness. Patience, warmth, understanding, compassion, and empathy are her greatest assets, along with her heart-melting, ever-ready smile. According to the study of the elements of Jewish character, *Mussar*, these traits are all features of an enlightened Jewish soul — a soul on fire. 🔥



Glass art jewelry by Sonya Loya

The Science, Art, History and Future of Crypto-Judaic Glass Making

This lecture, recently presented by Sonya Loya and Daniel Knapp, revealed many fascinating facts about glass history. Unlike the science of pottery making, which sprouted organically around the world, glass was invented only one time in all of human history. Beginning in the times of ancient Sumer 4000 BCE, the knowledge passed from one craftsman to another in closely guarded craft guilds. The secrets and sciences involved in these guilds were carefully guarded Israelite/Canaanite secrets until well into the modern era. These glass guilds became very powerful in Europe in the Middle Ages. Also during this period, a strong resentment toward the Jews in Spain and Portugal was leading to the Inquisitions. Many thousands of Jewish people were forced into Catholic conversion. The Jewish artisans, glass and otherwise, were forced to flee, convert or die. This presentation focused on glass artist, Sonya Loya, who can trace her heritage to the glass artists guild of Pre-Inquisition Spain. Sonya’s love of glass was a big part of her transition in her journey back to Judaism. The basic recipes for glass have not changed since the times of the ancient Canaanites and Israelites, but the uses have expanded. In the 20th century, this same glass is now a network of fiber optic cables that wraps the planet a million times over. What is the future for glass? Video producer, inventor and amateur historian, Daniel Knapp explained how to use glass in a new way to help illustrate and interpret science, art, history and the future of crypto-Judaic glass making.



My name is Esther Malka Astruc and I converted to Judaism 48 years ago. I grew up in Moline, Illinois and my birth family seemed to be just the same as all the other families in our area, a mix of Catholic and Protestant families originating from several different European countries, predominantly Sweden and Belgium. We knew we were mostly English, and my great-grandmother came from the south of France. My father, who raised me alone until I was six, wasn't religious or affiliated with any church.

Following my mother's passing, as a toddler I was looked after by a Catholic nanny and had attended a Catholic convent school (despite my father's non-Catholic status)—and had decided that when I grew up, I too would be a Catholic. This all changed however when I was 12 and Lena, a Jewish girl my age, came to our town and we became best friends. Inexplicably I was drawn toward her people and the life they led. She would take me with her to her synagogue (very traditional Conservative) and lent me her Hebrew school materials so that I could learn to read Hebrew and master a very basic vocabulary.

By the time I went to college where I joined the local Jewish student group, I knew how to read Hebrew well, knew many Yiddish words, and had a basic understanding of cultural aspects of Judaism. Through an Orthodox rabbi who was affiliated with the Jewish students at the college, I grew in observance until I finally converted with an Orthodox *Bet Din* at the age of 19. I then went on to study in a special program for returnees to Judaism in New York, married after a few months there, and was blessed with a beautiful family who are now grown and have families of their own. Unfortunately after many years, I was

The Broken Chain Connecting to the Past

BY ESTHER MALKA ASTRUC



ESTHER MALKA ASTRUC
Jerusalem, Israel

divorced, but am grateful for being a part of “the Eternal People,” being able to follow the Torah, and see the next generations follow this path as well.

My daughter Brucha, was referred to some Spaniards who were interested in conversion and needed someone to guide them. As they learned more and more and took on Jewish observance,

Brucha searched for and found a rabbi willing to help. After their conversion, they encountered other Spanish people who also needed help and guidance, and sent them to my daughter; I became involved as well. Also, both Brucha and I learned to speak Spanish, which helped a lot.

At this point, my daughter began to wonder about the origins of my French great-grandmother Emilie for whom I was named.

We searched online and discovered a wealth of information entered by a French cousin. We found that my great-grandmother's last name, Pellissier, was actually a Catalan name, and her ancestors likewise had Jewish Catalan names such as Astruc, which in Catalan means “born under a lucky star,” and is still found among Sefardim today.

I discovered there were some famous rabbis with that name who lived in the 1300s and 1400s. I was shocked. Then I started remembering things from my childhood. My grandmother kept unusual customs which I thought were simply French habits such as not eating meat with milk, or pork, or shellfish, and to sweep the floor in an unusual way.

On researching the topic of Spanish *conversos*, I began to realize these were typical customs of crypto-Jews. Then I remembered an episode where my grandmother made her sister promise not to tell me “the Spanish part” of our family's story. I couldn't believe it. We were Spanish? But I wondered who these Spanish ancestors were. I wished I could connect to them somehow.

In my readings about Spanish history, I came across Rabbi Abba Marhi, called “Don Astruc” or Astrug, who had lived in



Montpellier in the south of France, not far from my ancestors' home town of Dieulefit. I especially admired Rabbi Abba Marhi because he stood up for what was right. During his lifetime he saw that the Jewish youth of Spain and France became negatively influenced by Greek philosophy that was prevalent at the time, and convinced the heads of a rabbinical court to issue an ordinance prohibiting such study by youths under the age of 25. He received much opposition because of this and was forced to move to the medieval capital of Mallorca, Perpignan, France, where he later passed away.

I sympathized with Rabbi Marhi's plight and anguished that his great-grandson Rabbi Astrug's community in Mallorca fell prey to a blood libel, the whole community forcibly converted to Catholicism, and their rabbi burned in an *auto da fé* in Palma de Mallorca.

But I wondered: Did these rabbis have any connection to my French ancestors who lived near Montpellier? Were we a branch of the family who "fell off the tree" and became Huguenots, as was common in those days?

Another discovery was that my great-grandmother Emilie had a secret name, Eulalia, and a friend, the late Jewish scholar Gloria Mound (of blessed memory) who once lived on Mallorca, told me that this name was used by the *conversos* there to refer to Queen Esther.

Queen Esther... Esther Malka... Uncanny! That is the name I chose on conversion without knowing any of this! Meanwhile my daughter and I continued to help Spanish people who were seeking Judaism. We also started a Spanish WhatsApp learning group for people in the process who want to learn more.

Around this time, I decided to move to Israel, settled in Jerusalem, and began working for a rabbi with a pre-conversion learning program for people in Latin America. This was a tremendous privilege and I am very grateful for this opportunity to help my fellow descendants of the forced converts who want to return to the faith of their fathers that was so cruelly taken from them.

When I first began working for this rabbi, I started having a dream that repeated night after night. In my dream, which was very vague, I was back in time and looking at what might have been two graves. I knew that someone from my family long ago wanted something from me — and wanted me to do something for them — but I didn't know what it was.

Six months later, I heard that the rabbi I was helping was building a *mikvah*, a ritual bath, for the converts in one of his communities in Latin America. I had the idea to dedicate a plaque to Rabbi Abba Marhi and his great-grandson Rabbi Astrug, in the *mikvah*.



...my great-grandmother's... ancestors... had Jewish... names such as Astruc, which in Catalan means 'born under a lucky star...'

I began having the dreams again and this time I knew what the ancestors wanted: the *mikvah* should be dedicated to their memories. I asked the rabbi if this would be possible and he agreed. The dreams stopped. Somehow this gave me a sense of connection to these ancestors — a sense that they are somehow still here with me, aware of what I do in this world. It was an amazing feeling.

So it was a natural step when I officially immigrated to Israel three years ago, that I changed my last name to Astruc, taking back a family name that had so much significance. In this way, I wanted to honor my Catalan ancestors whom I sensed were looking over my shoulder. But there was an additional reason.

I knew nothing about my several-times great-grandmother, Anne Astruc. What was her family's story? Were they indeed related to Rabbi Marhi? How did they make their way back from Mallorca to France? These questions persisted, begging to be answered, and I hoped that by taking my ancestor's name, I would discover a long-

lost family member who could possibly shed light on all these questions. And in a way, I did.

When I was just settling into my new neighborhood in Jerusalem and getting to know my new neighbors, some of them, upon hearing my last name Astruc, asked, “Is that related to “Estryk”?”

I answered “yes”— but that was it. Who was “Estryk”? Two years went by. I met yet another new friend and when she heard my last name she, like many others, asked if the name was related to “Estryk” — and when I replied in the affirmative, she said she had neighbors in her building by that name!

I was beyond excited. All the others asked about similarity to Estryk, but no one told me that such people actually existed or that they lived in our neighborhood! The prospect of meeting someone who shared a version of our name and who might shed light on our family history sounded like a dream come true. I begged my friend to introduce me to the Estryks — and so soon enough, my heart

pounding in anticipation, I made my way to the top floor of her apartment building to meet them!

The thought going through my mind when I knocked on their door was, “We are making history!” A Jew whose family probably escaped from Spain during the time of the Expulsion in 1492 was about to meet a “newer member of the tribe” whose family had stayed there... just a little too long.

I was welcomed inside and found myself seated at the table with Rabbi Elchonon Estryk and his family. After introducing myself and explaining my quest to discover more about my family’s origins, Rabbi Estryk took pen and paper and began constructing his family tree for me. But it soon became evident that he and all his ancestors had always remained practicing Jews. He explained that his grandparents had immigrated from Poland to Argentina and then, more recently, he immigrated from there to Israel.

Poland?

He showed me several generations of his ancestors who had lived for centuries in Poland and Russia. Where they came from before that, he did not know. With a sinking feeling, I realized that contrary to my hopes, Rabbi Estryk was not going to be able to provide me with any clues about our family’s past or details of their journey from Mallorca to France. On the contrary, he was totally unaware that the last name Estryk had any relationship to the Jews of Catalonia.

So instead, I began to explain to him what I already knew about the origins of the name and that our mutual family connection, if any, most likely reached far beyond the past few hundred years of their sojourn in Poland. I then told him my own personal story: how I had been born in the US, became interested in Judaism as a teen, converted at age 19, and only after having lived as a religious Jew for many years after my conversion, did my daughter Brucha and I begin to become curious about our family’s past and discovered, on tracing our family tree, that all my French great-grandmother’s ancestors

“
...my great-grandmother Emilie had a secret name, Eulalia... this name was used by the conversos there to refer to Queen Esther.
”



had Spanish names, and that there had even been famous rabbis in Spain and Provence with the name Astruc.

So this fact — that their surname had its origins in Spain — was a complete surprise and shock to Rabbi Estryk. He promptly got on the phone with his brother and excitedly asked if he had heard anything about this. His brother assured him he had not.

I told him that not all Spanish Jews escaped from Spain to the Middle East, the Balkans or North Africa. Many settled in Europe as well, some in Poland and the Ukraine. Recent DNA studies done on people who lived in Galicia, Poland bore this out. This was complete news to him!

But he admitted that unlike for me, the discovery that his ancestors had been Catalan Jews, was not so earth-shattering. He knew his ancestors had always been Jews. The fact that they originally might have come from Spain was interesting, exotic even — but not so incredibly exciting. Then he looked at me and said, “But you, on the other hand... your chain was broken and now you have found the connection. That is much more exciting. You have really touched me with your story. It’s amazing. Thank you.”

He took my number and said that if he found out more about his family’s origins, he would let me know. With this, we parted cordially and with mutual respect. As I exited the building into the chilly night of a Jerusalem spring, I was in a wistful mood. True, I was disappointed that I hadn’t learned anything new about our family history. But we just *made* history, in a way! A Jew whose chain had been broken — me — had met a possible, very-distant family member whose chain had never been broken. All in our Holy Land.

As I made my way home, I thought about what I was taking away from this encounter with the Estryks. Although I had not

discovered anything new, it struck me that after 500 years, our name, Astruc, had survived in both our families. *Los Reyes Católicos*, the Catholic regents Ferdinand and Isabella, had tried to stamp out the practice of Judaism, and yet here we were, Rabbi Estryk and myself, observant Jews after centuries of the Inquisition’s reign of terror.

The second thing I took away from the meeting, was even more important. “Your chain was broken,” Elchonon Estryk said. But this statement now brought something home to me, something incredible. His chain was never broken.

All the way from our forefather Avraham until the present, every Jew alive today is part of an unbroken chain stretching back over 3,500 years. All the *mitzvot* we keep today are the same

ones Moses brought down to the Jews from Mount Sinai. How is it possible that we are still here, after being in exile for 2,000 years, and we are keeping the same Torah that was given to us thousands of years ago? This is nothing short of one of the greatest miracles in the history of mankind. After so many attempts at annihilation, we are still here. The chain was never actually broken. And only someone whose link was broken can fully appreciate it. 🔥

“
But you, on the other hand... your chain was broken [Estryk said] and now you have found the connection. That is much more exciting.
”





From *Curanderas* to Official Records

Sacred Lower Rio Grande Genealogies in Texas

BY CARLOS MONTALVO LARRALDE

cross to avoid charges of witchcraft or of practicing Judaism. To *converso* Jewish families, places of worship were mostly in special rooms with clouds of intoxicating incense and candles. The very idea of creating a synagogue was dangerous in New Spain, a Catholic theocracy.

With fierce pride and a willingness to sacrifice themselves, the crypto-Jewish *curandero* or spiritual healer in what is now the American Southwest was either male or female. Some of the men, distinguished by long white beards, appeared like biblical patriarchs. In most matters, women *curenderas* had equal rights and could be preachers as well, reminding us of the prophetess Huldah and the dynamic Deborah, two among seven respected women in the Bible.

The Sephardic Jewish immigrants from Spain lived in a remote, arid wilderness near or along the Lower Rio Grande since the mid-1600s. They were not a transient society and sank deep roots in the area. Due to circumstances, they could not abide waste and were conservative and efficient. Their impulses did not stem from rational fear, but from anxiety about the horror of deprivation. In times of plenty, having enough was still not a promise of future sufficiency.

While a vast part of New Spain saw the *curanderas* as satanic witches, most were victims of the heresy of witchcraft, “an intellectual creation of the Inquisitions,” wrote Chas S. Clifton, a scholar on heretics. These gifted men and women took the place of rabbis to enforce spiritual values and traditions, as well as the eating of various foods: beans, garlic, onions, cucumbers and certain meats, especially. Maintaining certain prayers was essential.

To camouflage themselves from the brutal Holy Inquisition, these cautious spiritual healers dressed in black and wore a

The settlers’ remote world made it possible for mostly oral histories to survive, a way of keeping track of family records. Most who kept the records did so with an oath, spoken with the intrinsic power of solemn truth. To maintain the precious Jewish legacy, only certain families along the Lower Rio Grande married each other. Divorce was an offense.

The elders supported themselves as herbalists for culinary and medical use and acted as doctors or midwives. In addition, they helped to resolve community conflicts. They took immense pride in their knowledge with a consuming desire to transmit it in precise form to certain gifted boys and girls.

These spiritual leaders analyzed dreams and emotional turbulence. Dreams were taken seriously since it was believed that God communicated through them, an idea established via the prophetic power of Joseph with the Pharaoh and the wisdom of Solomon (1 Kings 3:5). Complex dreams tested the thin line between interpretation and divination, and between miracles and magic. These kinds of spiritual activities were justified, since even the patriarch Moses commanded that every tribe choose leaders who were wise (Deut 1:13).

Most of the *curanderos* focused on maintaining family genealogies as a sacred duty since the Torah used this method to stress certain aspects of Judaism. Family records were viewed as the tree of life, a symbolic representation of immortality, expected to bring



eternal life, as well as keep track of those who knew “the true religion” and document Jewish identity and history, and help protect self-esteem. In the process, they kept alive an ancient Jewish tradition.

Genealogical lists in Israel are known from the time of the First Temple. In ancient Israel, only by proving connection with some family or clan could an individual claim the privileges of citizen status in a society based on tribal, patriarchal traditions. It was also used for “national census, military service, or the levying of taxes,” according to renowned scholar Sara Schaffer in the 2007 *Encyclopedia Judaica*. In previous centuries, Israel conducted ancestor worship, “although the practice of deifying an

ancestor was strictly forbidden,” since God alerted Israelites not to seek deceased ancestors for advice, for those who do “will have no dawn” (Isa 8.20).

Curanderos in New Spain guarded the purity of the genealogical text while they wiped away tears and bowed their heads during prayer on Friday evenings. They required a special day to place rocks and candles before family tombs. They also maintained a sacred unique legacy with genealogy scrolls. Some scrolls were made into pages which made reading and handling these documents much easier. Many scrolls have survived. Many of these were detailed sheets of thin paper that could be easily folded. Much of the paper in Colonial Mexico, especially for government documents, was composed of linen and cotton, soaked in water and beaten into a smooth pulp or slurry. After it was dried, a gelatin coated the sheet’s surface for ink.

Since genealogies were used for legal purposes, Sephardic pioneers such as the resourceful Captain Tomás Sanchez who established Laredo in 1755 in what is now Texas, used them. He was prominent in the Spanish army. The family of Blas Maria

de la Garza that settled in the late 1700s and was suspected of Judaizing, relied on family records. These settlers both promoted commerce along the Lower Rio Grande during the 1750s.

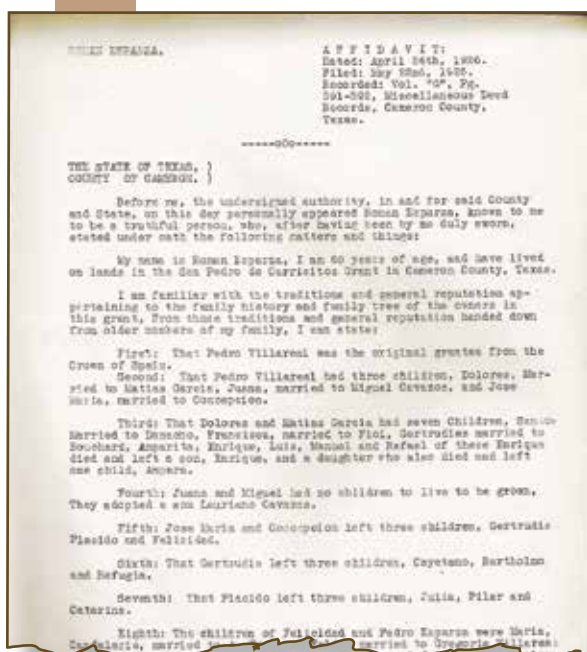
Left, An excerpt from a legal document dated April 26, 1926, Brownsville, Courthouse, Texas. It is a statement of Roman Esparza concerning “traditions and general reputation appertaining to family history...” It is a land grant awarded to my family in the late 18th century along the Lower Rio Grande. Our family tree can be traced to Monterrey, Mexico during the 1500s to the Jewish Carvajal family.



CARLOS MONTALVO LARRALDE
Calimesa, California

Carlos Larralde is a past-presenter at SCJS conferences and a retired professor of Chicano studies and Latino culture with a focus the borderlands of Texas. His PhD dissertation was on Chicano Jews in South Texas. A former professor of ethnic studies and sociology at California Community College, he taught at Golden West College and Cal-State, as well as an instructor of Chicano and Latino studies, Mexican American studies and sociology of the Southwest at other universities. He is the author and widely published contributor of articles related to the Latino and crypto-Judaic communities of California and the Southwest, as well as Colonial Mexico. Published works include *McCarthyism: Memories of a Blacklisted Bert Corona*, with Michael Lynch, and *Judge J.T. Canales, Latino Civil Rights Leader: An Intimate Portrait*.

The renowned Judge J.T. Canales of Texas affirmed that indignant Christian merchants clashed with Jewish colonists. One of the settlers was the family of Margarita de la Garza Falcon. Today the majestic Falcon Dam is a testimony to this noble family. Like other settlers, they were cautious to avoid suspicion of heresy. To be circumcised was dangerous and considered a perversion, a heresy and a serious crime in Colonial



Mexico, one that could be traced to the time when it was outlawed in Spain and scorned by the Catholic Church.

Today Mexican archives reveal these harsh penalties for circumcision. To these Sephardic communities, using tattoos or exhibiting drunkenness were also considered serious behavioral offenses. To avoid eating pork, goat meat remained popular. All these topics have been documented by experts such as historians Seymour B. Liebman and the late David M. Gitlitz.

These Sephardic settlers knew well that Colonial authoritarian figures attempted to exert a tyrannical presence in the remote Rio Grande. Scapegoating of Jews by local Catholic priests was common in their sermons. Emphasis on blood purity was important. Their very existence created conflicts with some of the clergy, such as my own ancestor, the *converso* Pedro de Esparza, once a priest in what is now the northern part of Nuevo Leon, Mexico. He later withdrew from the clergy due to his Jewish roots. I have an original church record pertaining to him.

As for the Jewish Sanchez family, three descendants, including Santos Benavides, became Confederate officers during the American Civil War in the 1860s. They believed that in time, the Confederacy would promote civil rights. Other descendants,

such as Carlos Esparza, promoted education and civil rights as supporters of the famous General Juan Cortina. After 1870, they thrived in commerce.

This Latino crypto-Jewish legacy in Texas and the rest of the Southwest once seemed absurd to scholars like Seymour Liebman. He wrote, “Mexican Colonial Jews forgot their past. They blotted it out of their minds and from their hearts.” During the 1970s, Liebman and I debated this topic by phone and through written correspondence. (Although I never met this refined gentleman personally.) The *Encyclopedia Judaica* still reflects his dubious evaluation. What is ironic is that when Sephardic Jews from the Lower Rio Grande saw Orthodox Ashkenazi Jews in Texas during the 1900s, they were shocked to observe them with black hats, black coats and speaking a strange language — Yiddish. The Hispanic Sephardic Jews considered them the antithesis to “a true and noble Judaism.”

How interpretations have changed in our modern world. 🗨️



Rio Grande Valley



Your Pumpkin has Italian-Jewish Roots!

Thanks to a comprehensive article by Dr. Yvette Alt Miller (www.Aish.com), we learn that autumn's hallmark, the pumpkin, has Italian Jewish roots! The story begins with the Sephardi Jews of Spain who, 500 years ago, developed pumpkin cuisine. In fact, it was Sephardi Jews who first popularized pumpkins after Spanish explorers brought this unusual fruit (yes, the pumpkin is a fruit) back to Europe from the New World.

Enter Italian-Jewish ingenuity. Dr. Alt Miller quotes food historian Gil Marks who says that "Sephardim and Italian Jews began selling pumpkins" and they were the very first European merchants to do so. In a short period of time Italian Jews were not only marketing pumpkins but they were inventing all manner of interesting recipes for cooking and eating *zucche*.

Today some of the most popular pumpkin dishes began as Italian Jewish specialties. Pumpkin stuffed ravioli has its roots in the Italian town of Mantua and pumpkin pie is the invention of the Jews of Venice. Our personal favorite? The Calabrian Hanukkah treat – pumpkin latkes!

For additional Jewish pumpkin history and pumpkin recipes, visit www.Aish.com.



YVETTE ALT MILLER, PhD

Dr. Alt Miller lives with her family in Chicago and has lectured internationally on Jewish topics. Her book, *Angels at the Table: A Practical Guide to Celebrating Shabbat*, takes readers through the rituals of Shabbat and more, explaining the full beautiful spectrum of Jewish traditions with warmth and humor. It has been praised as "life-changing," a modern classic, and used in classes and discussion groups around the world. Yvette is a frequent contributor to Aish.com.

The Portuguese Jewish Community in Germany

BY JONATHAN GAVRIELOV



The Portuguese Jewish community in Germany was initially concentrated in Hamburg in northern Germany. It first numbered some 600 Jews whose arrival helped breathe new life into the Hamburg economy. These Jews had connections with European royal houses in Spain, Portugal, Sweden, Poland, Lithuania, Denmark, and more. The community notables were known for their great wealth, talent in influencing the ruling powers, and high level of education. They rose to the top in almost every free/aristocratic enterprise to which they turned their hand.

Origins

Iberian Jewish immigration to Hamburg began in 1590. Portuguese immigrants arrived in the area from the neighboring Antwerp and Amsterdam, then under control of the Dutch Republic. With the renewal of hostilities between the Spanish and the Dutch in the 80 Years War, part of the Portuguese Jewish community was forced to immigrate to Hamburg. This happened for two primary reasons: first, because of damage to the Jews' trade business, which relied on exporting and importing to and from the Iberian Peninsula; and second, their being suspected of spying for the Spanish side, and their resulting fear of the Dutch authorities. As a result, some 120 Sephardi families and 50 Ashkenazi families came to live in Hamburg.

Persecution

In the first 100 years of their settlement, the Portuguese Jews in Germany were obligated to hide their religion because of the "Ban on Demonstrating the Despised Religion," a law instituted by the local authorities in Hamburg. Consequently, the Portuguese Jews were compelled to live as forced converts, as they had done in Portugal. Despite this, the German residents did not stop at merely relegating the Portuguese Jews to a low social status but continued to complain to the authorities that they did not want to live next to Jews.

The German residents demanded the expulsion of the Portuguese Jews, repeatedly informing on them to the church priests, accusing them of religious or financial infractions (tax evasion). The clerics brought the residents' accusations to the legislators who ruled that the Jews could stay.

Their only reason for rejecting the residents' claims and allowing the Portuguese Jewish community to remain in the city was the economic benefit obtained from the high taxes levied on the Portuguese expellees. For example, at the beginning of the 17th century, a tax of some 1,000 marks was levied on the Jewish business owners. By the end of that century, the tax rate had gone up to as much as 6,000 marks. The Jews found themselves drowning in debt to the government, and some of them emigrated to other European countries as a result.

Economic Success

When the Portuguese forced-convert communities came to Hamburg, they adapted well to the local and international market. Thanks to their excellent ties with Spain and Portugal, they were the first, and almost exclusive, importers of commodities such as sugar, tobacco, spices, cotton, coffee, grain, olive oil, and even arms arriving from the far-flung Spanish and Portuguese colonies. Jews were the founders of "Hamburg Bank" in 1619; official ambassadors of the Swedish, Polish, and Portuguese kingdoms; authors, doctors, astronomers, shipbuilders, and craftsmen in weaving, metalworking, and more.

The Jewish expellees had a particular advantage which enabled them to climb the German social ladder and become social elites in Hamburg: their command of the Spanish and Portuguese languages, which were the most potentially valuable in business

Photo above, idyllic hillside in Hamburg, Germany



during this period. The Portuguese Jewish immigrants contributed greatly to trade in Hamburg and eventually became the undisputed leaders in this sector. Before 1611 three synagogues were built in Hamburg in memory of the three Portuguese communities that united into one that became known as *Beit Yisrael* (House of Israel).

Notable Portuguese and Spanish Jews

Rabbi Joseph Solomon Delmedigo (1591 – 1655)

Rabbi and rabbinical judge of the Sephardic community in Hamburg, Delmedigo studied medicine and science at Padua University in Italy, considered the most outstanding center of learning in Europe in those years. His science teacher was the famous astronomer Galileo Galilei, who is referred to as “my teacher” (“rabbi”) in Delmedigo’s writings. Before his appointment as the rabbi of Hamburg, he served as the doctor for the Prince of Lithuania. He was also a philosopher, mathematician, writer, musical researcher/theoretician, critic of Kabbalah and an expert in languages — Greek, Latin, Italian, Spanish, and more. The “Hida” (Rabbi Haim Yosef David Azulay) said of him, “He was wise in all fields of wisdom and outstanding in all wisdom — numbers, geometry, philosophy, astronomy, logic, medicine, a Torah sage, in Talmud and commentaries, an outstanding preacher, with wide knowledge.”




Rear face of a former synagogue building in Hamburg as seen today. Until the 1980s, rooms upstairs were rented out.
Source: Initiative Temple Poolstraße

Rodrigo De Castro – (1550–1627)

A doctor and descendant of a famous Portuguese medical family which served at the palace of the Portuguese kings for at least four generations, De Castro studied medicine and philosophy at Salamanca and Evora Universities. When he completed his studies, the Portuguese monarch Philip II asked him to travel to East India to collect herbs for medical research and study. However, he refused the king’s request because of the persecution of the Inquisition and the pogroms which broke out at that time. He fled to Antwerp with his wife and children where he succeeded in formulating medications by combining herbs and acquired a name for himself among Jews and local residents. In 1594 he moved with his family to Hamburg and made his living as a successful doctor.

Benjamin Mosafa – (1606–1675)

A famous doctor in Hamburg, philologist (researcher of ancient manuscripts), lexicographer and alchemist, Mosafa was a physician to the kings of Denmark, including Christian IV and Frederick III. He wrote several books including a medical text in Latin, a work entitled *Sea Water*, dealing with high and low tides, for the king of Denmark, a prayer book, and a Hebrew dictionary. He also knew Greek, Spanish and German. He was a member of the rabbinical study center in Amsterdam. 



JONATHAN GAVRIELOV
Jerusalem, Israel

Jonathan Gavrielov works in the law firm of Cohen, Decker, Pex and Brosh as a writer, translator and legal assistant. Jonathan specializes in obtaining Portuguese passports for descendants of deportees from Spain, obtaining an Austrian passport for Holocaust survivors and their descendants, as well as various other Eastern European citizenships.

Along with handling clients in the field of immigration, Jonathan translates legal documents into Hebrew and English and helps with translation for Portuguese-speaking clients.

Jonathan holds a certificate as a tourist guide from the Hebrew University and is a lecturer in science and history for high school students in Jerusalem.

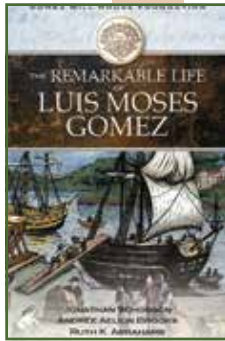
In addition, Jonathan is in charge of the historical research department of the firm. Among other things, he has written historical articles about the communities of Sephardic deportees from around the world. His works include comprehensive studies of all Sephardic communities in the Mediterranean, the former Ottoman Empire, Europe, Asia and the Americas. He is also responsible for writing content related to European Jews in Austria, Lithuania, Bulgaria, Romania, etc. Furthermore, he is part of the firm’s genealogy department, which specializes in finding roots among crypto-Jews and Sephardim.

Jonathan speaks Hebrew, English and Portuguese, and is always happy to help clients in Israel and abroad with their immigration needs.
jgavrielov@lawoffice.org.il

The Remarkable Life of Luis Moses Gomez

By Jonathan Schorsch.
 Andrée Aelion Brooks,
 Ruth K. Abrahams, Editors
 Flint Mine Press, 2021

This lavishly illustrated, 38-page booklet covers the life of Luis Moses Gomez, Sephardic immigrant to New York in 1702. Gomez rose to prominence as a businessman, owned acreage in the Hudson Valley, and left a legacy of the Gomez Mill House, a synagogue, and a network of business enterprises ranging from construction to chocolate-making.



Gomez left Portugal as an infant when “the onions were beginning to smell.” This coded message informed his father that *conversos* were being prosecuted more intensely and the family was in danger. Heeding the warning, his father took the family to France where they were welcomed for a time. When that welcome eroded with the Edict of Fontainebleau, Luis Moses Gomez headed to London, entered the shipping business and from there moved on to the Caribbean. Now a young man, Gomez enjoyed an enterprising life in shipping and trading, landing in New York in 1702.

Once in New York, Gomez established himself as a trader, building a grand reputation as well as a fortune. Eventually he branched into construction materials, and the Gomez Mill House was established in what became Ulster County (north of New York City) producing timber and limestone.

While in New York, Gomez acted as *parnas* or leader of the Sephardic community,

having shed the *converso* mantle. His sons followed that tradition as businessmen, community and synagogue leaders.

This brief chronology of Luis Moses Gomez only scratches the surface of what was clearly a complicated and amazing life. The book discusses rarely-mentioned topics such as denization, a process by which a person, such as a Jew, could become a recognized inhabitant, a denizen, of New York — and England — by filing expensive and complex paperwork, and receiving approval from Queen Anne. Gomez achieved this status, allowing him the full protections and rights of an Englishman — except of course, to hold civic office or vote. He then further enhanced his status as a Freeman in New York, a right that now eliminated the restrictions he otherwise had as a Jew — to trade as an Englishman, own property into perpetuity, vote and settle where he wished. Notably, denization was supplanted by universal naturalization in 1740 when England gave Jews citizenship without individual application. Gomez’s sons took immediate advantage of this change, which was fortunate since the edict was soon revoked.

Another unusual topic covered in this booklet is slavery. Gomez owned slaves. The book acknowledges this and while it does contextualize the ownership, it does not omit or justify the fact.

The most unusual aspect of this publication is the extent of the illustrations. There are over a dozen images, ranging from old documents to maps to portraits taken from museums, historical societies and collections. These are supplemented by the pen and ink drawings of Anya Ulinich, which add a charming history-textbook feel to the book. My favorite drawing is on page 10, showing the shipping world in action.

The life of Luis Moses Gomez was indeed remarkable. This booklet gives us a window into this notable man and his home in Ulster County, New York. The Gomez Mill House is temporarily closed to visitors due

to Covid-19. Hopefully it will reopen to allow the curious and the history-minded to learn more about one of the earliest established *converso* leaders of the Sephardim of New York. Until then, we have this delightful book.

For further information, listen to an online lecture discussing the book at: www.nypl.org/blog/2021/08/03/workcited-episode-8-lewis-moses-gomez.

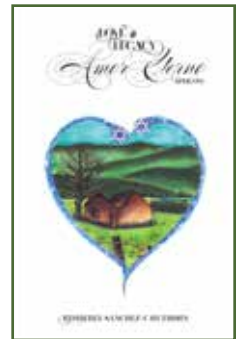
CLAUDIA HAGADUS LONG

Claudia Hagadus Long is a former SCJS board member and the author of several novels about *conversos*, crypto-Jews and later, the inherited trauma of the Holocaust. Her most recent book is *Nine Tenths of the Law*.

Amor Eterno

By Kimberly Sanchez Cawthorn
 2019

In what might be described as a cross between a love story and a delve into Jewish history, Cawthorn weaves a tale around an old-fashioned romance between



two unlikely characters — Luke Cohen, a Jewish graduate student from New York with distant family roots in Turkey, then Poland, and Ariana Romero, a small-town girl from a Hispanic community in southern Colorado’s historic San Luis Valley. Their first encounter on a college campus leads to a surprise re-connection when they find themselves on the same plane headed to Spain for a two-week,



university-sponsored archaeology dig, a work opportunity for Luke's major. While there, investigating the ruins of an ancient home, a virtual map to their shared past literally falls out of the wall of the old residence — the diary of a 16th-century Sephardic Jewish woman, one of its former owners. Therein they find a star-crossed-but-doomed love story interrupted by the heinous Spanish Inquisition, spelling out the incredible reality that, centuries before, their common ancestors may have been lovers.

This seems to point to the couple's inevitable destiny; but life is not so simple. Following the Spanish trip, they share a secret weekend in New York City where Ariana falls hopelessly in love; Aaron is equally smitten. But like Romeo and Juliet, they face obstacles. In time, their very different cultures and families raise doubts in Ariana's mind about their suitability for each other. Will she fit in? Will her father approve? Then an assumed romance between Aaron and one of his workplace colleagues raises enough doubt in Ariana's mind to call off any further commitments. Sorely mistaken, the separation only drives Aaron's love deeper and he will not give up until he proposes and makes Ariana his wife. The angst they both feel until the reconciliation is the fuel for sorting out their own deep feelings about love, identity and marriage, leading Ariana to also research the crypto-Judaic history of Southern Colorado. She becomes an avid student of the *converso* past. Ultimately, the love story leads both families and the betrothed couple to a remarkable wedding in Spain in the town of Toledo at the very site where the *converso* history came out of obscurity. Personal vows made under a night sky graced by two falling stars confirms that they were meant to be.

Cawthorn's voice is honest, refreshing and vibrant. Her use of Spanish gives the book an authentic feeling, translated in many footnotes. Overall, it is a joy to be reminded how intense true love can feel. Apparently this is volume one in a series titled *Love & Legacy*, so be on the lookout for more.

— CORINNE BROWN

Shaland's Jewish Travel Guide to Malta and Corsica *A Trusted Travel Companion for the Jewish History Explorer*

By Irene Shaland
2021

Irene Shaland never ceases to amaze with her commitment to Jewish history and travel and her expertise in writing about it. Her latest release is a handbook for discovery and adventure — a reason in and of itself to book a flight to the islands of Corsica and Malta. Drawn to roads-less-traveled, Irene and her husband Alex, her official photographer, do all the necessary homework, from researching ancient history to the latest advice on where to go and what to see that matters.

This easy-to-carry book is loaded with 186 photos and 12 maps. It takes you back in time to a period 3,000 years ago when the Israelites first came to Malta. Fun facts to remember about Corsica include the earthshaking proclamation that in 1763, Corsica was the first country to proclaim equality for its Jews.

As always, Irene's command of the English language and easy writing style compel the reader to enjoy these travel

books whether you make the trip or not. Just one more part of the amazing story of the global Jewish Diaspora, the history of these two far-off places in the Mediterranean helps close the gap between who we are today and where the Jewish people have been. We can hardly wait to see where she takes us next.

— CJB

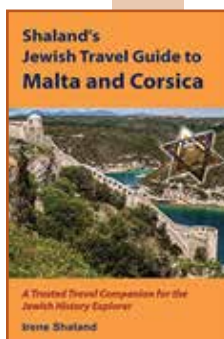
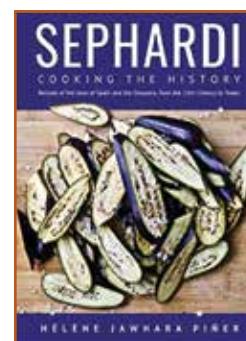


SEPHARDI — Cooking the History *Recipes of the Jews of Spain and the Diaspora from the 13th Century to Today*

By Hélène Jawhara Piñer
2021

Any fan of Sephardic cooking

will find this new contribution by Hélène Jawhara Piñer an invaluable and welcome publication in the field of cookbooks as culture and history. With an inspired introduction by the late Dr. David Gitlitz, stunning photos of each recipe, and impeccable instructions, this book is perfect for gifting and essential for the serious cook of the tradition. Learn how the author put it together in the following interview by *HalapId* editor, Corinne Brown. >>>



Hélène Jawhara Piñer

Corinne Brown, Editor: What originally prompted your love affair with Sephardic history and cooking? Exposure to Mediterranean/Sephardic culture? And how many languages do you speak?

Hélène Jawhara Piñer: My passion for history (in particular, medieval history) and my curiosity for my own Spanish and Sephardi heritage. I am also a food lover, I cook all the time, and I belong to a family of cooks. Plus I am very curious. I like to understand how and why things happen.

I speak several languages: French, Spanish, English, Portuguese, and a little Arabic, as do many Sephardim.

Ed.: Your training in the culinary arts is extensive and impressive--and as a French citizen, the bar is very high. France has led the way in the high art of food preparation. What did you hope to add to the legacy of great chefs and food consumption?

HJP: You're totally right. The bar is very high. I hope to expand the recognition of the existence of Sephardic cuisines. I would like it to be highlighted, understood and shared.

Ed.: Sephardim are all over the world. How did you narrow down the selection of contributions and recipes?

HJP: The sources guided my research. Mexico, Spain, Portugal, Brazil, were known for their Inquisition courts. Spain, because the first cookbook which mentioned Jewish recipes in Spanish Morocco, can more easily prove the importance of a Jewish legacy from Spain because it was the closest country where the expelled Jews decided to settle. I was and still am curious and want to discover other countries and territories that are known for their Jewish communities, but nobody had investigated the historical sources to discover their culinary heritage.

Ed.: If you were a book store owner, where would you ideally file this book? Food, history, Judaica?

HJP: That's a very good question. Not at all easy to answer because when we talk about food we obviously have to investigate other areas in order to understand the consumption or avoidance of certain kinds of food. This is even more true when we talk about the foods of the Jews. It is like a crisscrossing of fields that we have to study before talking about food. My cookbook fits into all three areas: food, history, Judaica. It's because we cannot explain Jewish cuisine without explaining the history of the Jews, and Jewish cuisine as it relates to Judaism. I would like to remind your readers: that was what our ancestors had been fighting for -- and had lost their own lives to defend -- their right to believe in who they wanted to be.

Ed.: You have been teaching cooking classes online via American Sephardi Federation -- what has the feedback been like? Do you plan to continue to teach locally? Via Zoom?

HJP: A total of 13 sessions have taken place. Each session was a great success. It was fantastic to be able to answer the questions everyone asked, and keep in touch with some people who wanted to know more. I have been in touch with so many people from all over the world who told me about their own history, and were trying to understand the way of cooking of their family. It was really amazing. The class finished in August. I don't know what I will do next. I wish I could come to the US, Mexico, Israel and so many other parts in the world to continue sharing knowledge about Jewish history in relation to food. Of course, Zoom classes could also continue.

Ed.: Many of us are aware you were mentored in part by the late David Gitlitz. Tell us about that friendship.

HJP: I met David at the SCIS conference in November 2017. I was very stressed about meeting him because he was so famous and I read so many of his books. I was a great fan.

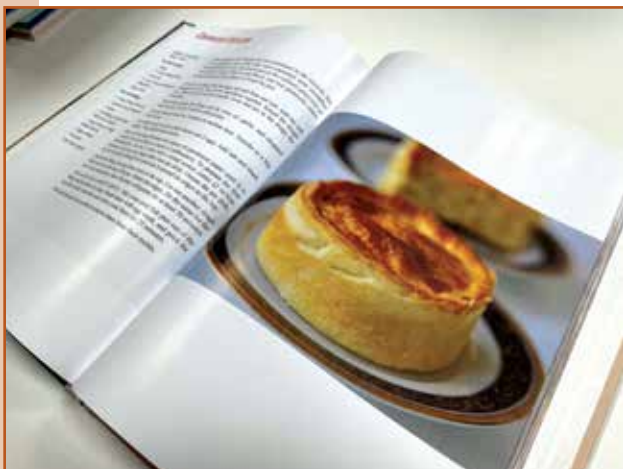


HÉLÈNE JAWHARA PIÑER
Paris, France



Hélène Jawhara Piñer (r) with Debbie Wohl-Isard (l) and her mentor, the late David M. Gitlitz





Converso Fish Pie

He did a summary of his book, *A Drizzle of Honey*, and I was so proud. Then he listened to my talk, and we started to discuss Jewish history, the Inquisition, and many other subjects. Later, with Debbie Wohl-Isard and her daughter, we went to a restaurant in Philly. We became friends. Before going back to Oaxaca, I remember David told me, “Hélène, now you have to do two things: write your cookbook as the result of your investigations. And do it in English.” These are the last words he told me before I went back to France. After that, we sent emails to each other, talking about things of life. I told him that I could come to see him and we could give a cooking class together. It was one of the projects I wanted to schedule with him. Last November I told him I was going to publish two books: a cookbook and an academic book, and that it would be a great honor for me if he would write the foreword of the cookbook. Immediately he said yes. He wrote the foreword and also helped me with some points that I presented in my work. He told me he loved my cookbook. He said he also wanted to write the foreword to the academic book. But unfortunately he died before we could...

Ed.: A book like this leaves many people asking for more. So what’s next?

HJP: Good question, Corinne. I am working on another cookbook related with Jewish history. Passover will be one of the themes that will be highlighted. But I cannot say more about this... Sorry!

I also hope to schedule some historical cooking sessions (three or four days) about Sephardi cuisine in different countries. I have to think about how I can organize these sessions.

Ed.: The humble aubergine (eggplant) graces your book cover. It is ubiquitous to Sephardic cuisine. How did you decide on this image?

HJP: Eggplant is the most iconic Sephardic food. Take a look at its history through different kinds of sources that deal with the history of the Jews, and you will understand. Eggplant has been used as a tool to identify the Sephardim and judge them. But Sephardim continue to eat them. It proves the power of food transmission and the power of the Sephardim to keep fighting for the recognition of a singular legacy.



Sage and Honey Fried Dough

Ed.: What was your favorite part of the research? Where and how did you get most of it done? Your bibliography is dazzling.

HJP: The work presented in this book is the fruit of six years of research during which I read a lot. The discovery of the explicitly Jewish recipes in the cookbook written in Arabic in the 13th century was a moment that I celebrate. I also really enjoyed reading the texts of Maimonides. I never expected to find such different, interesting information. His knowledge is so vast that we can read his works several times and continue to discover information. I am passionate about the trials of the Inquisition. I spend hours reading them. It’s impressive, confusing and so addicting when you read them. You feel absorbed by history. I am also now very interested in the trials of the Azores and Brazil. The Cairo Genizah manuscripts are also an area that I would like to have time to consult. >>>

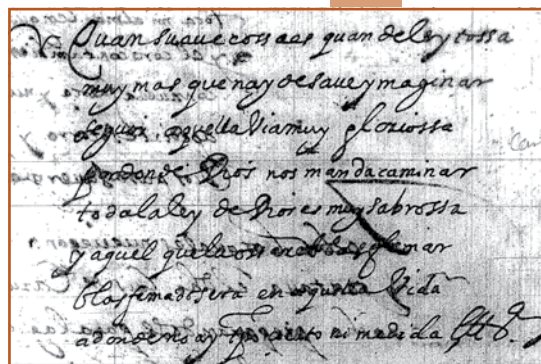
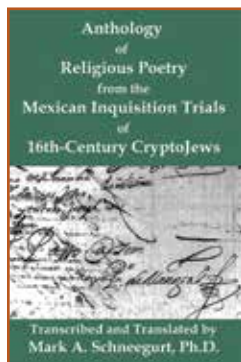
Ed.: And finally, what's your favorite recipe?

HJP: Another good question. In Jewish cuisine, and maybe even more in Sephardi cuisine, cooking is nostalgic. I like all these recipes for what they represent. They are all a slice of the past of Sephardic Jews. When you cook one of the dishes in my book, you eat what

the Sephardim of a certain place, at a certain time, also ate. This is just incredible. I might have a particular fondness for eggplant *empanaditas*, but I love *gazpachuelo* so much, and *hojuelas*... It's too hard to choose! That's why all these recipes appeal to me. Preparing them helps us to not forget the past. 🍳

More about *Anthology of Religious Poetry from the Mexican Inquisition Trials of 16th-Century Crypto-Jews*

Rabbi J. Gendra-Molina, PhD, MHL provides another transcription and notes about the poem featured in last *HaLapid*'s review of Mark Schneegurt's anthology. Many thanks.



Cantico 6 from Leonor de Carvajal

Transcription

Cuan suave cosa es deleytosa
muy mas que nayde save ymaginar
sequir aquella via muy gloriosa
por donde Dios nos manda caminar
toda la ley de Dios es muy sabrossa
y aquel que la ossare blasfemar
blasfemados sera en aquella vida
a donde no ay tiempo cierto ni medida...

Standard Spanish

Cuá suave cosa es (y) deleitosa
muy más que nadie sabe imaginar
seguir aquella vía muy gloriosa
por donde Dios nos manda caminar.
toda la ley de Dios es muy sabrosa;
y aquel que la osare blasfemar
blasmefado(s) será en aquella vida
a donde no hay tiempo cierto ni medida.

English Translation

How pleasant it is, how delightful,
much more than anybody knows to imagine
to follow this very glorious path
whereby God commands us to walk;
the whole law of God is very pleasant,
and he who dares to blaspheme,
cursed will they be in that life
where there is no certain time nor means.

Notes from Rabbi J. Gendra-Molina

This poem has eight verses with metric of 12 syllables by verse and rhyme A-B / (7) C- (8) C. This is a redondilla/cuarteta very popular in Spanish folk literature since the 12th century. In the 1500s it became part of the theater, recommended by Lope de Vega in love dialogues.

Another popular metric in the 1500s is the Quintilla, 5 verses with one rhyme and then changing the rhyme.

blasfemados – I put (s) because the whole sentence is in singular masculine *aquel... osare... será*. The plural *blasfemados*

is in grammatical disagreement (sg vs. pl). I think it is a bad paleographical reading.

la ley de Dios es muy sabrosa – It is probably a reference to the Psalm 34:8 (Saturday morning liturgy) “come and taste and see that the lord is good”

nos manda caminar – It can be a reference to the concept *halacha* (heb h-l-kh), to walk, path

tiempo cierto ni medida – Infinity, world to come in which there no time, no space (*medida* lit. Measure) (Heb. *olam ha-ba*).



Honey Lemon Garlic Chicken

SCIS board member Donna Medina of Colorado was

invited to share a favorite family recipe with Hadassah, a worldwide women's charitable organization. It was quite an honor to have that recipe included in their recently published cookbook!

Ingredients

- 2 lemons, divided
- 2 tbsp olive oil
- 2 tbsp honey
- 3 garlic cloves, chopped
- 2 fresh rosemary sprigs (remove leaves from stems)
- 1 tsp coarse salt
- ½ tsp black pepper
- 3 lbs bone-in chicken thighs and drumsticks, with skin
- 3¾ lbs small potatoes, unpeeled, cut into halves or quarters



Directions

1. Preheat oven to 375°
2. Grate, peel and squeeze juice from 1 lemon. Slice remaining lemon.
3. Combine lemon peel, lemon juice, oil, honey, garlic, rosemary leaves, salt and pepper in a bowl and mix well.
4. Combine chicken, potatoes and lemon slices in a large bowl. Pour the oil mixture over the chicken and potatoes. Toss to coat. Arrange in a single layer on a large rimmed baking sheet or roasting pan.
5. Bake about 1 hour or until the potatoes are tender and chicken is cooked through (165°F). Cover loosely with foil if chicken skin is becoming too dark.



DONNA MEDINA
Greenwood Village, Colorado

Diane's Green Chili

Beans and chili are, and have been, a staple and salvation in the Southwest diet. Just as beets brought Russians through war and potatoes brought the Irish through famine, the humble bean and spicy chile did the same for our Southwestern crypto-Jewish ancestors — and still follows us today.

Ingredients

- 2-3 roasted* fresh green chiles of choice -OR- 1 tbsp diced green chiles — more or less, depending on the amount of "heat" you want. (I like 505 brand. It is packaged in a jar so unused portion can be refrigerated for later.)
- 4 or more garlic cloves, chopped
- ½ medium onion, diced
- 1 can diced tomatoes
- Cubed beef, ground beef or ground chicken (optional)
- 1 carton vegetable, chicken or beef broth and/or water
- Canola oil or your favorite high-temperature cooking oil
- 1 tsp cumin
- Salt and pepper
- 2-3 Tbsp flour or cornstarch to thicken



*Roast fresh chiles

Use gloves to handle the fresh chiles. Blister both sides of two to three chiles under the broiler in the oven. Wrap blistered chiles in a damp tea towel and set aside in a bowl. Once chiles cool (30-60 minutes) peel off blistered skin, cut open, remove seeds, and dice.

Cook

Heat 1 tbsp of cooking oil in a large sauté pan. Once the oil is hot, add chiles, garlic and onions. Sauté for a 3-5 minutes, add meat (optional). Once meat is browned and veggies are soft, sprinkle flour or cornstarch slurry to the mix, stir. Add broth, diced tomatoes with juice and spices, stir. If mixture gets too thick add water to bring it to desired consistency. Simmer for at least 30 minutes. Serve over beans and with flour tortillas



DIANE MOCK
Aurora, Colorado

Announcing the Stanley and Helen Hordes Challenge Gift

BY DEBBIE WOHL-ISARD



Stanley and Helen Hordes Challenge Gift

Matching contributions up to \$5,000

Choose your personal level of giving on the Donation page at

www.cryptojews.com

During Spring 2021, Stanley and Helen Hordes unexpectedly found themselves with a bit of extra cash. “What to do with it?” became the important question.

They decided to do something philanthropic with the found money and benefit from a tax deduction to boot. SCIS is the happy recipient! A win-win for the Hordes family and SCIS.

I spoke with Helen and Stanley one morning during the summer when they were in Phoenix. As they shared the good news, we talked about how they wanted their donation to be used. The obvious description was that it should be used for the good and development of SCIS. An additional layer of their intent was to encourage others to donate to SCIS. Hence, the “Stanley and Helen Hordes Challenge Gift” was established. Donations up to \$5,000 will be matched by this generous fund from the Hordes family.

Giving is simple. Please visit the SCIS website, www.cryptojews.com, go to the Donation page, scroll down and click the Hordes Challenge Gift box. Then choose your personal level of giving. Your donation is a lovely way to honor Stanley Hordes, a founder of SCIS who has dedicated the past 30 years to our mission of research and education. Truly a way to be a part of our future. 🔥



Genealogy Education



**SHELLY TALALAY
DARDASHTI**

Albuquerque, New Mexico

Our respect to Schelly Talalay Dardashti as she continues presenting virtual programs.

- October 2021 — Two talks for the Texas Hispanic Genealogy and History Conference – Texas Hispanic Heritage & History Matters. www.txhispanicheritagematters.com
- November 2021 — Two talks for The Genealogy Show UK. www.thegenealogyshow.uk
- 2022 — Five talks for RootsTech. www.familysearch.org/rootstech 🔥



Jewish Heritage Alliance Update

Continuing the trailblazing path that Jewish Heritage Alliance set in promoting the Sefarad legacy, JHA continues to expand in programming, staff, strategic partners, and initiatives. Thanks to the introduction by Corinne Brown, SCIS member Dr. Isaac Amon joined Jewish Heritage Alliance as Director



ISAAC AMON, PhD
St. Louis, Missouri

of Academic Research & Program Development. As a licensed attorney with a doctorate in comparative criminal procedure, research background in inquisitorial and Jewish history, and a descendant of 1492 Granada, Spain, Dr. Amon was the perfect addition to the JHA team. Once at JHA, Dr. Amon presented a captivating and well-received three-part series, "Sefarad: The Untold Story that Changed the World." Its success has catapulted JHA webinar

presentations to new heights. This month, JHA is resuming the popular "Women of Sefarad" webinar series.

Regarding the Alliance, the National Museum of American Jewish History (NMAJH) joined the growing family of JHA partners and affiliates this past summer. The Alliance/affiliate concept renders JHA a project incubator with many programs produced in collaboration with a variety of partners. One of the key initiatives planned for 2022/2023 is the webinar series, "At the Crossroads of Sefarad; In the Footsteps of the Crypto-Jews," based on a mobile exhibit by the same name produced in collaboration with ANU, The Museum of the Jewish People, Tel Aviv (formerly Beit Hatfutsot) and the Portuguese government tourist office in Porto.

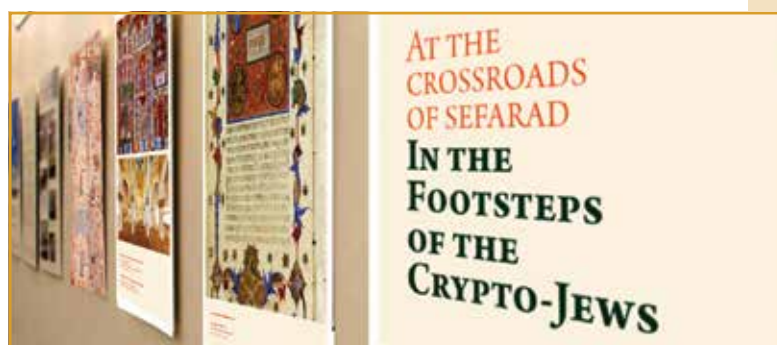
This project will be co-sponsored by the University of Miami and Dahan Center at Bar Ilan University in Tel Aviv, with other important partners to be announced shortly. This is a first-of-its-kind, in-depth presentation depicting the Sefarad legacy with some 30 educational seminars/webinars. The program was developed in collaboration with the renowned professor Dr. Jane Gerber, the academic advisor for the project. Additional programs in the planning phase include a webinar series on the



Sefardic impact in early American history, to be produced in close collaboration with NMAJH. JHA, in collaboration with JHN (Jewish Heritage Network) in Amsterdam, is working on the Sefarad Experience Portal, a digital superhighway of Judaic content, connecting Jewish communities, museums, synagogues and institutions, thus enabling cross-collaboration around the globe.

Furthermore, JHA is aiming high and working on a *converso*/Israel initiative. In support of this effort, JHA will be launching a *converso* community portal, which will be a social interactive and engaging platform providing connectivity for *converso* communities around the world. Apps and tools will enable individuals to research their genealogical lineage via comprehensive databases of the global *converso* Diaspora, descendants of Jews who converted to Christianity more than five centuries

ago in Spain and Portugal. With an eye toward its underlying mission, JHA continues to develop cutting-edge, engaging and meaningful programs. Stay tuned! www.jewishheritagealliance.com. 🔥



Michelle Green Willner performs in webinar

Kudos to new SCIS member Michelle Green Willner, PhD who shared her musical talents in a recent Jewish Heritage Alliance webinar, “Sefarad - The Untold Story- Part I.” The entire lecture with her contribution can be found on YouTube. Willner is a highly-recognized, award-winning composer and musical director in Los Angeles. She and the much-loved musician/historian Vanessa Paloma had often collaborated in the past. A fresh opportunity arose when Vanessa was in Los Angeles a few years ago and the pair decided to work together again on a musical composition. The date of the performance fell on *Tish b’Av*, a holiday that now honors the collapse of Jewish life in Iberia as well as the fall of the Second Temple.



DR. MICHELLE GREEN WILLNER
Los Angeles, California

The Iberian exodus inspired the framework of the piece, an ode to the Jews who were forcibly converted and expelled from Spain. The first movement of the concert is a lament, punctuated by a narrator summoning the Jews to heed the Edict of Expulsion. It is both riveting and chilling. The second movement shifts between major and minor chords, inspired by a Portuguese tune about leaving and saying goodbye. The last movement juxtaposes the Jews of Spain to the Jews leaving the Holy Land, lightened by the notes of the biblical Miriam playing on her tambourine.

“I wanted to include a traveler’s prayer,” Willner said. “It all ends up in joy and happiness as the Jews seek new lands, and is very upbeat.” Memorable, to say the least.

Genie Milgrom takes part in Russian seminar

Genie Milgrom was honored with an invitation from SEFER, the Center for University Teaching of Jewish Civilization in Moscow, to speak at their 27th International Conference on Jewish Studies held online, July 11-13, 2021. Her program focused on her personal history and the genealogy of crypto-Jews.

SEFER was established as a non-profit organization in 1994. Its goals are to support academic research in Jewish studies and



SEFER - Center for University
Teaching of Jewish
Civilization

to improve the academic quality of teaching Jewish disciplines in universities and programs across the former Soviet Union; to provide academic assistance and a wide variety of study opportunities for students and young researchers; and finally, to publish and widely distribute a series of publications focusing on academic Jewish study.

In her communication with the organizers, Genie planted a seed suggesting the synergy that might exist between SCIS and SEFER. We’ll see where it leads!

Learn Ladino online with Rachel Amado Bortnick



RACHEL AMADO BORTNICK
Dallas, Texas

Rachel Amado Bortnick is again teaching Ladino online! She has already given two, six-week courses, and is now giving a reading course, all through the Sephardic Jewish Brotherhood of America. The students are currently reading a play in Ladino called *El Nes de Hanuka* (The Miracle of Hanukkah) and plan to perform it as a play-reading via Zoom on December 3. Anyone interested

in joining the class or watching the production can email Rachel for details. bortnickra@sbcglobal.net.

Seth Ward speaks at online global marathon event

On July 28, 2021, Dr. Seth Ward presented “Anusim Descendants in Contemporary Colorado and New Mexico.” as part of a 24-hour global online event celebrating 30 years of *Sepharad ve-HaMizrah*, an electronic newsletter. Some 27 Sephardi and Mizrahi presentations were held from east to west every 20-30 minutes beginning in Israel and continuing throughout Europe and the Americas, concluding the same evening on the west coast of the US. View the full program at www.drsethward.wordpress.com.

Dr. Ward is senior academic professor in the department of philosophy and religious studies at the University of Wyoming. With a colleague, he presented a paper at the recent conference of the Latin American Jewish Studies Association, suggesting consumer behavior as a way to understand the contemporary Hispanic crypto-Jewish phenomenon. Seth is also an SCIS board member and served as program chair for the SCIS 2021 virtual conference in October. 🔥



Exciting New Partnership

SCIS is pleased to announce that we have officially joined the international list of Alliance members



who are committed to the research and understanding of the Iberian expulsion and who support the work of the Jewish Heritage Alliance, a Miami-based organization whose mission is to tell the story of Sefarad to the world. We look forward to many collaborative events, widening both our audience and their own.

As a strategic alliance partner with JHA and their extended global family of affiliates and friends, we look forward to the synergies this relationship creates and how it will enhance the respective and collective efforts of both SCIS and JHA.

HIDDEN TRADITIONS

Relicarios

Relicarios are devotional miniature pendants or lockets. A tradition dating to the 17th century in the Spanish New World and popular until the mid-19th century, these sometimes contained bits of bone, tooth or cloth reputedly from Catholic saints. Apparently, *conversos* would sometimes add Jewish religious symbols and Hebrew writing hidden within, displaying the “correct” religion externally while also proclaiming their true faith.



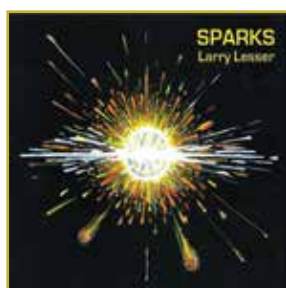
New Mexico Music Awards Showers “Sparks”

Larry Lesser is happy to share an update on his Jewish album, *Sparks* (that includes “Lights Lead Home,” the *b’nai anusim* song featured in *HaLapid*, Spring/Summer 2020). He was among 670 entries in the 34th annual New Mexico Music Awards, whose 2021 event was in September. He was a finalist in four categories (including Album of the Year) — no act was a finalist in more music categories — winning Best Humorous Song, Lesser was one of only five acts invited to perform at the live awards night.


“I am honored, humbled and maybe a bit surprised that an album of original Jewish songs did so well in a statewide secular music



Award-winner Larry Lesser



contest!” Larry remarks, “I think it is because I largely aim for what is universal, and the song, “Lights Lead Home,” certainly does that by evoking the power of ritual to awaken and reveals the soul or heritage in us all.”

An article about the album appears in the September 2021 issue of the *Israeli Journal of Humor Research*, www.israeli-humor-studies.org/media/5-the_use_of_humor_on_a_contemporary_folk_jewish_album.pdf. 



Larry Lesser performs



Rabbi Joshua Stampfer

DECEMBER 28, 1921 – DECEMBER 26, 2019

PIONEER OF PEACE AND INTER-RELIGIOUS DIALOGUE

Rabbi Joshua Stampfer was a founding member and a great friend of SCIS. The man, also credited with helping grow the Portland Jewish community to what it is today, died December 26, 2019, two days before he would have turned 98.

Stampfer was the rabbi at Congregation Neveh Shalom from 1954 to 1993 and also founded Camp Solomon Schechter, near Tumwater, Washington. He also established the Oregon Holocaust Resource Center and the Institute for Judaic Studies, built the Oregon Jewish Historical Society and helped found the Oregon Jewish Museum.

Stampfer was born December 28, 1921 in what was then Palestine. He moved to the United States as a child.

Stampfer married his wife Goldie in 1944 and moved to Portland in 1953.

The Stampfers had five children. One son died in a bike accident in 2001, and Goldie Stampfer died in 2016. The surviving children live in Israel, Boston, Ann Arbor and Portland.

Stampfer is survived by 20 grandchildren and 16 great-grandchildren, “with more on the way,” according to Stampfer’s daughter, Elana Emlen.

“He was much more than just our synagogue’s rabbi,” Emlen, who lives in Portland, said Friday. “He was very involved with the broader community, especially around peace and inter-religious dialogue.”

“In addition to all these things,” she added, “He was an amazing dad.”

“We have a Jewish tradition,” Sarah Liebman, executive director of Portland’s Florence Melton Adult Mini-School, told



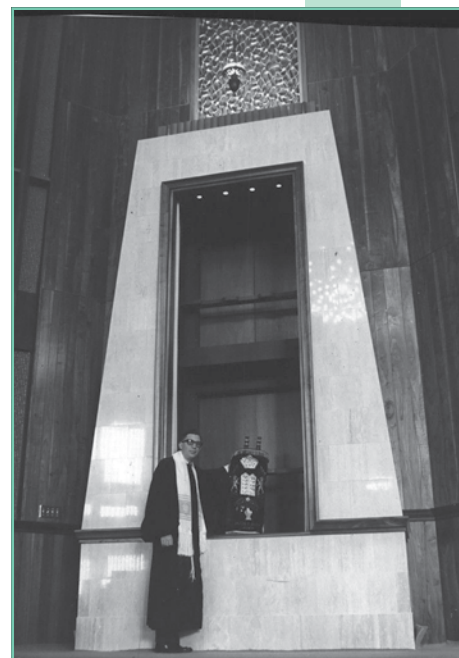
*Rabbi Joshua Stampfer, 2019.
A new teaching position was named for Rabbi Joshua Stampfer at Portland State. It allowed the addition of a fourth professor to offer a major in Judaic Studies, a program Stampfer nurtured over the years and one that attracts Jews and non-Jews alike.
(Photo by Beth Nakamura, Oregonian).*



*Joshua Stampfer, 1993
(Photo by Ross Hamilton, Oregonian)*

The Oregonian/OregonLive in 2010. “We believe that there are 36 righteous ones who walk among us, and upon them depends the survival of the world. Sometimes I wonder if Rabbi Stampfer might be one of the 36.”

—Excerpted from obituary by Lizzy Acker
The Oregonian/OregonLive



The Ark of the Covenant dominates the auditorium of Neveh Shalom Synagogue. Rabbi Stampfer shows the ceremonial scroll of the Bible kept in the Ark. 1964.



Goldie and Rabbi Stampfer's family history is chronicled with walls full of the famous pictorial New Year's cards they would send to friends every year. 1988.



Anita W. Novinsky

NOVEMBER 22, 1922 — JULY 20, 2021

DEDICATED TO THE CRYPTO-JEWS OF BRAZIL



S CIS is deeply saddened by the passing of Anita Waingort Novinsky (1922–2021), Brazil's foremost scholar and historian who specialized in the Portuguese Inquisition in Brazil, Jewish history (notably, the customs of crypto-Jews of the country) and the renaissance of the awareness of their Jewish roots, 200 years after the end of the Inquisition in Brazil. A professor *emerita* at the University of São Paulo, Prof. Novinsky was honored in her homeland and around the world. She is the author of multiple books (listed below), was an associate professor, and the founder and chairperson of the Museum of Tolerance at the University of São Paulo. Many of us may also know her from a brief appearance in the film, *Children of the Inquisition* by Lovett Stiles and Strategies, one of several interviews with persons who helped verify the history of the Jews in Brazil.

Novinsky was born in Stachow, Poland and immigrated to Brazil with her family at age 1. She later became a Brazilian citizen and held Brazilian and Polish citizenships. She earned a degree in philosophy in 1956, with a specialization in psychology in 1958, and her PhD in social history in 1970, all from the University of São Paulo; plus a specialization in racism in the Iberian world from *École des Hautes Études en Science Sociales* in France in 1977. In 1983 she received a post-doctoral title from the *Université de Paris Pantheon-Sorbonne*.

As an associate professor at the University of São Paulo, she focused on the study of New Christians, those Portuguese and Spanish Jews also known as *conversos* or *marranos* who converted or were forced to convert to Christianity during the Middle Ages, but continued to practice Judaism in secret and pretended to be fervently Catholic in public.

Novinsky was also a visiting professor at the State University of New Jersey, the University of Texas at Austin, and Brown University. In 2013 the National Council for Scientific and Technological Development honored her as a *Pioneer of Science in Brazil* in recognition of her research. The documentary film *A Esterla Oculta do Sertão*, about communities of crypto-Jews in the Brazilian north-east, is based extensively on her research and includes an interview with the researcher herself. 🔥



Anita Waingort Novinsky
(Photo courtesy of São Paulo Jewish Federation)



Anita W. Novinsky,
Brazil's foremost scholar
on the Portuguese
Inquisition in Brazil.

Works

- *Cristãos-novos na Bahia: 1624-1654*. Perspectiva, Ed da Universidade de São Paulo, 1972.
- *Bens confiscados a Cristãos-novos no Brasil, século XVIII*. Editora Imprensa Nacional - Casa da Moeda, 1978, Lisboa.
- *Inquisição. Cristãos Novos na Bahia*, 11ª edição. Editorial Perspectiva, São Paulo, 2007.
- *Gabinete de Investigação: uma "caça aos judeus" sem precedentes. Brasil-Holanda, séculos XVII e XVIII*. Editora Humanitas, São Paulo, 2007.
- *O Santo Ofício da Inquisição no Maranhão. A Inquisição de 1731*. Editorial Universidad Estatal de Maranhão, São Luiz, Maranhão, 2006.
- *The Myth of the Marrano Names*. Revue des Études Juives, 2006.
- *Inquisição: Prisioneiros do Brasil*. Editorial Expressão e Cultura, Rio de Janeiro, 2002.
- *Ibéria Judaica. Roteiros da Memória*. Editorial Expressão, Rio de Janeiro y EDUSP, São Paulo, 1996.
- *Inquisição. Ensaio sobre Mentalidades, Heresias e Arte*. Editorial Expressão e Cultura, Rio de Janeiro, 1992.
- *Inquisição. Rol dos Culpados*. Editorial Expressão e Cultura, Rio de Janeiro, 1992.
- *O olhar Judaico em Machado de Assis*. Editorial Expressão e Cultura, Rio de Janeiro, 1990.
- *Inquisição: Inventários de bens confiscados a cristãos novos no Brasil*. Editorial Imprensa Nacional. Casa da Moeda, Lisboa, 1978.
- *Padre Antônio Vieira, a Inquisição e os Judeus*.
- *Os judeus que construíram o Brasil*, 2016.



Happy Holidays!



Order Back Issues of HaLapid

Own beautiful back issues of *HaLapid*! If you are a new member and would like to see what you missed, we still have copies of some past issues (in the current format) and will happily send them. Email your request and address to the editor - CorinneJB@aol.com; Payment instructions will be sent to you. \$9 each plus shipping.



Spring/Summer 2021



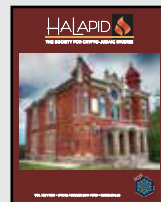
Autumn/Winter 2020



Spring/Summer 2020



Autumn/Winter 2019



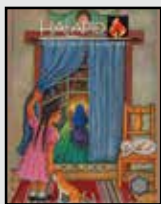
Spring/Summer 2019



Autumn/Winter 2018



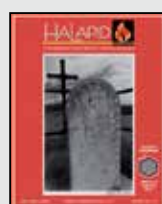
Winter/Spring 2017-18



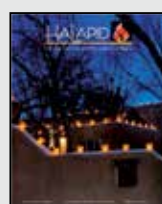
Spring/Summer 2017



Autumn/Winter 2016



Spring/Summer 2016



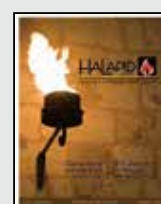
Autumn/Winter 2015



Spring/Summer 2015



Autumn/Winter 2014



Spring/Summer 2014

Coming soon: Read back issues of *HaLapid* ONLINE! www.cryptojews.com



YOU are part of a Mission!



Through your support of our studies of the history, cultures, arts and current status of crypto-Judaism in the United States and throughout the world, we continue our mission of nurturing a global organization for those researching the history of crypto-Judaic and hidden communities around the world.

Our first conference, held near Taos, New Mexico in 1991, was organized by a small, dedicated group of people who established SCIS to foster research and the exchange of information about *conversos* who settled in the outer regions of the Spanish empire. The secret observance of Sephardic customs and traditions by many descendants continue still.

Today SCIS is regarded as the primary body of scholars, artists, crypto-Jewish descendants and interested individuals investigating this phenomenon and inspiring new research directions. Although our roots are in the American Southwest, our horizons extend world-wide, with enriched conferences, exciting new media and affiliations.

Our website, www.cryptojews.com, has archival status because scholars and interested individuals may access hundreds of articles and papers from past issues of *HaLapid*. It also features stories and news of SCIS and related events.

Since 1991, we have attracted members from the United States, Canada, Mexico, Latin America, Spain, Portugal, Scotland, England, France, Italy, Israel, South Africa, New Zealand, Australia, the Philippines, Macao, Goa, Central America, the Spanish Caribbean Islands and elsewhere. Your continued membership and donations make it possible for us to continue our mission. We welcome new and renewing members. We are all active participants in this important field of study.

In addition to membership, we welcome donations to our other funds. The Randy Baca/Dennis Duran Fund provides assistance for those researching possible Sephardic ancestry but cannot afford to attend conferences. A donation to our Conference Fund ensures the participation of outstanding keynote speakers and supports special conference programming. In addition, your contribution supports our mailing and publication expenses.

With continuing support, we look forward to a long future of outreach, encouragement and discovery!

Society for Crypto-Judaic Studies

JOIN & DONATE ONLINE
WWW.CRYPTOJEWS.COM
(PREFERRED METHOD)

or complete and mail this form

Membership benefits include: Our journal *HaLapid*, and our online newsletter *La Granada*.

Please mark your membership status, category and tax-deductible contribution amount.

STATUS ☐ New Member ☐ Renewing Member

CATEGORY ☐ Student \$10

☐ Individual (Standard membership) \$45

☐ Senior Citizen \$40

☐ Institution or Business \$50

☐ Sustaining \$100

☐ Patron \$1,000

CONTRIBUTION Baca/Duran Fund \$ _____

Conference Fund \$ _____

General Fund \$ _____

Name _____

Institution/Business _____

Address _____

City _____ State _____ ZIP _____

Outside USA:

City _____ Country _____ Postal Code _____ Telephone _____

In USA, include Area Code. Outside USA, include Country Code

Email _____

Amount Enclosed \$ _____

Check Number _____

Please make check payable to **SCIS-Treasurer**
and mail to: SCIS Mail Box
333 Washington Blvd. #336
Marina del Rey, CA 90292

Society for Crypto-Judaic Studies

Join & Donate Online
(preferred method)
www.cryptojews.com



- HALAPID -

Tudo se ilumina
para aquele
que busca
a luz



All is
illuminated
for those
who seek the light

- Avram Ben Rosh -

Happy 30th SCJS Anniversary



*Our heartfelt thanks to Stan and Helen Hordes
for starting the ball rolling and keeping it going.
And our gratitude for creating the*

Stanley and Helen Hordes Challenge Gift

Matching contributions up to \$5,000

Choose your personal level of giving on the Donation page at

www.crypto-jews.com