

SELINUS UNIVERSITY

OF SCIENCES AND LITERATURE

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“I do hereby attest that I am the sole author of this thesis and that its contents are only the result of the readings of the research I have done.”

AN INVESTIGATION INTO THE SEPHARDIC ORIGIN OF THE PIMENTEL SURNAME AND THE ETHNO-SOCIO-RELIGIOUS STRATIFICATION OF THE PORTUGUESE NEW CHRISTIANS BY THE INQUISITION APPARATUS

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A DISSERTATION

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DECLARATION

Date: November 30, 2020

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A handwritten signature in black ink, appearing to read "Pimentel", written in a cursive style.

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ABSTRACT

*The further away you are from where you started,
the closer you are to where you belong - Ron Franscell, Angel Fire*

The eventual collapse of the Portuguese economy was one major consequence of the inquisition. The following quote from Poettering (2019) affirms this claim, “Thus, for example, historian L.M.E. Shaw Wrote, ‘Between 1550 and 1750, Portugal lost its economic greatness and political standing in the world. By the latter date, her trade and commerce were almost entirely in the hands of foreign merchants. It can be argued that Portugal itself was to blame for this state of affairs, because of the impact of the Portuguese Inquisition on the economy of Portugal’”¹ (pp. 88, 92).

But the greater tragedy was when the Portuguese Crown, and Catholic Church, commissioned the Holy Office of the Inquisition to expel Jews from Portuguese soil. As such, they were forced to convert to Christianity, and had to adopt Christian Portuguese surnames. Savage, tortuous punishments were waged against them to ensure abject compliance, and it continued unabated for over 300 years. The converted Jews became known as *New Christians (Cristãos-Novos)*, They were the targets of relentless abuses, baseless accusations, and were routinely falsely accused of *heresy* and *relapsing into Judaism*, And they, as well as others, were accused of a litany of alleged assorted crimes such as: *apostasy, blasphemy, witchcraft, bigamy, perjury, protestantism, satanism, homosexuality, incest*, etc. Clearly, the Portuguese inquisition betrayed the darkest, most egregious side of humanity, the catalyst for Portugal’s monumental economic collapse; it was exacerbated by the apocalyptic earthquake of 1755 which left most of Lisbon in ruins. Important archives were lost. The New Christians were blamed for that catastrophe.

In addition to the forced conversions to Christianity, Portuguese Jews also had to adopt a Christian surname and assume a Christian identity. A concerted effort was made by the inquisition apparatus to extirpate the Jews and Judaism from Portugal’s collective consciousness. Though the majority converted and became New Christians,

¹ Poettering Jorun *Migrating Merchants, Trade, Nation, and Religion, in Seventeenth - Century Hamburg and Portugal* (2019). pp. 88, 92 Portugal’s economic recession can be directly attributed to the establishment of the inquisition which lasted until 1822.

it did not preclude the authorities from embarking on a sadistic terror campaign of trumped up charges against them, namely *heresy*,² and of *relapsing into Judaism* (the two were used interchangeably). As freshly minted conversos, their lives as Jews was over, and going forward they had to live as bona fide Christians, or else face the prospect of a hellish death. Subsequent to their conversion, some small pockets of New Christians continued to observe their faith in isolation and secrecy in the small towns and villages all across Portugal i.e., *Belmonte, Castelo de Vide, Evora, Tomar*, etc. They were the *Crypto-Jews*.³ Other conversos⁴ left Portugal for the *diaspora*,⁵ but for the tens of thousands who stayed, they did their best to live as good Christians on the outside. And just as *Spain's Golden Age* came and went, so too did Portugal's, as she was effectively reduced to a mere shadow of her former greatness and glory. The loss of the New Christian intelligentsia in Portugal sounded her death knell. A list is provided by Faingold (2014), of the mini-biographies of 70 New Christian doctors who left Portugal in 1614 for the *free nations* of the *diaspora*⁶ (84th ed. par. 4), to escape the unyielding *scrutiny, relentless persecution, false allegations* and *heinous, grisly punishments*.

MARRANO	B'NAI ANUSIM	CONVERSO	CRYPTO JEWS	NEW CHRISTIAN
In Spain a Jew was called a 'Marrano', a derogatory term meaning 'Pig' in Spanish	B'Nai Anusim is the term that refers to the descendants of the converted Sephardic Jews	A converted Portuguese / Spanish Jew was called a 'Converso'	During the Inquisition in Portugal, small, isolated communities of 'Crypto Jews - Conversos' continued to observe their faith in secret	A 'New Christian' was essentially a Portuguese Jew who converted from Judaism to Christianity either voluntarily or forcibly

* **Table I:** Labels for the Sephardic Jews of Iberia During the Inquisition

2 *heresy* - adherence to a religious opinion or faith contrary to church dogma

3 *crypto-Jews* * see above table

4 *conversos* * see above table

5 *diaspora* - the Jews living outside Palestine or modern Israel. New Christians re-settled in: *Brazil, Azores, Cape Verde Islands, Holland, France, Germany, Italy, Morocco, Turkey*, etc.

6 Faingold, Reuven, *New Christian Doctors leave Portugal in 1614, HISTÓRIA JUDAICA NA IDADE ANTIGA E MÉDIA Physicus, chirurgicus e boticarius, 84th ed.*, (2014). par. 4, <http://www.morasha.com.br/historia-judaica-na-antiguidade/medicos-cristaos-novos-abandonam-portugal-em-5.html>

INTRODUCTION

Sara, Sara, I just heard that our neighbour David is going to burn at the stake in the public square tomorrow. Somebody told Padre Cabral that he heard David praying⁷ inside his house yesterday in our Ladino language! He kept repeating Adonai, Adonai!

Throughout the inquisition, dramatic scenes like this played out regularly. It was the everyday reality that the Portuguese New Christians suffered through in silence during the inquisition in Portugal some 500 years ago. The *Portuguese government* and *Catholic Church* have finally admitted to the cover up of the *Portuguese Decree*,⁸ a tragic and shameful chapter in the annals of Portuguese history. Only recently have the Portuguese authorities openly acknowledged the immeasurable contributions of the New Christians in Portugal as: *cartographers, physicians, astronomers, scholars, lawyers, financiers, writers, mathematicians, entrepreneurs, merchants, scientists, philosophers*, etc. The inquisition was administered by the *General Council of the Holy Office of the Inquisition*. The first *Grand Inquisitor* of Portugal was *Friar Diogo da Silva, King Manuel's 1st Commissioner of the Inquisition*, as well as his *confessor*. He was appointed by *Pope Clement VII* in 1531. Da Silva was authorized to conscript other inquisitors, and bishops were authorized to investigate *heresy* and *backsliding* (relapsing into Judaism). Across the border, the Spanish grand inquisitor was the infamous evil, ruthless tyrant, *Tomás de Torquemada*. One of the enduring features of the inquisition was the punishment of *confiscation*. As in Spain, the Portuguese inquisition syndicate confiscated (stole) everything it could from the New Christians, on the premise that it was a justified punishment for their crimes. But it was the sadistic, inhumane burning of the *conversos, heretics, and infidels* at the stake that the inquisition is best known for. The inquisitors were obsessed with *transforming* the Jews into *Christians*, complete with adopted "so called" *Christian Portuguese* surnames.

However, unbeknownst to many, the true origin of a large number of assumed Christian Portuguese surnames actually have an old Jewish origin - and were later

⁷ *Adonai* - one of several names that Jews use to say *God* in Hebrew.

⁸ *Portuguese Decree* - the *Portuguese Inquisition* was also known as the *Portuguese Decree*.

transliterated into their Portuguese spelled equivalents. *Pimentel* is the surname case study of my thesis, as it happens to be one out of countless other Portuguese surnames where the origin was falsified. This is a very important detail that was concealed by the Portuguese inquisition authorities whose devious anti-Semitic machinations were carefully crafted to fit a self-serving narrative.

The importance of putting this thesis into a larger contextual framework cannot be overstated, as it lays bare the details surrounding the plethora of crimes that were committed against the Portuguese Jews by the inquisition apparatus. This backdrop also allows for deeper and clearer meaning around Jewish *Praxis*,⁹ relative to the transliteration of Sephardic surnames. I included other surnames to provide additional evidentiary support. The following paragraphs provide important historical background information.

When Portuguese *King João III* (King Manuel's son) was the king, there was a feeling in Rome that his purpose was to "rob wealthy New Christians of their earthly possessions"¹⁰ (Saraiva, 1991). A feeling in Rome? Talk about the pot calling the kettle black! This quote is blatant hypocrisy, in that while the Portuguese inquisitors were busy stealing from the conversos, lay people in parts of Central Europe were simultaneously being victimized by the clergy there too for the same reasons, only the methodology was different. Needless to say, the sham charge of heresy was a quasi *catch-all* code word that was used by the inquisitors to justify and legitimize the wholesale theft of a New Christian's money and material goods! The following quote is taken from the historical publication titled ERENOW (2015-2019). In the words of the unknown author, "In 1827 the German historian Ranke argued that 'the Inquisition was the most effective instrument in completing the absolute power of the monarch...and that the monarchy established it in order to *attain absolute power*'"¹¹ [and impunity from theft as well] (par.1).

⁹ *praxis* - practice, as distinguished from theory. accepted practice or custom.

¹⁰ Saraiva, J. *The Marrano Factory* (1991). p. 31

¹¹ Erenow.net, *The Politics of Heresy, The Inquisitors of Catalonia, 1623* (par. 1) According to the author, the inquisition was established by the Monarchy to attain *absolute power*. Hence the well known adage - *absolute power corrupts absolutely!* <https://erenow.net/modern/the-spanish-inquisition-a-historical-revision/9.php>

The Protestant reformation movement, which branched out of Christianity, was the first real affront to the greed and corruption of the Catholic Church. Protestant reformer *Martin Luther*, a seminal figure in the *Protestant Reformation Movement* in Central Europe, had a serious issue with something called the *Sale of Indulgences*. In a village, a cleric would go from home to home and through very convincing and persuasive smooth talk, conned the townsfolk into believing that in exchange for a monetary donation to the church, they would be absolved of all their sins and transgressions, avoid *purgatory*,¹² and be rewarded with a guaranteed a passport to heaven.¹³ Similarly in Portugal, the inquisition's punishment of confiscation meant that the inquisitors simply stole whatever they wanted from the New Christians, and justified their actions by claiming that it was the latter's deserved punishment for *relapsing into Judaism*, even if the allegation was completely false - how convenient!

Clearly, the common denominator in both cases was greed, the clergy's insatiable appetite for riches, which was sated through the *sale of indulgences* and the *confiscation* of a converso's *property* and *material possessions*. Throughout my thesis, I elaborate on the rampant corruption that defiled the Catholic Church in Europe, particularly during the late medieval and renaissance inquisitions. A sacrosanct image of the Catholic Church - even if untrue - had to be upheld at any cost, lest the truth of the rampant and festering corruption of its inner workings be exposed. Clearly, the first and foremost concern of Portugal's inquisitorial *trifecta*¹⁴ - the *Portuguese State/Crown, Holy Office of the Inquisition*, and the *Catholic Church* - was its unwavering obsession with

¹² *purgatory* - after death, a temporary place for the soul to attain the holiness necessary to enter heaven

¹³ *Reformation*, Wikipedia, The townsfolk were afraid of the clerics, as saw them as the earthly embodiments of God. They went from town to town, village to village, and home to home to do their handiwork. In exchange for their valuables, etc., the townsfolk were granted complete absolution from their sins, and were promised a guaranteed place in heaven. Thus, both parties got something great out of the deal - everyone was offered the exact same deal. A couple of hours later, he would happily leave town with a huge sac of money and a cartful of goods and valuables which the locals happily gave up, after being conned and manipulated so easily. In their ignorance, they believed and hung on to every single word that the cleric said, under the false premise that life ever after in paradise was going to be theirs. Day after day, the clerics amassed ridiculous amounts of money and valuables that way. There was a popular saying at the time, "*As soon as the coin in the coffer rings, the soul from purgatory springs.*" — John Tetzel, Dominican indulgence vendor <https://en.wikipedia.org/wiki/Reformation>

¹⁴ *Trifecta* - group of three (Inquisitors, Government/Crown, Clergy)

the above mentioned **temporal desires*,¹⁵ the spread of Christianity, and the maintenance and expansion of Portugal's global commercial and colonial empire.

In 1492, the population of Portugal was approximately 1 million, of which an estimated 15 to 25 percent was comprised of Portuguese Jews. **Rabbi Pereira* believes that there were 200,000 Jews in Portugal after their expulsion from Spain in 1492. However, by 1497 they were forcibly converted to Christianity en masse, and were also forced to adopt Christian Portuguese surnames. Officially, however, the inquisition in Portugal was established in 1536 by *King John III*, and it was formally abolished in 1822. But by the mid 1700s, the inquisition had waned considerably, and by that time most of the New Christians that remained in Portugal had assimilated into the overall fabric of Portuguese Christian society. Between the 1500s-1700s, many wealthy conversos left Portugal for the diaspora: *Brazil, Azores, Madeira, Cape Verde, Holland, France, Germany, Italy, the Balkans, Morocco, England*. Others went to the *Dutch Antilles, Jamaica, Barbados, Virginia, New York, Rhode Island*, etc., via Brazil or Europe.

Brazil's inquisition was less active than Portugal's. But, African slaves were used as labourers by some New Christian sugarcane plantation owners (Davis, 2015).¹⁶ In her book, Davis likens it to flagrant hypocrisy, and posits that some of them had built-in racism/bigotry tendencies themselves without even realizing it. In all fairness, however, at most it was likely only a few Judaeo-converso plantation owners that were that way. In as much as they themselves were the victims of unprecedented racial, religious persecution, and discrimination throughout the inquisition, on balance, they were only human and not beyond reproach. It is not easy to be objective when you are emo-

¹⁵ *Temporal Desires* - earthly pleasures & desires 19th c. Humanists *Mill & Bentham* coined *utilitarianism*

¹⁶ Davis, Natalie Zemon *Regaining Jerusalem: Eschatology and Slavery in Jewish Colonization in Seventeenth-Century Suriname* (2015). p. 11 The New Christian situation in Portugal was essentially torturous, onerous, religious slavery. But, when they re-settled in Brazil, i.e., many of their plantation workers were Negro slaves who were essentially field labourers. A total hypocrisy on their part, complaining about the terrible ways in which they were treated by the Old Christians in Portugal, when they themselves were guilty of marginalizing their black labourers on their plantations in Brazil. A New Christian could have justified that their African workers were part of their household, and were treated no worse than their tenant-workers. However, Ms. Davis opines that New Christians were hardly in a position to complain about anything, as they themselves used Africans as slave labour in Guyana and in some Caribbean islands.

* Dr. Shlomo Pereira (2021) *The Iberian Marrano Jews: A Story of Survival Against All Odds* <https://www.youtube.com/watch?v=phIm3r5EpKw>

tionally invested in something as were the converso plantation owners. People make cognitive errors without realizing it when they are deeply absorbed in their task/s.

Throughout the centuries, intermarriage between the Portuguese Old¹⁷ and New Christians happened with such regularity that the bloodlines became very mixed. In fact, some experts opine that perhaps 80% of all Portuguese people today have some Jewish ancestry. One such well known person is former Portuguese President *Jorge Sampaio*, who publicly declared Sephardic ancestry on his mother's side, but is himself agnostic. Up until recently, many Portuguese people were in denial about the Sephardic origin of many Portuguese surnames, alas, the truth of this is finally gaining currency. Details are provided in my *Pimentel Surname Case Study, Parts I, II, & III*.

Generally, Portuguese people are embracing the discovery of their Jewish ancestry, to the extent that some are officially converting back to Judaism. The same thing is happening in Brazil, the continent sized South American Portuguese speaking nation that received thousands upon thousands of Portuguese New Christians¹⁸ subsequent to its discovery in 1506 by celebrated Portuguese Captain *Pedro Álvares Cabral*. In a recent issue of the *Times of Israel Magazine* the headline reads, *Portugal becomes the 2nd country, after Israel, with a Jewish law of return*. The government is using its wherewithal to right a wrong that was committed 500 years ago.¹⁹ In fact, the same has formally and publicly apologized for that monumental human tragedy, and a sincere, earnest effort is being made at restitution. A *repatriation*

¹⁷ *Old Christian* - a social and law-effective category used in the Iberian Peninsula from the late 15th and early 16th century onward, to distinguish Portuguese and Spanish people attested as having cleanliness of blood [bonafide Catholics who had no Jewish blood whatsoever], from the populations categorized as

¹⁸ *New Christian* - Jews that converted to Christianity either forcibly or voluntarily during the forced conversions / baptisms and surname adoptions in 1497.

¹⁹ Liphshiz, C., Winer, et al., Jta. (2013). In a recent issue the *Times of Israel Magazine*, the headline reads, *Portugal becomes 2nd country, after Israel with a Jewish law of return*, as Portugal is trying in earnest to right a wrong that was committed 500 years ago. <https://www.timesofisrael.com/portugal-becomes-2nd-country-after-israel-with-a-jewish-law-of-return/>

law was recently passed for the descendants of the Portuguese Sephardim, which automatically qualifies them for Portuguese citizenship provided that they can reasonably prove Sephardic Portuguese ancestry. Presently, there is a vibrant and fast growing Sephardic Jewish community in Portugal of roughly 5,000, concentrated mainly in the cities of *Lisbon*, *Coimbra* and *Porto*. On April 26, 2013, two conversions were performed in Lisbon by a rabbinical court *Beit Din* of 3 judges, who recognized *Juliana Fernandes da Silva*, and her partner *Edgard Pimentel* as Jews. It is the first ever conversion convened in Portugal.²⁰

The inscrutable, subhuman way in which the Portuguese conversos were treated by the inquisition, does not even begin to convey the extent of their pain and suffering, as they were repeatedly falsely accused of extemporaneous, baseless crimes! Unbeknownst to many, the Inquisition gravely affected Portuguese society as a whole, the residual scars of which are still seen and felt today. Clearly, the tyrannical inquisition under which the New Christians lived, greatly contributed to the callous subversion of their self-actualization. Moreover, the macabre events thereof, conspired in unison in the cataclysmal decay of Portugal's economy and society.

Up until recently, the silence around the cover-up of the inquisition was deafening. The unbridled, inquisitorial abuses were fuelled by a cacophony of anti-Jewish rhetoric and propaganda spewed by the inquisition apparatus, including the anti-semitic, revisionist, pseudo-historiographer spin doctors. They were all sanctioned and emboldened by the unscrupulous arm of the inquisition better known as the Catholic Church, headed by the pope. This is well explained by Pulido Seranno (2006) who explains, "The Portuguese Inquisition was led by the Inquisitor General *Fernando Martins Mascarenhas* 1616-1629, who during those years became a staunch anti-converso campaigner, and his hate propaganda was endorsed by Lusitanian²¹ priests,

²⁰ The Jewish Daily Forward, *Masorti Movement Holds First Portugal Conversion* (2013). *Pimentel* is one of the 2 strong converso surnames. <http://old.forward.com/articles/175618/index.html>

prelates (bishops, theologians, and jurists), and most of the clergy”²² (p. 127).

Some of the ways in which the inquisitors frustrated the upward mobility of the New Christians was through the *confiscation, falsification, and destruction* of their personal documents and belongings some of which were rare, priceless and irreplaceable such as: *holy texts, religious artifacts, family jewellery, rare art pieces, Torah scrolls, ancient manuscripts, deeds, birth/marriage certificates, letters, etc.*²³ That was the *modus operandi*²⁴ of the inquisitors to satisfy their own selfish motives. The inquisitors, Catholic Church, and Portuguese ruling class were all wedded in their goal of making the Jews disappear from the collective consciousness of Portuguese society - and they had *carte blanche*²⁵ to do it. Subsequent to their conversion to Christianity, the Portuguese Jews became known to everyone as the *Cristãos Novos*²⁶ (*New Christians*). In a relatively short period of time they became Portugal’s *intelligentsia*²⁷ class, and were found in the upper echelons of Portuguese society, save for certain posts that they were excluded from. It resulted in unfair laws, restrictive, haphazard rules and regulations which were all legislated with the intent to handicap and disempower them. Needless to say, the New Christians were cruelly treated as pariahs.

21 *Lusitania* - ancient Iberian Roman province where modern Portugal and part of western Spain lie.

22 Serrano, Pulido, Ingram & Juan Ignacio *The Conversos and Moriscos in Late Medieval Spain and Beyond*, Volume 3 Displaced Persons, (2006). p. 127

23 Llorente, Juan Antonio *The History of the Inquisition of Spain from the Time of its Establishment to the Reign of Ferdinand VII*. The Inquisition also prohibited *pictures, medals, prints*, and a number of other things, with as much severity as books. Thus, *fans, snuff-boxes, mirrors*, and other articles of *furniture*, were often the cause of great troubles and difficulties to those who possessed them....<https://www.gutenberg.org/files/38354/38354-h/38354-h.htm>

24 *modus operandi* - a particular way or method of doing something, especially one that is characteristic or well-established.

25 *carte-blanche* - full discretionary power - permission to do something in any way you choose to do it

27 *intelligentsia* - intellectuals or highly educated people as a group, especially when regarded as possessing culture, political influence, and employed in the professions and other positions of importance

Clearly, the conversos were in an untenable situation by the corrupt, underhanded maneuvers and machinations of the inquisition apparatus, but it was further aggravated by the spiteful and vengeful Old Christians who aided them - the New Christians were under constant assault. The initial establishment of the *Holy Inquisition* in Portugal by King Manuel's predecessor and cousin *King John II* (whose reign was very short lived), raised the spectre of a dreadful calamity that as it unfolded, lasted hundreds of years. It left a decisive trail of devastation in its wake that changed the socio-economic-political landscape of Portugal forever! Saraiva (2001) opines, "The Holy Office constituted an omnipotent bureaucracy (it had authority to condemn to hell) which from its inception eluded the control of its theoretical heads (the Portuguese monarch and the supreme pontiff) and which, desirous above all of perpetuating its own power, did not attribute the slightest importance to the religious, economic and social consequences of its actions"²⁸ (p. 261). The aftermath of the inquisitorial *pogrom*²⁹ was one of pure doom and gloom, as Portugal descended into an abysmal state of chaos and ruin, leaving her with a decimated middle class!

This very sad and depressing chapter of Portuguese history is one that is deeply personal for me. Not only is there compelling and persuasive evidence in support of the Sephardic origin of the Pimentel surname, but there were also well known Sephardic rituals, customs and traditions observed on the paternal side of my family. I remember

The fighting spirit of the Spanish Jewry was of great utility in their new sanctuary in Portugal. They were the "*cream of the crop*", comprised mainly of great *rabbi's, leaders, philosophers*. Consequently, ***in 1492, Portugal was the centre of the Jewish world***. At that time, the Jewish population of Portugal was roughly 200,000. *Dr. Schlomo Pereira, The Iberian Marrano Jews: A Story of Survival Against All Odds* <https://www.youtube.com/watch?v=phIm3r5EpKw>

28 ibid - fn 11

29 *pogrom* - the organized killing of many helpless people usually because of their race or religion

seeing, and even partaking in them as a young boy. Sadly, those observances ceased with the passing of my late paternal aunt and grandmother. In fact, some time honoured Sephardic rituals and traditions actually survived in some Portuguese and Brazilian families. They were passed down from mother to daughter throughout the generations. Incredibly, a few crypto-Jewish communities in Portugal managed to preserve some important Jewish prayers/rituals and worshipped in secrecy for centuries.

In fact, one such renowned crypto-Jewish community exists in the small town of *Belmonte*, in the *East Central* region of Portugal, where they secretly and steadfastly held on to their unique and unorthodox form of Judaism for over 500 years. During that time, their faith morphed into a distinct form, where the women lead the prayers for example. They thought that they were the only Jews left in the world! In 1917, a *Polish Jew* named *Samuel Schwarz* discovered their community. Presently, approximately 100 crypto-Jews live in Belmonte. They have a synagogue called *Bet Eliahu*, and a couple of rabbis who have helped immensely in re-approximating their particular unorthodox form of Judaism to more closely align with the orthodoxy of Israel. Today, the town's residents openly and happily observe their Jewish faith. Above all, their story is a testament to the great strength and will of the human spirit.

Throughout history, the incredible resolve of the Jewish people is what has seen them through the toughest, darkest, hellish trials and tribulations in recent memory,, namely the Spanish and Portuguese *Inquisitions*, and the *Holocaust of WWII*. Those anti-Semitic tragedies have exacted an excruciatingly *physical, mental, emotional, and spiritual* toll on the Jewish people. In their resolve to overcome any and every adversity, they continue to forge ahead and succeed. Notwithstanding, the Israelites are still embroiled in a very dangerous and untenable situation, surrounding the *geo-political-religious* and emotionally charged *Palestinian-Israeli* conflict. It continues to threaten their health and safety, and also of their family and friends. Throughout history, the Jewish people have been the victims of unabated hatred and violence.

At some point during the inquisition, an oath of secrecy was taken. It was seen as absolutely essential to safeguard the ethical image (albeit a false one), that the Holy Office of the Inquisition was on the moral high ground, because its mission was one of due diligence to rid Portugal of heresy - and essentially its Jews. In one of his books, *Limborch* outlines the exact conditions of the oath and the consequences of breaking it³⁰ (p.176). For over 300 years, many details surrounding the atrocities which were committed by the Holy Office, were enshrouded in a veil of secrecy.....until recently.

Throughout the research process of my thesis, what became abundantly clear to me was the deliberate attempt by the Portuguese government and clergy to conceal the details of the operational directives of the Holy Office. The miscreants were forced to take a sworn oath of secrecy to keep the details of the Sephardic ancestry and surnames of many Old Christians from becoming public knowledge. Important New Christian family documentation was deliberately falsified and destroyed, as the inquisitors and sovereigns were obsessed with erasing the collective memory of anything having to do with the Portuguese Jews. The clergy and state also went to great lengths to ensure that no bloodline connection could be established between the nobility, Old Christians, and the conversos. The Old Christians themselves were censured to make certain that they did not run afoul of the *Blood Purity Statute* which I explain in *Chapter V*. Throughout the inquisition there was simply no transparency, accountability, compassion or remorse by the powers that be. The following paragraph perfectly encapsulates the devious and detestable machinations committed by the nefarious inquisitors (Barreto, 1988):³¹

“..when everything possible was done to cover up the Jewish ancestry of any distinguished family especially

30 Limborch, P. (1889). pp. 176, 177 *The History of the Inquisition*. Outlines in great detail the deep pre-occupation of the inquisitorial authorities to ensure the utmost secrecy is maintained about the specific details of the operational directives of the inquisition. There was a huge concern on their part to make sure that a very tight lid was kept on it. Everyone involved with it was sworn to secrecy, and clearly told what the consequences of breaking their oath of secrecy would be.

31 Mascarenhas, Barreto, (1992) p. 239 *The Portuguese Columbus, Secret Agent of King John II*, There is evidence that affirms that Columbus was a Portuguese Sephardic Jew who was a secret agent of Portuguese King John III. Columbus had crucial information which he obtained from the Portuguese king about the existence of Brazil and India.

the cases of the nobility and those that had close ties with the royal family. Totally incoherent origins were invented for both surnames and titles....History cannot be restricted to....written documents, many of which are falsified in the writer's private interests....mere fantasies of their authors....the investigator must be on his guard against the intentional distortions that were perpetuated during the Portuguese Inquisition, when the Jewish origin of many noble families was concealed by means of erasure and anthropological changes. And it must not be forgotten that nearly half of the population [sic} the country [of Portugal] had Jewish blood; from the sixteenth to the eighteenth centuries, some genealogists changed surnames in return for payment by those who feared that they would be denounced as descendants of New Christians” (p. 239).

Moreover, as clearly expressed in the above quote, I would be remiss if I did not also point out the complicit and detrimental part that the Old Christians played in this unprecedented human tragedy, as their lies, schemes and fabricated allegations were also to blame for much of the trouble that was levied on the New Christians. Without question, the inquisition was a monumental human tragedy. I made every effort to provide evidence in support of the central points and arguments of my thesis, especially around the Sephardic origin of the Pimentel surname, and also of numerous others, contrasted against the *sine qua non*³² backdrop of Portuguese society in the grips of a dreadful and harrowing inquisition. Not only did it have devastating and dire consequences for Portugal's New Christians, but it also undermined every aspect of Portuguese society as well.

The inquisition was utter madness! The New Christians lived in a socially stratified society that vilified and marginalized them. It must have felt like a never ending waking nightmare as they lived in a perpetual state of all consuming fear, anxiety and

³² *sine qua non* - something that is essential

paranoia, in the knowledge that sooner or later they would be falsely accused of a fabricated crime/s, namely *heresy* or *relapsing into Judaism*, punishable by death, as in being burned at the stake. For the New Christians, it was nothing less than an existence of psychological torture! In absolute terms, the inquisition was an *ethno-socio-religious* calamity of biblical proportions, enshrined for all time in the annals of Portuguese history!

At different times during the inquisition, sharp differences of opinion arose between the ruling class, inquisitors and clergy, as divergent playbook strategies often put them at odds with one another. It is quite likely that each party had a different relationship with the New Christians. But mostly they were all in cahoots in their devious and underhanded schemes - lack of integrity and unbridled corruption defined them all. Machiavellian scare tactics were deliberately visited against the conversos to frighten, handicap, and thus disempower them. They simply had no respite from the treacherous crimes and injustices that were waged against them *ad infinitum*,³³ by the *Holy Office of the Inquisition - Santo Ofício da Inquisição*.

Without further ado, let us begin a journey that takes us back 500 years to revisit one of the most abominable, tragic and harrowing religious crimes against humanity, comparable in some ways to the Holocaust of WWII, but on a smaller scale. I say 'smaller' with some trepidation and self-recrimination, as it is not my intent to make light of what happened. It was a moment in history that betrayed the darkest, vilest side of humanity. Through hundreds of years of unbridled *vilification, discrimination, marginalization, persecution* and *torture*, etc., the inquisitors sought to expunge all of the Jews from Portugal, or at least rid the county of Judaism, heresy, permanently. Ultimately they were all relegated underground.

The research for my doctoral thesis is predicated on the Sephardic origin of the Pimentel surname, and on an investigation of the daunting panorama of the Portuguese Inquisition. I hope that the findings of my research presents as compelling and thought provoking. Even so, much about the inquisition remains veiled in mystery and secrecy.

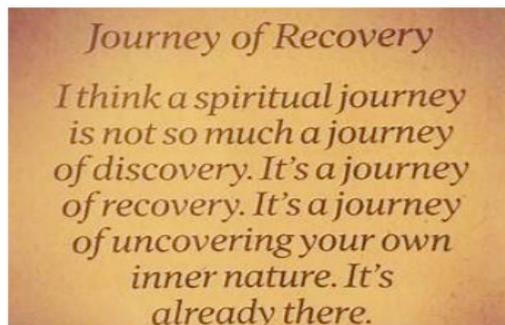
³³ *ad infinitum* - is a Latin phrase meaning "to infinity" (or) "forevermore".

PART I

CHAPTER I

CONVERSO DUALITY OF IDENTITY POLITICS:

THE PIMENTEL SURNAME CASE STUDY: (PART I)



Pimentel is a noble and distinguished surname of Portuguese Sephardic origin. This thesis makes a compelling case for the Jewish origin of *Pimentel*, the case study surname of my thesis. The harrowing *ethno-socio-religious stratification* campaign waged by the inquisition apparatus against the Portuguese New Christians, were abominable religious *crimes against humanity*. The Holy Office of the Inquisition, sanctioned by the popes, did everything in its power to expunge Judaism and its history in Portugal, and to conceal the Jewish ancestry of a large number of Portuguese people. As such, it was imperative to put my thesis into a larger contextual framework, to provide a coherent picture of the dynamics and interplay between different crucial events (*autos-da-fé*, *forced conversions/surname adoptions*, *punishments*, etc.) and key personages (*inquisitors*, *conversos*, *kings*, *popes*, etc.) of the inquisition. For example, the landscape of the inquisition provides the ideal backdrop to posit the specific details around the evolution of Sephardic Portuguese surnames. Although *Pimentel* is the case study surname of my thesis, I examined other Portuguese Sephardic surnames to add depth and clarity to the findings of my research. I consulted a wide variety of sources from Portugal and the Sephardic diaspora. It is my hope that this comprehensive, impassioned, fact filled thesis will expand the current body of knowledge surrounding this very tragic and disturbing subject.

As with the Pimentel surname, there is also much in the way of evidence that supports the Sephardic origin of many other Portuguese surnames. The *Jewish Encyclopedia* lists the surnames of 15 eminent Portuguese Sephardic families - Pimentel is one of them. Incidentally, the Jewish Pimentel family coat of arms from the *Hague, Netherlands*, is identical to the Christian Pimentel one from Portugal. After their expulsion from Spain in 1492, the Spanish Jews found sanctuary in Portugal.³⁴ Portuguese historical texts and documentation affirm that noble Portuguese Christian families sponsored Jewish families, and that that was the usual way Sephardic Portuguese families acquired a coat of arms. But not always. The *Jewish Encyclopedia* has a section on the *coats of arms* of some select Jewish families - *Pimentel* is one them.

During the course of my research, when I happened upon a Pimentel Benavente crest dated 1328 that did not contain a border of crosses, it gave me pause. I began to surmise that the sponsorship of a Jewish Pimentel family, by a Christian Pimentel family, was not the only way that a coat of arms was acquired by Portuguese Jews - the kings issued them too. Part of the aim of my thesis was to flush out some of the buried details re: the family history of the Sephardic Pimentels. Firstly, I would be remiss if I did not provide some necessary and relevant background information about the important Sephardic Pimentel family branch of Spain, whose members are descended from *D. João Afonso de Pimentel*, an illustrious Portuguese *knight, 1st Count of Benavente*, who arrived at the *court of Castile*. The family's manor was the *Torre de Novaes*, in the *Kingdom of Galicia* (Google Scholar). I reference noble and illustrious *Eleanor Álvarez de Toledo y Osorio Pimentel, Marquesa de Villafranca*, born in 1522, as a good Spanish Pimentel family example.

Eleanor's Sephardic Pimentel family originated with the noble *Benavente* family of Portugal, some of whom later moved to Spain where their high nobility status was ho-

³⁴ Jewishencyclopedia.com. (2019). *COAT OF ARMS - JewishEncyclopedia.com*. The Pimentel surname is one of the 15 surnames listed. The Jewish Sephardic Hague (Holland) Pimentel coat of arms is identical to the Christian Pimentel one. The interesting and puzzling thing is that the Pimentel family coat of arms existed as early as the 13th cent., and belonged to the *Count of Benavente (Conde de Benavente)*. This proves two things: both the crest and Pimentel surname existed much earlier than the forced conversions <http://jewishencyclopedia.com/articles/4428-coat-of-arms>

noured and extolled. Eleanor was born in *Toledo [Spain]*, the only daughter of the *Viceroy of Naples*, the *Marquess of Villafranca*, *Don Pedro Álvarez de Toledo - Charles V's lieutenant-governor* (son of the *2nd Duke of Alba*). “Since men from the Alvarez de Toledo family frequently took wives from the Jewish converso aristocracy, the family is often mentioned as having Jewish converso origin....”³⁵ (Wiki., Eleanor of Toledo). Eleanor Osorio Pimentel’s maternal and paternal Pimentel grandparents were Jewish. Eleanor married into the very notorious and powerful Italian *de' Medici* banking family from *Florence, Italy*, and her husband was *Cosimo I de' Medici*. Her mother *Maria Osorio Pimentel, Marquessas of Villafranca del Bierzo*, came from a mixed Judaeo-converso background. Over the course of many generations, the Iberian Jewish Pimentel family married into both the Old and New Christian Aristocracy. Eleanor’s paternal great-grandmother, *Maria Enriquez*, came from an aristocratic family of mixed Jewish/Christian Castilian royalty, and she was one of her most important ancestors.³⁶

I used this example for a very important reason. If Eleanor was born in 1522, surely her Jewish grandparent’s were born in the early 1400s. From that we can infer that Eleanor’s Pimentel great-great grandparent’s likely left Portugal in the mid to latter part of the 1300s. It is even plausible that Eleanor’s Pimentel lineage in Portugal went as far back as the 1200s maybe even much further. There is evidence that affirms the existence of a sizeable Jewish community in Portugal shortly after the destruction of the 2nd temple in Jerusalem in 70 A.D. In consideration of this, the long held belief that the origin of the Pimentel surname (and of many others) is Christian is

³⁵ *Pimentel, Eleanor Osorio*, had Jewish maternal and paternal Pimentel grandparents. She married into the very powerful Italian de Medici banking family of Florence, Italy. Her mother *Maria Osorio Pimentel, Marquessas of Villafranca del Bierzo* came from a similar mixed Jewish converso background. https://en.wikipedia.org/wiki/Eleanor_of_Toledo *The Cultural World of Eleanor di Toledo* (2004). [Google Scholar](#)

³⁶ Eleanor is the ideal person to reference regarding the aristocratic, noble Jewish Pimentels of Portugal & Spain. The Pimentel family branch in Spain was an offshoot of the noble/aristocratic Pimentel family of Portugal. What is of importance here is that this is a perfect example of how deeply inculcated the Jewish roots of the Pimentel family are in Spain. What is especially revealing is that Eleanor’s maternal and paternal grand parent’s were ‘Jewish’. If Eleanor was born in 1522, then her grandparent’s most certainly were born in the mid 1400s meaning that they were still Jewish at least 70 years before the ‘forced conversions’. Not only that, but since the Pimentels originated in Portugal, one can safely assume that it was quite likely that her great-great Jewish grandparent’s must have left Portugal around the 1300s or so. Hence, we know based on this scenario that there were definitely Jewish Pimentel in Portugal at least as early as the 1200s, even earlier. According to the Christian historiographers, the Pimentel surname originated with the Old Christians. However, Eleanor’s Jewish family background casts serious doubt on that.

questionable at best. It is conceivable that some Old Christians might have even adopted their surnames from the old guard Portuguese Jews who had been living in Portugal since 70 A.D. Let us say that the Pimentel surname originated with the Jews, which is the crux of my argument, then I submit that in all probability the name was initially spelled in Hebrew, and that it was transliterated into the Portuguese spelling much later. I go into detail about this in chapter VI of my thesis.

The Hebrew/Jewish origin of the Pimentel surname, and of other Portuguese surnames, is supported by compelling evidence, even if the nay sayers disagree. I have provided some general, but significant background information about a noble Spanish Pimentel family of Portuguese Jewish origin. I will now transition over to the fascinating story of one of the earliest recorded Pimentel families of Portugal.

The Ancient Hebrews Owned Emblems (Crests) in Biblical Times

I would argue that the adoption of a coat of arms from Christian godparents/sponsors was *not* the only way that the Portuguese Jews were able to obtain a coat of arms. There is evidence dating all the way back to biblical times that emblems, crests existed (alternate names for coat of arms: *crest, blazon, shield, emblem*, etc.). For example, each one of the 12 tribes of Israel was represented by a *colour*, an *emblem*, or both; the emblem of the *Asher tribe* contained an *olive tree* (Gen.49:20;)(Deut.33:24).³⁷ I reference the modern Sephardic Portuguese *Oliveira* family coat of arms, which also contains an olive tree inside the crest. A quote taken from the *Beit Hatfutsot Jewish Surnames Museum* website reads, “The olive [tree] was one of the 7 species with which ancient Israel was blessed and has strong symbolic meaning in Jewish tradition.”³⁸ This affirms that Jewish heraldry is not just a medieval convention or construct.

³⁷ (Gen. 49:20;)(Deut. 33:24). Emblems (1 of the 12 tribes of Israel was *Asher*, and their ancient emblem (a type of coat of arms) contained an olive tree which was used as far back as Biblical times. Family heraldry is not only a medieval convention.

³⁸ Beit Hatfutsot - *Museum of the Jewish People* in Tel Aviv, Israel (1996). par. 3 <https://dbs.bh.org.il/familyname/zemour>

As I just verified, we know that emblems existed in biblical times to represent the various tribes. The fact that most Christian Pimentel families owned a coat of arms, does not preclude that those family crests could have originated with the Sephardim. The progenitor of the Pimentel family lineage was *Vasco Martins Pimentel*, whose crest dates back to the mid 1200s. I will expand on this shortly. The study of family heraldry is a science unto itself, and I only bring it up here because it reinforces the plausibility that this surname is likely of *Sephardic*³⁹ origin, and that a New Christian family coat of arms did not necessarily only have to be obtained from a Christian family sponsor, or from the king. There is evidence that in addition to Pimentel, that the following surnames i.e., *Pereira, Almeida, Teixeira, Fonseca, Cardoso, Machado, Castro, Oliveira, Pinto, Franco, Costa, Henriques, Mendes*, etc., and many others *not* listed in the *Jewish Encyclopedia*, such as: *Morreira, Abreu, Morais, Correia*, are all Sephardic surnames which have a corresponding coat of arms.⁴⁰ We already know that the ancient Hebrew *Asher* tribe had an emblem which contained an *olive tree*, as does the modern *Oliveira* family crest; persuasive evidence of this surname's Hebrew origin.

King Manuel I considered the Pimentels a noble and distinguished Portuguese family. In 1508, he called for the Pimentel family coat of arms, and those of the other 71 most respected & honorable Portuguese families, to be painted on the upper walls of the *Sala dos Brasões (Coats of Arms Room)* inside of his royal palace in *Sintra, Portugal*. What is known for certain is that the Dutch Portuguese Pimentel family coat of arms belongs to both the Old & New Christian Pimentels.⁴¹ They are identical and both have a border of crosses. A quote from the *Virtual Jewish Library* (1998-2019) is interesting

³⁹ *Sephardi Jews* - also known as Sephardic Jews, Spanish Jews or Portuguese Jews, traditionally established communities in the Iberian Peninsula; most were expelled from the region in the late 15th century. It applies to the Sephardim scattered all over the diaspora i.e., *Morocco, Turkey, Italy, the Balkans*, etc.

⁴⁰ A New Christian family coat of arms was not necessarily always adopted from a Christian family sponsor. There were many other Portuguese Sephardic surnames not listed in the *The Jewish Encyclopedia*. In the 16th - 18th centuries, the Jewish conversos from Portugal who fled to cities in Holland i.e., *Amsterdam*. Apart from the Sephardic surnames w/coat of arms that are listed in the *Jewish Encyclopedia*, there were many other strong Sephardic surnames having a coat of arms, for example: *Rodrigues, Nunes, Sousa, Fernandes, Garcia, Furtado, Pacheco, Velho, Mendes, Tavares, Cunha, Aguiar, Dias, Carvalho, Silva, Lima*, etc., These Sephardic Portuguese surnames proliferated in the cities of the diaspora for example: *Amsterdam, Paris, London, Bordeaux, Livorno, Venice, Salonika, Hamburg, Antwerp, Izmir*, etc.

⁴¹ What is at least known for certain is that the shared Portuguese and Dutch Pimentel coat of arms belongs to both the Old & New Christian Pimentel. They are identical and both contain a border of crosses.

revealing and reads, “The largest group claiming armorial bearings were those Jews of *Marrano*⁴² descent whose ancestors had adopted the name of the persons sponsoring them for baptism....” A prominent Portuguese New Christian merchant named *Isaac da Costa* claimed that “...the Christian and Jewish branches of these families were indistinguishable”⁴³ (par. 3). But the curious thing is that several Pimentel coat of arms contain crosses, while others do not. Hence, if the ancestors of the Marranos adopted their coat of arms from Christian sponsors, then one would assume that as New Christians their crests would have also contained crosses, but not all of them did.

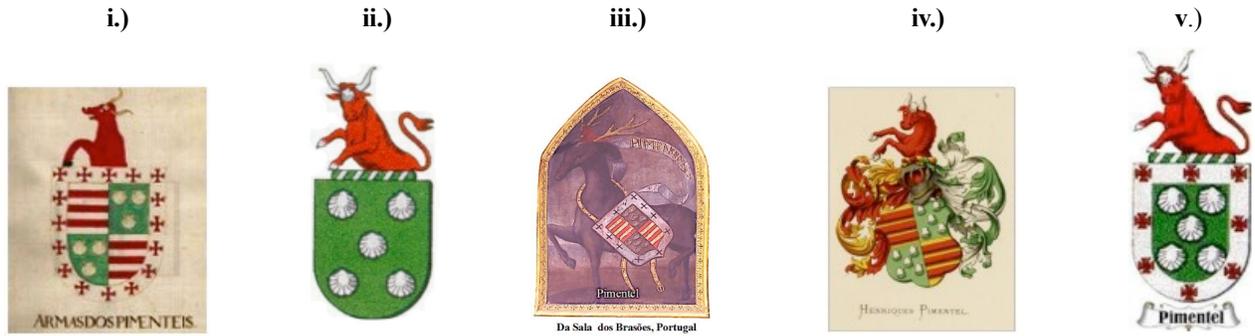
While it is true that the crosses were removed soon after some of the converso Pimentels adopted their coat of arms, others however, left the crosses on or added them back later. The thing is that the Dutch converso Pimentel families were free, and could have easily removed the crosses if they wanted to. However, I believe that many left them on just in case they returned to Portugal to re-unite with family that never left, so as to deflect any suspicion that they had relapsed, or still felt some residual attachment to Judaism. And for those that had no intention of ever returning to Portugal, the crosses were swiftly removed. The following quote affirms that the modification of a coat of arms by a New Christian was common practice in that “the original arms of Pereira and Teixeira crests contained crosses and were accordingly modified by Jewish families of that name” (Jewish Virtual Library, par. 3). Precisely my point! As such, it is worth noting that the New Christian, *Henriques Pimentel's* crest contains no crosses, while other Pimentel crests do. Below are the most common Pimentel coats of arms:

⁴² *Marrano* - a converso who practiced Judaism in secret and so were targeted by the Spanish Inquisition. (in medieval Spain) a Christianized Jew or Moor, especially one who merely professed conversion in order to avoid persecution. In Spain, the word ‘Marrano’ meant ‘Pig’.

⁴³ Jewish Virtual Library a Project Aice, Heraldry, (1998-2019). The largest group claiming armorial bearings were those Jews of *Marrano* descent whose ancestors had adopted the name of the persons sponsoring them for baptism...A prominent Portuguese New Christian merchant named *Isaac da Costa* claimed that...the Christian and Jewish branches of these families were indistinguishable” (par. 3) <https://www.jewishvirtuallibrary.org/heraldry>

i.) Vasco Martins Pimentel (mid 1200s - has crosses) **ii.)** Pimentel Benavente family member 1400s? **iii.)** shared Pimentel Christian & Sephardic Dutch crest 1508 (has crosses) - painted on the wall of the coats of arms room **iv.)** David Henriques Pimentel's coat of arms, a Spanish Jew from Venice/Amsterdam (no crosses) **v.)** coat of arms of a Benavente Pimentel family member?

Figure I: Coats of Arms of the Pimentel Christians & New Christians



To be clear, I am not suggesting that during the inquisition the vast majority of Portuguese families were New Christian. How could anyone believe anything that was said by the *Proto-Orthodox Portuguese* Christians, inquisitors and power elite about the New Christians, based purely on the prejudicial rhetoric of those Jew haters? In the final analysis, there are simply too many lies, contradictions and cover-ups surrounding the unbridled corruption of the whole inquisition apparatus. The pseudo-historiographers of the day were masterful spin doctors who never missed an opportunity to falsify information to advance their own personal agenda, and gain the favour of the monarch. Without question, it was always in the best interest of the inquisitors, state and Catholic Church to spread anti-Semitic propaganda, but all that did was expose their morally bankrupt condition, especially of the Catholic Church. This is well explained in a quote from the *Bad Faith - Bad News About Christianity*:

“Persecution was popular at all levels within the Church, but the main proponents were the mendicant orders - Dominicans and Franciscans. They invented pretexts to justify persecution, they ran the Inquisition, they enforced the rules, they promoted the burning of Jews and Jewish writings, they engineered ever more severe restrictions, they encouraged forcible conversion, and they preached anti-Semitism to the populace. They acted against Jews and other minority groups as "the shock troops of the Church” Popes also promoted the persecution of Jews. Callistus III (pope 1455-1458) for example revived legislation prohibiting social contacts between Christians and Jews. Paul IV (pope 1555-1559) hated them.

As a cardinal he had ordered the burning of Jewish books. Two months after his election a Pope he published his bull *Cum nimis absurdum*, a [propaganda] document that was to promote anti-Semitism for centuries to come. He claimed that Jews were slaves by nature, and that they should be treated as such⁴⁴ (par. 31).

There is no doubt that the high clergy and nobility vacillated between liking (tolerating) or vilifying the New Christians - the evidence clearly supports this. However, the latter were only human and had occasion to falter, no one is perfect. Hence, I believe that any occasional transgression committed by them was made in self-defence. After all, they only wanted what everyone else wanted - to stay alive! And sometimes that meant breaking a rule or two to keep their family safe. Who could blame them for that? Moreover, I would argue that those minor indiscretions paled in comparison to the prodigal sins which were committed by the very corrupt Holy (unholy) Inquisition, which was sanctioned by the hegemony of the *Holy See*.

All sorts of improprieties, historical falsifications, high crimes and misdemeanours were the lot of the Catholic church dating all the way back to the dawn of Christianity. Many of the worst offenders were the *popes, cardinals and bishops*, etc. As unbelievable as it sounds, there are even written accounts of women who were sexually violated by priests in the confessionals! Many other improprieties are borne out by the excellent renai-

44 *Bad Faith - Bad News About Christianity* par. 31 It is a well known fact that the Catholic Church was complicit in many atrocities against the Portuguese New Christian Jews, but the Clergy was also against certain innocent Christian lay people: *disabled people, homosexuals, mentally ill, Protestants, Roma*, and many others. The Old & New Christians were all subject to the constant unjustified persecutions. Any persons that deviated from what the Catholic Church considered to be 'normal', would be at the mercy of the Church's *Shock Troops*, literally, the *ruthless church enforcers*. Even the popes themselves ordered egregious acts to be committed against the conversos, as they promoted anti-semitism, the burning of Jewish books, and enacted severe restrictions including the prohibition of social contacts between Christians and the Jews, etc. It was a nightmarish hell on earth for the New Christians and other minorities, who were perceived as abnormal and inferior. And while the Portuguese inquisition was raging on, something called *The Sale of Indulgences* was being carried out by the clergy in Central & Eastern Europe. In the cities, small towns and villages, the Catholic clerics essentially promised the townsfolk a guaranteed place in heaven in exchange for their money & material valuables. *Martin Luther*, a Protestant *German* professor of theology, *composer, priest, Augustinian monk*, was a seminal figure who spearheaded the *Protestant Reformation Movement*. He detested the church corruption, found it reprehensible, sacrilegious and tried to stop it. That was the birth of *Protestantism*, as it broke away from the Catholic Church, and led to the creation of the *Church of England*. http://www.badnewsaboutchristianity.com/gbg_inquisition.htm

ssance period narrative titled *Benvenuto Cellini's Autobiography*,⁴⁵ and also corroborated by an extensive body of exceptional period literature. Needless to say, the unchecked and prolonged corrupt state of the Catholic Church damaged its image and reputation which endures to this day⁴⁶ (MacCaffrey, 2001). The same pattern of unethical and dishonourable behaviour also applied to the pseudo-genealogists and historiographers who were on the inquisition's and Portuguese state's payroll, so to speak. The deliberate socialization and smear campaign waged by the inquisition powers-that-be, was how New Christians were stripped of their former identity, and *retrofitted* with a New Christian one. It was out-and-out identity assassination and Christian revisionist history,⁴⁷ in that a converso's Jewish *family history, pedigree, surnames, genealogy, heraldry, titles of nobility, etc.*, were all purposely rendered defunct. To some extent, the Sephardic families of Portugal were the unfortunate victims of a sort of *involuntary sublimation*⁴⁸ forced on them by the inquisition collective.

45 *Benvenuto Cellini's Autobiography* pp. 190, 209, 228, 229 is a wonderfully written renaissance period narrative about, among many other issues, the deplorable state of the Catholic Church of the period. He provides many shocking examples of the pathetic and shameful behaviours of the Catholic clergy, particularly those of the *Popes, Bishops, Cardinals, etc.*, such as *lying, deception, theft, cover-ups* and *even murder schemes* etc. They orchestrated and engaged in all sorts of debauchery and other shameful and pitiful behaviours i.e., induced *vomiting* in their *drunken stupors, incessant swearing, fighting*, and generally *stirred up all sorts of trouble*, etc. The severity and intensity of their depravities seemed to get worse at the top of the church hierarchy. I posit that the higher the position, and level of power and authority i.e., a pope, the greater the sense of impunity and feeling of invincibility on his part. It contributed to a feeling of being immune from accountability. This is all very well documented in this narrative. Hence the adage: *absolute power corrupts absolutely!*

46 MacCaffrey, Rev. J. (2001). *History of the Catholic Church from the Renaissance to the French Revolution* Project Gutenberg's etext V2. This source is an exhaustive, extremely detailed and comprehensive narrative which provides a unique, well researched body of first rate literature on the history of the Catholic Church, and the unbridled corruption that existed within, replete with insightful examples of personages, situations, activities, circumstances and events since the inception of the Catholic Church. This narrative provides a deep probe into the inner machinations of the Catholic Church and its leaders i.e., *Popes, Bishops, Cardinals*, and lesser church figures that were all involved in improper, highly questionable, unethical and immoral behaviours, etc. In his treatise, Reverend MacCaffrey explores, investigates, and lays bare the sobering facts and figures. <http://dev.gutenberg.org/cache/epub/2455/pg2455.html>

47 *historical Revisionism*, can reflect new discoveries of fact, evidence, and interpretation. On the flip side, it is also called *Negationalism, Denialism*, which are academic distortions, reinterpretations of the historical record that diverge from previously accepted views i.e., *denial* that the *Holocaust* occurred.

48 *sublimation* - is a mature type of defence mechanism, in which socially unacceptable impulses or idealizations are transformed into socially acceptable actions or behaviour, possibly resulting in a long-term conversion of the initial impulse. In this case, it is Judaism which is repressed, and replaced by Christianity. <https://unearnedwisdom.com/understanding-sublimation/>

The main objective of the inquisition was to completely erase Jewish memory from the collective consciousness of Portuguese Society. In the final analysis, the inquisition's daring experiment in social engineering was an abysmal failure on every level! It is estimated that between 50,000-80,000 Jews had been living in small, but well established communities throughout Portugal after their dispersion from the Holy land after the 2nd destruction of the Temple in Jerusalem by the Romans in 70 A.D. The Jewish population of Portugal increased by 120,000 after the Spanish Jews crossed over into Portugal after their expulsion from Spain in 1492⁴⁹ (Ehrlich, 2009). Judging by the evidence, there is no doubt that a considerable number of Portuguese surnames which were believed to be 100% Portuguese Christian, originally belonged to the Sephardic Jewish families of Spain and Portugal i.e., the *Menes(z)es* surname is one example among many others. I elaborate more on this in an upcoming section.

PIMENTEL SURNAME CASE STUDY: (Part II)

The Genesis And Evolution of the Pimentel Surname

Up to this point, I have provided some details regarding the Pimentel surname and its corresponding coat of arms, but there is much more. The Portuguese Pimentel are said to have originated with the *Galego-Portuguese Novais* family of high nobility. In 1220, *Martim Fernandes (de Novais)* and very wealthy *Sancha Martins* (from *Riba de Vizela*) had a son named *Vasco Martins* - the Pimentel surname was added later. He always went by the name of *D. Vasco Martins [Pimentel]*. Hence, Vasco is said to be the progenitor of the Pimentel family lineage. Apparently, he was a very intelligent and courageous knight, and for that Portuguese *King D. Afonso III* granted him the very important and noble title of *Meirinho-mor*, which essentially means *magistrate*, who by royal appointment governed a large region-territory. As mentioned earlier, one of first *Count of Benavente's* coat of arms (without crosses) is dated from the 13th Century.⁵⁰

49 Ehrlich, A. (2009). p. 101 *Encyclopedia of the Jewish Diaspora*. Origins, Experiences, and Culture. Approximately 120,000 Spanish Jews crossed over into Portugal after they were expelled from Spain in 1492.

50 Rubens, Helio Genealogia sobre a familia Pimentel

The Pimentel *Counts of Benavente* were of high nobility, and possessed titles such as: *Dukes, Counts, Viscounts, Marquis, Barons*, etc. Some of the lofty, regal, estate-manors of the noble Pimentel families are located in Northeastern Portugal - I included pictures of them in the Appendices section. Additionally, Galicia⁵¹ which is located in the extreme Northwest corner of Spain is considered to be the birthplace of the Portuguese language, which up until the 13th century was called *Galego-Português*. But, by the 1200s the language began to diverge, and it eventually led to *Galician (Galego)* spoken in the *North*, and *Portuguese* spoken all the way *South* to *Algarve* (derived from *Arabic: 'Al-Gharb'* - which means 'the West'). In any case, Galician and Portuguese are still mutually intelligible. The 1st king of Portugal, *Afonso Henriques*, is a national hero who championed the Portuguese independence campaign. He is credited with being the founder of Portugal as a first nation-state in 1143 A.D., The border was firmly delineated by 1200 A.D., sixteen years after the monarch's death.⁵²

Unbeknownst to many, Jews have owned coats of arms since biblical times, right up until today. They have used them privately, and also in their official dealings with gentiles when they put their seals on legal documents (Velde, 2008, intro.)⁵³ The article on heraldry in *jewishfamilylibrary.org* (1998-2019) affirms that a Jew was granted a coat of arms during a king's lifetime, "the king of Portugal, Alfonso Henriques (1094-1185), was said to have granted a coat of arms to a Jew⁵⁴ (par. 2), which proves that in addition to family sponsors, coats of arms were also issued by the Portuguese kings as early as the 12th century. The evidence shows that a version of the Pimentel coat of arms (w/ minor variations) is used by: *Iberian Christian* and *Sephardic Pimentels*, as well *Dutch Sephardic Pimentels*. Needless to say, the Pimentel surname history is a rich one, and there are bearers of this surname all over the world.

⁵¹ *Galicia* is located in the Northwest region of Spain, just north of Portugal, where the *Galego-Portuguese* language originated, and also from whence a good number of Portuguese surnames and their respective coat of arms originated. Galician (Galego) and Portuguese are still mutually intelligible.

⁵² New World Encyclopedia, Afonso I, https://www.newworldencyclopedia.org/entry/Afonso_I

⁵³ Velde, François (2008). *Jewish Heraldry*, Introduction, Jews used seals on legal documents as far back as the 1300s <https://www.heraldica.org/topics/jewish.htm> [heraldica.org](https://www.heraldica.org)

⁵⁴ The King of Portugal, *Alfonso Henriques* (1094-1185). It is documented that *King Henriques* granted a coat of arms to a Jew <https://www.jewishvirtuallibrary.org/heraldry>

Many thousands of Portuguese Jews made Brazil their new home. As such, millions of Brazilians today have Sephardic ancestry. New Christian impresario *Bernardo Pimentel de Almeida* was born in Portugal, and possibly shared his family coat of arms with other New Christian Pimentels. He was a close business partner of both Portuguese Christian and Portuguese Dutch New Christian impresarios. Bernardo was instrumental in establishing and developing the early sugar economy of Brazil. This is well described by Mello (2016), who states that the New Christian owner-operators of the sugar mills were called **Senhores dos Engenhos de Açúcar (Owner-Operators of the Sugar Mills)*. He references *Bernardo Pimentel de Almeida* of Lisbon, Portugal 1550-1611, a powerful and influential New Christian *owner of sugar mills in the N.E. Brazilian states of: *Bahia, Alagoas, Pernambuco* and *Sergipe*. In 1576, Bernardo married *Catarina de Faria*, daughter of *Sebastião de Faria* and *Beatriz Antunes*, of Jewish origin, daughter of *Heitor Antunes*, himself a Jew who owned and founded a synagogue in *Matoim, Brazil*, and of *Ana Rodrigues*, also of Jewish origin.⁵⁵

The following very important piece of research is yet another example of a Pimentel surname which pre-dates the forced conversions. The question becomes, why would Portuguese Jews adopt a surname that was already theirs to begin with? In Nelly Weiss's (2002) In *The Lavoslav Glesinger Family Jewish Names List in the Austrian Empire from 1000 A.D. to 1900 A.D.*, the Pimentel surname appears in the year 1200 A.D. in her extensive list of Jewish German surnames.⁵⁶ This is another instance where the Pimentel surname appears before 1497, curiously in a mostly Ashkenazi (Eastern European) surnames list.

So there we have it, the existence of the Sephardic Spanish Eleanor whose con-verso maternal and paternal grandparent's quite likely possessed the Pimentel surname

⁵⁵ Mello, Afrânio Franco de Oliveira, *Genealogia: Afrânio Mello fornece informações sobre a Família Pimentel*, (2016). #692 <http://www.jornalrol.com.br/genealogia-afranio-mello-fornece-informacoes-sobre-a-familia-pimentel/>

⁵⁶ Weiss, Nelly, Lang Peter (2002). *The Origin of Jewish Family Names: Morphology and History The Lavoslav Glesinger Family Jewish Names List in the Austrian Empire 1000 A.D. to 1900* The Pimentel surname is included as a Sephardic surname in the year 1200, in a very important compiled list of Jewish surnames by very well known and highly respected Professor of History https://www.academia.edu/35718675/The_Origin_of_Jewish_Family_Names_Morphology_and_History.

in the 1300s, perhaps even in the 1200s, clearly much earlier than 1497. Legendary Portuguese King *Afonso Henriques*, is known to have issued a coat of arms to a Pimentel *Count of Benavente* from Galicia in 1328, which actually lacks the crosses found in some later versions. In Tel Aviv, Israel, there is an excellent museum of Jewish genealogy called *Beit Hatfutsot*, which houses a comprehensive database of the surnames and pedigrees of Sephardic and Ashkenazi families - there are 94 entries for the Pimentel surname alone! The Pimentel surname is also found in a carefully tabulated list of German Jewish surnames from the year 1200 A.D. which was compiled by well known and respected history Professor, *Nelly Weiss*. There are also hundreds of tribunal records in the *Torre do Tombo* Inquisition archives in Lisbon, Portugal, of Pimentel New Christians who were tried for *heresy, relapsing into Judaism*, and other alleged assorted crimes. More evidence is forthcoming.

Going forward, it is clear that based on a handful of highly credible sources already mentioned, that the Pimentel surname and coat of arms both existed much earlier than the forced conversions of 1497. I also find it curious that there are no crosses on one of the earliest Pimentel Benavente crests. It certainly lends credibility to the idea that it could have also originally belonged to Sephardic Pimentels, and only later were the crosses added back on if they were lucky enough to join the ranks of the nobility, or an aristocratic Christian Pimentel family, as a gesture of courtesy, kinship and goodwill. It is also worth restating that the coat of arms of the *Christian Pimentels of Portugal*, and *New Christian Pimentels from the Hague, Holland*, both contain features that are virtually identical. This goes back to *Isaac da Costa's* assertion that "...the Christian and Jewish branches of these [Pimentel] families were indistinguishable"⁵⁷ (par. 3).

Hence, it is not beyond the realm of possibility that the origin of the Christian/Jewish Pimentel family lineage, surname origin and coat of arms, may have never been separate, just as da Costa posits. As I stated at the outset, my aim was

⁵⁷ *Jewish Virtual Library* a project Aice, Heraldry (1998-2019). par. 3 <https://www.jewishvirtuallibrary.org/heraldry> - Isaac da Costa says both families were indistinguishable. Well of course they would be....after all, they are of the same origin.

to establish the Sephardic origin of the Pimentel surname, buttressed by compelling evidence about the inquisition that I have accumulated over the years. The other major component of my thesis involved examining some of the lesser known aspects of the Portuguese inquisition that I feel have not been adequately researched and analyzed. Prior to my decision to embark on the lengthy and arduous journey of producing a thesis, I understood that to properly research a topic of this magnitude and complexity, it is imperative not to lose sight of the big picture. To that end, I employed a holistic, research action plan, which consisted of *qualitative*, *quantitative*, *a priori* and *a posteriori*⁵⁸ research methods. These tools were absolutely essential to foster a clear and coherent understanding of this contentious and emotionally charged subject matter. My overriding goal was to contribute to, and expand the current knowledge base. Thus, the building blocks of my thesis were governed by the schema of time honoured metrics of good scholarship.

Unlike the hard sciences, advancing a new theory, especially in the humanities and social sciences, is difficult to prove with certainty. However, the position/s I argue for here are not beyond the realm of possibility, and are supported by a significant amount of empirical evidence that I present herein. In fact, I argue that the origin of the Pimentel surname was likely always Jewish, already in existence hundreds of years prior to the 1497 surname adoptions in Portugal. Moreover, a considerable amount of credible and compelling evidence appears to support my assertion that many ancient Jewish surnames *were* transliterated into their modern day Portuguese spelling equivalents. To satisfy the objective of my thesis, I had to compare and contrast as many facts, figures, persons and events as possible, against the *socio-cultural-economic-political-religious* landscape of the inquisition, and marry them all into a clear, concise and coherent dissertation. The next important part of this thesis examines the harmful role that the Catholic Church played in the treatment of the New Christians, and the clergy's insatiable appetite to top up their already treasure filled coffers at their expense.

58 *a priori* - relating to or denoting reasoning or knowledge which proceeds from theoretical deduction rather than from observation or experience.

a posteriori - in a way based on reasoning from known facts or past events rather than by making assumptions or predictions.

quantitative - research deals with numbers and statistics, and methods which allow you to test a hypothesis by systematically collecting and analyzing data,

qualitative - research deals with words and meanings, and methods which allow you to explore ideas and experiences in depth

CHAPTER II

THE CATHOLIC CHURCH'S REAL AGENDA: *Money, Power, Control*

During the inquisition in Portugal, the Portuguese conversos⁵⁹ were the victims of a perfect storm, whereby a number of unfortunate circumstances and events conspired in concert to seal their grim fate. I endeavoured in earnest to highlight, challenge and provide clarity on some of the long held dogmas and assumptions surrounding the Portuguese inquisition, the New Christians, the Sephardic surnames (including Pimentel), and the corporal punishments that they unjustly suffered through, because of manufactured crimes that they were accused of, but never committed. In all fairness, however, it would be very hard to believe that in over 300 years not a single converso relapsed into Judaism. Assuming some did, they certainly did a remarkable job of pretending to be loyal and devoted Christians on the outside, while in their hearts and minds they only felt Jewish, and would always feel Jewish.

A good example of the abuse and vilification that was consistently targeted at the New Christians relates to *Saint John Chrysostom*, the infamous *doctor of the church* who propagated wildly negative, absurd, and conjured up stories about them, such as how they sacrificed their children to Satan, and how God has always hated the Jews. Additionally, it is said that 8 of his 387 sermons drove the congregations into a hysterical frenzy when he called the Jews, *whoremongers, virulent criminals, drunkards*, essentially, *vile human beings*. They were accused of murdering Christ, the prophets, and even God himself. In short, he believed them to be *filth, sexually perverse* and *possessed by demons*⁶⁰ (Bad News about Christianity, Persecution of the Jews, par. 4).

⁵⁹ *Converso* - one of several names that denotes a *Portuguese* or *Spanish* Jew who converted either forcibly or voluntarily to the Christian faith.

The disturbing thing is that although those beliefs were subscribed to by most Christians at the time, there are still millions of people in the world today that continue to holdfast to those beliefs.

The unconscionable behaviours of the inquisitors were sanctioned (although at times tempered) by the popes of the Catholic Church, however, they also had ambitions of their own. Firstly, they were obsessed with proselytizing the masses into Christianity during the fanatical religious zeal and fervour that characterized medieval and renaissance Europe. Secondly, the catalyst for the inquisition was the Catholic Church's obsession with rooting out the manufactured crime of *heresy*, which at the time was arguably the most serious felony. Nevertheless, they still had to pretend that it was their heartfelt desire for the masses to be spiritually cleansed and uplifted by the message of God's *love, grace, mercy, forgiveness* and *salvation*. Thirdly, it was also of the utmost importance for the inquisitors and clergy to obtain New Christian confessions, as it provided the best justification for their crimes and transgressions. MacCaffrey's (2015) thoughts about the overzealousness of the Catholic Church to increase the number of adherents to Christianity far and wide, is well explained in this quote:

“By far the greatest triumph of the Church during this age of missionary effort was that which was achieved by the conversion of the native races in the territories occupied by Spain and Portugal in the western continent. The hope of extending the boundaries of the Church was one of the motives that induced Columbus and his supporters to undertake their voyage of discovery, as it was also one of the motives urging the rulers of Spain [and Portugal] to increase the sphere of their jurisdiction. Hence from the very beginning great care was taken to provide for the conversion of all the natives....Generous provision was made by the rulers of Spain [and Portugal] for the support of the clergy and the maintenance of religion....and in the course of less than a century the Church had gained in the new world almost as much as she had lost in the old”⁶¹ (2015). ***footnote is on next page***

60 *Bad News About Christianity, Persecution of the Jews*. par. 4 Long held dogmas about the Portuguese New Christians, and sweeping, unproven claims and allegations that the kings, nobility, clergy made against them. St. John Chrysostom, considered another Doctor of the Church, alleged that Jews sacrificed their children to Satan, and that God had always hated the Jews. They were called: whoremongers, criminals, drunkards, and were accused of having murdered prophets, Christ and even God. He saw Jews as filth, sexually perverse, and possessed by demons. http://www.badnewsaboutchristianity.com/gbf_jews.htm

The Portuguese Voyages of Discovery, which coincided with the inquisition, proved to be the perfect vehicle for the Catholic Church's goal to convert to Christianity as many uncivilized and depraved souls as possible. It wasn't even enough that the inquisition and clergy were succeeding on that front at home - albeit by horrific subhuman means - but the Catholic Church wanted more! Thus, an important part of the objective concerning the big picture was clear: it was time to make manifest an evangelization campaign in Portugal's many distant colonies - the timing was perfect!

King Manuel and the Portuguese Jesuit priests believed that their proselytization crusade was divinely ordained! In terms of Brazil, Portugal's largest and richest colony, the mission of the jesuits was to provide nascent infrastructure to the Amazon Basin region. The ideal justification for the impresario conversos to leave Portugal was to develop the continent sized, paradisiacal Brazil, presumed to be the long awaited *Jewish Promised Land* [also known as *the Land of Milk and Honey*]⁶² (Skidmore, 2010).

Early Warning Signs of a Looming Terror Campaign Against the New Christians

But what Skidmore failed to say, is something that came to mind as I was writing about the unrighteous motives of the Catholic Church. Who best to deliver the good Lord's message of mercy and salvation to the multitudes whom the Catholic Church viewed as the *damned*, than the Portuguese Jesuit priests who could go to any Portuguese colony in the world to establish their divinely ordained mission? A few paragraphs ago I identified three Catholic Church objectives. There are three more - at least. Since the dawn of Christianity, the two great ambitions of the Catholic Church that have either been intentionally downplayed, or overlooked entirely by the Christian writers and historians are the following two, "Wealth and power – the two Holy Grails of Church and

61 MacCaffrey, J. (2015). *History of the Catholic Church from the Renaissance to the French Revolution*. Project Gutenberg <http://dev.gutenberg.org/cache/epub/2455/pg2455.html>

62 Skidmore, T. *Brazil Five Centuries of Change*, The Jesuit Order in Colonial Brazil (2010). <https://library.brown.edu/create/fivecenturiesofchange/chapters/chapter-2/the-jesuits/>

state”⁶³ (F. Paul Wilson, 2014) - historically speaking, the two have always been wedded in their pursuit of both. The third one is *Control!* Presently, the smallest, but richest and most powerful state in the world, per capita, is the *Vatican!* And at different times throughout the inquisition, it got to the point where autos-de-fé occurred with such frequency, that on several occasions *Pope Clement X* had to intervene to halt the abuses against the New Christians which had become alarmingly rampant. This effectively put him in the very odd and uncomfortable position of having to defend both sides of the issue simultaneously. On the one hand he was on the side of the inquisition, and on the other, he had to temper its abuses - a situation in diametric opposition. This quote taken from (Encyclopedia Judaica) explains the conundrum clearly and succinctly:

“In fact, the period of the greatest inquisitional activity in Portugal followed. The number of autos-da-fé and of penitents increased year by year. The abuses of the system became so great that the eloquence of the learned Jesuit, Antonio da Vieira, procured from Pope Clement X a bull suspending the operation of the Portuguese inquisitors (October 3, 1674). Since the inquisitors refused to comply this was followed four years later by an interdict pronounced upon them by Innocent XI (December 24, 1678). Ecclesiastical prejudices were too strong, however, to acquiesce in this state of affairs”⁶⁴

In addition to the Inquisitors and Catholic Church, complicity in the countless crimes and abuses also extended to the Portuguese kings, who commissioned and endorsed those wrongdoings against the New Christians. Moreover, it was a situation that was also exploited all too gladly by the Old Christians, who figured that being in the role of agitator and whistleblower put them in good stead with the authorities. But little did they realize that bearing false witness against your neighbour is a sin - and they were supposedly devout, God fearing Christians. Either they were hypocrites and

⁶³ Wilson, Paul F. “Wealth and power—the two Holy Grails of Church and state.” — *The Compendium of Srem*, (2014). Throughout the inquisition in Portugal there was no separation of church and state. They were two sides of the same defaced coin, so to speak.

⁶⁴ Encyclopedia Judaica (1971). p. 32 In 1674 *Pope Clement X* suspended the operations of Portuguese Inquisition against the New Christians. This was a pope who was a sympathizer of the Portuguese New Christians. He did what he could to protect them, but ultimately he was not supported by his colleagues.

ignorant of the 9th commandment of God, *thou shalt not bear false witness against thy neighbour*,⁶⁵ (New Bible Dictionary, 2nd ed., 1982, pp. 1174-1175), or getting on the king's good side was more advantageous, or they simply did not care. Perhaps it was all three.

The Holy Office of the Inquisition Terror Machine Versus the New Christians

At a time when the popularity of Christianity was at an all time high, as far as the inquisitors were concerned, there was simply no room for Judaism in any way, shape or form, and any sign of it had to be expunged immediately! The Portuguese authorities believed that it was Portugal's *Manifest Destiny*⁶⁶ to do God's handiwork to rescue the ravaged, corrupt souls in the world from eternal damnation. In their estimation, the sure fire way to civilize and redeem them was to spread the message of God's love and forgiveness, and thus convert the infidels to Christianity. Portugal had the means and knowhow, and the fact that she had colonies all over the world made it a realistic goal. The irony is that some Old Christians, who took such pride in being on the moral high ground, were actually model heathen because of their own contemptible and despicable behaviour. And as *uncivilized, uncultured* and *savage* that the Portuguese believed that the natives in the colonies were, the latter were supremely more cultured and civilized than their European antagonists could ever hope to be. And in their *hubris*⁶⁷ and *narcissism*,⁶⁸ the inquisitors and nobility presented as brimming with integrity and virtue, and the clergy as pious beacons of morality, the earthly embodiment of godliness, when in fact, and in large measure, they were *corrupt-to-the-bone!* Notwithstanding, some of them *were* decent human beings.

⁶⁵ *New Bible Dictionary, 2nd edition*, Tyndale House, (1982). pp. 1174-1175 the 9th commandment (varies between religions) Exodus 20:1-21, Deuteronomy 5:1-23, Ten Commandments, The 10 commandments are widely acknowledged and accepted by Jews, Christians, and post-reformation scholars as the incontrovertible precepts that govern human moral behaviour.

⁶⁶ *manifest destiny* - imperialist, political-cultural-religious belief that providence chose the Portuguese to spread the message of God's love, grace, mercy, forgiveness and salvation to the lost souls in the world.

⁶⁷ *hubris* - excessive pride or self-confidence.

⁶⁸ *narcissism* - is the pursuit of gratification from vanity or egotistic admiration of one's idealized self image and attributes. The term originated from Greek mythology, where the young Narcissus fell in love with his own image reflected in a pool of water.

The spiteful Old Christians took every opportunity to go to the authorities with false allegations about their New Christian neighbours. The inquisitors gladly lapped it up knowing full well that it was concocted! The following event happened with regularity, and was intended to fill the conversos with extreme fear:

“Padre (Father) da Cunha, last evening as I was walking home, I noticed that my neighbour’s door was open, and as I got closer, I heard praying going on inside. He kept on repeating the word ‘Adonai, Adonai’⁶⁹- only Jews say that word, right? Almeida is a Jew again! I always knew it, he is a strange sort. It is unacceptable, and he has to be punished right away!”

And just yesterday afternoon, *Miguel* - the accuser - and his favourite neighbour *Mr. Almeida* - the accused - sat together at the *Praça Publica (Public Square)* chatting like best friends. *Lies, deceit, and betrayal* were three things that characterized the inquisition.

Miguel plainly double-crossed his neighbour by lying to Father da Cunha that he heard Mr. Almeida praying in Hebrew - a blatant bald-faced lie! And just like that, the latter was apprehended and thrown into a jail cell with a bunch of other innocent New Christians. A couple of weeks later he would be found guilty of *heresy*, and of *backsliding*⁷⁰ by an inquisitorial kangaroo court, and sentenced to an unwarranted punishment, possibly even death by burning at the stake! The fact of the matter is that the inquisitors never missed an opportunity to besmirch, vilify, and desecrate the Portuguese New Christians.

The above fictional anecdote is one of countless others similar to this one that really *did* occur! Those kind of fabricated, false allegations resulted in the death and suffering of an untold number of New Christians. In fact, throughout the inquisition their *achilles heel*⁷¹ were the mean spirited Old Christian instigators. They exacerbated

⁶⁹ *Adonai* - Jews also call God *Adonai*, which is Hebrew for *Lord* (Hebrew: אֲדֹנָי). Formally, this is plural ("my Lords"), but the plural is usually construed as a respectful, and not a syntactic plural. (The singular form is *Adoni*: "my lord".

⁷⁰ *backsliding* - relapsing in to Judaism

⁷¹ *achilles heel* - is a weakness in spite of overall strength, which can lead to downfall. While the mythological origin. refers to a physical vulnerability, while other attributes or qualities can lead to the same.

an already precarious situation for their foes by falsely accusing them of all sorts of fictitious crimes and transgressions - the Old Christians revelled in their misery (Tyng, 1851, p. 319):⁷²

“Though the holy fathers prefer a process by denunciation to one *ex officio*, and in order to encourage informers, conceal their names, yet anonymous informations are received without any scruple, provided they furnish the smallest clue by which the charge may be brought home to the accused. One prosecution is often the means of fastening the suspicion of heresy on a number of individuals; for it is an invariable rule with the inquisitors, not to inform a witness of the particular object for which he is cited, but to commence by design him to task his memory and say if he recollects having seen or heard any thing which appeared to be inconsistent with the catholic faith; in consequence of which, he is led to mention names not implicated in the process” (p. 319).

Those betrayals and false allegations created an atmosphere that teemed with extreme tension, and it put the conversos in a chronic state of fear, anxiety and hyper vigilance. The situation was such that an Old and New Christian were friends today, but the latter was double crossed by the former the very next. Lies became truth, and vice-versa. The thing is, that during the inquisition the Old Christians were also censured, and they were often accused of commiserating with the enemy. According to Anderson (2011), “in 1757 an Old Christian (or so he said), was exiled to Africa for attempting to protect New Christians from having their goods confiscated”⁷³ (p. 5). However, there was always an Old Christian who acted with reckless abandon, became complacent, and foolishly broke the laws, rules and regulations as in this case. In so doing, he effectively put himself in harms way and risked his life by sympathizing with and assisting New Christians. In the very dangerous climate of the inquisition, no one was immune from danger. The authorities could have easily meted out an extreme punishment such as burning him at the stake, or they could have confiscated his mater-

⁷² Tyng, Stephen H. D.D., *The Christian library, second series: comprising the following standard works in religious literature Vol. 2 1851*, Digitized 17 Jan (2008). p. 319. **ex officio* (adverb: *ex officio*; adjective: *ex officio* 1 by virtue of one's position or status.

⁷³ Anderson, W. (2011). p. 5 - as ridiculous as it sounds, Old Christians sometimes helped the New Christians get out of potentially dangerous situations with the authorities. But for all of their good intentions, they could have earned themselves a serious punishment, possibly even death by burning at the stake.

ial possessions. Both were common punishments, but they were hardly ever recorded.⁷⁴ Most lost everything, save for a privileged few who were on amicable terms with the sovereign and other nobles. And the inquisitors operated with total impunity!

The Tyrannical Machinations of Ecclesiastic Absolutism!

In George Orwell's gripping and chilling dystopian novel titled *1984*. *Big Brother* is the mysterious leader of the *Oceania* ruling party of a totalitarian state. He is never seen, and the thinkers (*the intelligentsia*) who work in the government ministries are always closely watched by hidden cameras and telescreens⁷⁵ for any sign of treason! Similarly, during the inquisition, Portugal was a *surveillance state*,⁷⁶ alike in some ways to Oceania. The New Christians were constantly, closely watched for any sign of *backsliding*. Consequently, they lived in the grips of extreme fear and terror. The objective of the inquisition, at least superficially, was to root out *heresy* on the part of the New Christians. For the Catholic Church, *religion* was the ideal instrument of manipulation and control. And for the inquisitors, the punishment of *confiscation* was used to safeguard their hegemony over the body politic (censured Old Christians also had to be careful). Converso compliance was craftily enforced through this particular punishment, among others, whereby their belongings were stolen at will by the inquisitorial tyrants. In Orwell's narrative, it was the ministry workers (*thinkers, intelligentsia*) that imperilled the maintenance of Big Brother's totalitarian regime, not the *proletariat*.⁷⁷ By contrast, though free and radical thought posed a threat to Christian

⁷⁴ *ibid* - fn 150

the 6 main inquisition punishments were: *death, jail, exile, banishment* and the *galleys*. *Whipping* and *confiscation* were very common, *e-journal of Portuguese History, Inquisitorial Punishments in Lisbon and Évora*, https://www.brown.edu/Departments/Portuguese_Brazilian_Studies/ejph/html/issue19/html/v10n1a02.html

⁷⁵ *telescreens* - are televisions, security cameras, microphones. In Orwell's *1984*, they constantly reiterate *Big Brother's* party slogans through propaganda, and constantly monitor the actions of the citizens.

⁷⁶ *surveillance state* - is the intricate surveillance of an entire or a substantial fraction of a population in order to monitor and control that group of citizens. The surveillance is often carried out by local and federal governments and/or governmental organizations, such as organizations like the *CIA, NSA* and the *FBI*.

⁷⁷ *proletariat* - The proletariat is the social class of wage-earners, those members of a society whose only possession of significant economic value is their labour power. A member of such a class is a proletarian.

religious ideology during the inquisition, the specific danger to it was Judaism. Hence, the Catholic Church's appetite for perpetuating the anti-Jewish *status quo*.⁷⁸ Ergo, Big Brother's *proletariat* and the Inquisition's *Old Christians* were both, for all intents and purposes, perceived as harmless.

As previously noted, when the Portuguese Jews converted, they were still closely watched for any sign of a relapse. In fact, the following quote provides a succinct and accurate description of the inquisition's use of thought control, "The whole point of the Inquisition was to create a critical mass of terror by making examples of the men and women who dared to think for themselves, and thereby frightening the rest of the populace into abject compliance."⁷⁹ Very reminiscent of the function of thought control in Orwell's 1984. The *raison d'être*⁸⁰ of the medieval, renaissance epoch of the Catholic Church, was its self-serving *theological ideology* which was inspired by its true agenda of doing whatever necessary to remove any threat against it, no matter how big or how small, and to continue to wield its tyrannical, omnipotence. And it was made manifest by the inquisitors through *scare tactics*, *indoctrination*, and *brainwashing* of the impressionable populace at large, etc. On that note, we segue to the next section.....

CHAPTER III

Forced Baptisms & Conversions to Christianity

The Holy Inquisition, which was officially introduced in Spain in 1478 and in 1536 in Portugal, were established to root out *heresy*, which for all intents and purposes

⁷⁸ *status quo* - an existing state of affairs, beneficial to the powers that be, for the maintenance, and ideally the expansion of their *power*, *wealth* and *control*. Free, radical, non-conformist thought posed a serious threat to that.

⁷⁹ The Incredible Story of the Jewish People. Since its inception, the Catholic Church desperately sought to get everyone to think the same way, and have the same religion. Thus, religion was used as a tool to keep the masses 'pacified & controlled'. Along with the acquisition of wealth, the Catholic Church was obsessed with power and control. http://www.jewishwikipedia.info/pieta_and_pear.html

⁸⁰ *raison d'être* - reason or justification of existence

meant New Christians who had *relapsed into Judaism*. The Old Christians believed them to be the dregs of society, and never passed up an opportunity to accuse them of bogus crimes and wrongdoings, which were gladly and expeditiously dealt with by the tribunals of the Holy Office of the Inquisition.

The climate of the inquisition was so twisted and bizarre, that sometimes the Old Christians were more dangerous and untrustworthy than anyone else. They interacted daily with the conversos in the villages, towns and cities, which were the perfect breeding grounds for *gossip, lies, rumours* and *false accusations* by the former about the latter. The trumped-up charges against them usually resulted in: *imprisonment, whippings, torture, banishment/exile, the galleys or death by burning at the stake*⁸¹ (Beider, 2019).

Shortly before the arrival of an estimated 120,000 Spanish Jews on Portuguese soil in 1492, author Samuel (1988-1990) explains that, “....a delegation headed by rabbi *Isaac Aboab*, the head of the *Yeshiva of Guadalajara*, and the last *Gaon* (highly respected Rabbi) of Castile, visited *King João II* of Portugal and entered into an agreement with him. Jews could enter Portugal if they paid of 8 cruzados a head - blacksmiths and armourers were admitted at half price (skilled Jewish craftsmen and tradesmen were respected and in demand). Additionally, 600 mercantile and economic elite Spanish Jewish families settled in Portugal, but the remainder had to leave with[in] eight months....approximately 112,000 cruzados were collected, plus a penal levy for Jews who entered Portugal without paying the poll tax”⁸² (Samuel, p. 111). There were several points of entry along the Spanish and Portuguese border.

King Manuel I Was Pressured by the Spanish Monarchs to Expel His Jews

Subsequent to their arrival in Portugal en masse, one of the first edicts enacted by royal decree was the conversion of the Jews to Christianity; the newly arrived Span-

81 Alexander Beider *Why Do So Many Sephardic Jews Have Christian Last Names?* (2019). One of the common features of the inquisition were the very divisive social constructs against the New Christians exacted through *prejudice, lies, hate, false allegations*, etc. <https://forward.com/opinion/417988/why-do-so-many-sephardic-jews-have-christian-lastnames/>

82 Samuel, Edgar, *The Curiel Family in 16th-century Portugal* (1988-1990). p. 111 Jewish Historical Studies Vol. 31 <https://www.jstor.org/stable/29779865?seq=1>

ish Jews in Portugal either (i). *left the country* (ii). *converted voluntarily* or (iii). *converted by force*. Subsequent to *King John's II's* death in 1494, his successor and cousin, *King-Manuel I*, restored the freedom of the Jews. But in 1497, as a condition for the blessing of their daughter *Princess Isabella's* hand in marriage to the Portuguese king, the Spanish monarchs told him that he also had to expel *his* Jews. Thereupon, the enjoyment of a very brief 3 year sojourn of religious freedom for the former Spanish Jews suddenly came to a screeching halt! Fearing the dire economic consequences of losing his Jewish subjects, King Manuel went with his *plan B* instead, and decreed the mandatory conversion of all of his Jews to Christianity. Refusal to convert meant that they had to leave the country without their children, who would be sent to Portugal's small African island colony of *São Tomé* thousands of miles away to work as slaves. Notwithstanding, King Manuel used the ultimatum to his advantage, and saw it as an opportunity to rule over a dynasty of the united crowns of Spain and Portugal⁸³ (Soyer, 2007, p. 5).

It was not long before the Portuguese Jews decided that they no longer wanted to stay in Portugal. As noted, King Manuel promised that they could leave if they wished, and he even gave them 10 months to do so (Pinto, O.M. (2012), *The Massacre of the Jews, 1506*. According to some estimates, as many as 20,000 Jews left - more or less. They were the lucky ones. But that was before the king reneged on his promise a short while later. As stated in the previous paragraph, he felt obliged to honour the deal he made with the Spanish monarchs that he would also expel his Jews. However, he soon realized that doing so would be a grave mistake, which would result in the certain collapse of his country's economy. He was stuck in an irreconcilable position. As stated, some thousands of Jews who found loopholes did leave, but the vast majority stayed, however. Their fate proved to be a disaster!

Out of the majority of Jews that remained in Portugal, most believed that King Manuel would honour his word and allow them to leave, and that ships would be provided for their departure. But when the day to leave finally arrived, and they realized that

83 Soyer, François *The Persecution of the Jews and Muslims of Portugal*. (2007). p. 5 [https:// books.google.ca/ books? id=hvOpWcWD2_wC&printsec=frontcover&source=gs_ge_summary_r&cad=0#v=onepage&q&f=false](https://books.google.ca/books?id=hvOpWcWD2_wC&printsec=frontcover&source=gs_ge_summary_r&cad=0#v=onepage&q&f=false)

they would be going nowhere, fear, hopelessness and despair set in. Eventually, some of them willingly converted, others were coerced, whereas many others rebelled, resisted conversion until the bitter end....and then were summarily burned at the stake.

The royal edict for the mandatory conversion to Christianity decree was not to be taken lightly. In an article titled *History of the Marranos* (2007, p. 4), the grim situation is described this way, “Those who refused were simply dragged by their hair to baptismal founts in Lisbon while they waited for promised ships that never arrived”⁸⁴ (par. 4). Some lucky and privileged Jews were able to leave, such as *Abraham Zacuto*, as he was the the king’s personal astronomer who developed the nautical tables relied on by the legendary and celebrated Portuguese sea Captains *Bartolomeu Dias* (the 1st European to anchor in South Africa) and *Vasco da Gama* who found a sea route to India (par.4). Their heroic maritime exploits are recounted in the epic and timeless poem *Os Lusíadas*, memorialized for all time by Portugal’s greatest poet *Luís de Camões*. Zacuto was a New Christian of means and connections, and also King Manuel’s very good friend. It hastened his departure from Portugal⁸⁵

How the Portuguese Sephardic Jews became New Christian

In author MacCaffrey’s (2019) view, in 1497 Portuguese Jews really only had 3 choices: *expatriation*, *conversion* or *execution*. The following quote reflects the very difficult position that the New Christians found themselves in: “If Jews had a real choice between conversion or expulsion in Spain in 1492, such a choice was rather theoretical in Portugal; numerous restrictions and obstacles made leaving difficult, if not impossible. As a result, in 1497 almost all of Jews living in Portugal, both local and recent Spanish

84 Azevedo, Manuel, *History of the Marranos* (2007). par. 4, *May Edition of the Jewish Magazine*. “Those who refused were simply dragged by their hair to baptismal founts in Lisbon while they waited for the promised ships that never arrived.” The Portuguese Jews were seriously demoralized, as they pinned all of their hopes and dreams for a better future, and on starting their new life in one of the countries of the diaspora. <http://www.jewishmag.com/113mag/secretjews/secretjews.htm>

85 *ibid.* - fn 84 notable converso *Abraham Zacuto*’s friendship with *King Manuel* aided immensely in hastening his departure from Portugal. King Manuel also used the scare tactic of threatening the Jews with sending off their children under 14 to a faraway Portuguese colony to be raised as Christians, or to do slave labour. Thus, the king forced approximately one fifth of the Portuguese population into Christianity.

migrants, were forcibly converted to Christianity”⁸⁶ (2019). Subsequent to that infamous mass conversion of the Portuguese Jews, to the Spanish royals King Manuel proclaimed, *there are no more Jews in Portugal!* Obviously that was a gross distortion of the truth. The Jews were still there, except that now they were called *New Christians*.

As already stated, some Jews left Portugal, some converted voluntarily, others through force and coercion, and those who vehemently refused were burned at the stake. The consequences were equally dire for those who later relapsed into Judaism (guilty or not). I reference the *auto-da-fé* (act of faith) massacre in 1506, of 2,000 New Christians, in the *Rossio Square* in Lisbon (Pinto, O.M. (2012), *The Massacre of the Jews* - others sources say 3,000. It is morbid and macabre to our modern day sensibility, but in 1506 it was an arresting, bewitching public spectacle,⁸⁷ analogous in some ways to the thrilling, captivating theatre of Christians being torn apart by beasts in the Colosseum in Rome. The above mentioned atrocious events had a couple of important things in common: *crime punishment* and *religious intolerance*. The *autos-da-fé* in Portugal were the ritual acts of the public punishment of the condemned, usually the burning at the stake of the convicted person/s who were: *heretics, infidels, blasphemers, Roma, Muslims, Protestants, witches, bigamists, mentally and physically challenged persons, homosexuals, etc.*, but by and large, *Jews*. “The most extreme form of punishment imposed on those that were convicted was execution by burning at the stake. It was usually reserved for the most serious crimes”⁸⁸ (Wiki, auto-da-fé,2019).

⁸⁶ MacCaffrey, J. (2019). *History of the Catholic Church from the Renaissance to the French Revolution*. Project Gutenberg's etext. The New Christians were in the unenviable position of constantly being in no-win situations, but became masters at making the best of difficult situations....at times even using those situations to their advantage.

⁸⁷ *auto-da-fé* - it was the ritual of public penance carried out between the 15th and 19th centuries of condemned heretics and apostates imposed by the *Spanish & Portuguese* Inquisition as punishment and enforced by civil authorities. Its most extreme form was death by burning

⁸⁸ *Wikipedia, Auto-da-fé*, (2019). Autos-da-fé happened with regularity, and burning-at-the-stake was a very cruel and extreme punishment,...one infamous incident took place at the *Rossio Square* in Lisbon in 1506 where some 2,000 New Christians were burned-at-the-stake

Essentially, the purpose of the tribunals was to sentence and punish mostly New Christians, who allegedly deviated from the dictates of the Catholic Church. They were usually charged with *heresy* or *relapsing into Judaism*. The situation invariably devolved into one of chaos, danger, and reckless abandon. Furthermore, conversos were closely watched, and no matter how hard they tried to stay on the right side of the law (and they did), and get on well with the Old Christians (they always tried to), somehow, and through no fault of their own, they usually ended up on the wrong side of both. Saraiva (2001) provides a simple rationale: “Patronized as they might by magnates who valued their services and usefulness, nothing could change the Jew pariah status”⁸⁹ (p. 7). Throughout the inquisition they existed in a perpetual state of anxiety and fear, as everyone, including the Portuguese Old Christians, harboured such deep rooted resentment and hatred of them. The Christian belief that the Jews are to blame for the crucifixion of *Jesus Christ* is enduring. Ever since that horrendous, and unspeakable tragedy 2,000 years later, the Jewish people have not been able to live it down (p. 7).

Imagine that you were a Jew living in Portugal during the inquisition, where countless unjustified guilty verdicts are rendered daily, and where corporal/barbaric punishments are visited on you, and on your New Christian brethren, based purely on alleged falsified crimes. Moreover, the inquisitors believe that they are above the law to commit all kinds of sordid, unconscionable crimes. And, to add insult to injury, the malfeasants believe that they will never have to account for their crimes and transgressions. In hindsight, the unbridled criminality of the inquisition apparatus can only be characterized as *criminal gross negligence!* A perfect example in recent memory was *Hitler's Nazi Holocaust*. For the most part, the Nazi's got away with murder!

In the upcoming chapters, the focus will be on the transliteration of surnames. It was a name modification process whereby the original spelling of an ancient Jewish/Hebrew name was modified to resemble a typical Portuguese/Spanish Christian looking and sounding surname. I reference the explorer *Columbus*' pseudonym which

⁸⁹ Saraiva, António José (1536-1765). p. 7. *The Marrano Factory*, The Portuguese Inquisition and Its New Christians

he used to mask his true name⁹⁰ (Admin. 2017). And yet there are still those who believe that Portuguese surnames are of pure Christian origin. It is a blatant distortion of the truth that has been perpetuated by the Catholic Church, pseudo-historiographers and the Iberian governments. It flies in the face of an overwhelming amount of empirical evidence that clearly shows that Portuguese and Spanish surnames are *anything* but pure Christian. Besides, all surnames derive from an amalgam of influences.⁹¹ Next, I will talk about the Crown's papal ordinance, for the Commissary General⁹² to carry out the charge of ensuring the adoption of new surnames by the Portuguese Jews. It was an integral part of the overall conversion directive.

CHAPTER IV

Pimentel Surname Case Study: (Part III)

Transliterated Pimentel Surname

A very important and requisite part of the conversion process involved choosing a good Christian Portuguese surname. As mentioned earlier, Spanish and Portuguese Jews used their original Hebrew names long before the inquisition. Hence, the converted New Christians soon found out that in addition to converting to Christianity,

⁹⁰ Admin (2017). *Christopher Columbus* was an alias, as his real Portuguese Sephardic name was *João Gonçalves Zarco*. In terms of his real name/s, we have a clear example of *Zarco*, a Hebrew surname that was totally modified. It is alleged that his real Portuguese name was *Cristofõm Colón*, which later became *Cristovão Colón*, at times written: *Xpofõm/:Xpofereñs* (his chosen pseudonym) in many of his letters. <http://www.aaronokada.com/historyandculture/was-columbus-a-clumsy-navigator-or-portugals-most-bril-liant-secret-part-1/> *Current DNA research has apparently proven that Columbus was in fact a Portuguese Jew born in a town in Portugal called 'Cuba' - experts believe that he gave the island of Cuba its name.

⁹¹ The notion of genuine Portuguese surnames is a complete misnomer, as there is no such thing. For example, during the past 2,000 years, many different groups of people settled in Portugal (Iberia), but no one group ever stayed permanently. The process of surname modification is better known as transliteration. Surname spelling changes are in flux. For example, Spanish/Portuguese surnames such as: *Perez/Pires* were transliterated often, and over time became, and not necessarily in this order: *Peretz, Piretz, Peraz, Perea, Peras, Piras, Pera, Pirez, Peres*, etc.

⁹² *Commissary General* - an official title under the purview of the Grand Inquisitor of the Holy Office of the Inquisition.

they also had to choose an “authentic” Christian Portuguese surname.⁹³ It was a hugely important part of the New Christian conversion process - they simply did not have a choice.

In all of their various spelling forms, surnames gained popularity in Iberia around the 10th century, and began being used with regularity from the 12th century onward. In Iberia the *Jewish/Moorish* influence was always strong, and a significant number of Portuguese surnames usually contained at least a modified part of the original spelling structure. In fact, many Ashkenazi Jewish surnames are actually of Eastern European origin, and were derived from things that the Jews saw along the way during their travails throughout Europe. They drew inspiration for their surnames from things such as: *mountains, precious metals/stones, occupations, animals, colours, trees, flowers, vegetables, human physical features* and *patronymics*. And with the passage of time surname spellings changed for a variety of reasons. As the Jews journeyed all across Europe, the fear of being persecuted was so strong that it sometimes resulted in marked changes in the meaning/spelling of their surnames, to such an extent that they eventually became *aliases/pseudonyms*. Fortunately, it turned out to be a positive thing.

The New Christians that left for the diaspora worried incessantly that their friends and loved ones who stayed behind in Portugal were left in a vulnerable and dangerous position - they transacted with them from afar on a regular basis. However, all things considered, at least their aliases were difficult for the inquisitors to de-code. Thus, it was a very effective strategy to confuse the authorities⁹⁴ Malka (2009, Introduction). The following table provides a clear and concise visual of the manner in which the aliases were used. Notice that aliases were not only used for surnames, but for given names as well. This was done in a concerted effort to assuage

⁹³ it was a kind of unwritten rule that Portuguese surnames were just assumed to be ‘Christian’

⁹⁴ Malka, Jeff, *SephardicGen Resources*, list of 1888 alias names used by Sephardic Jews in Amsterdam (2009). Introduction, To illustrate how confusing aliases could be, the compiler of the database, *Vibeke Sealtiel Olsen*, speaks of ‘two persons (Issac and Jacob) that used the alias name António & together were known by fourteen different names.’ This is why during the inquisition the use of aliases was a great way to confuse the inquisitors. <https://www.sephardicgen.com/databases/vazDiasSrchFrm.html>

the suspicions of the inquisitors. It was an effective tactic, but only to a point, because if they really wanted to pin a concocted charge on a New Christian they just did it - nothing and no one could stop them. Such was the madness of the inquisition.

Notice that in this table **Pimentel is the **Real Sephardic Jewish** surname - but it is an Alias in the 3rd column**

Family Name	Given Name	Alias Family Name	Alias Given Name	Year
Pimentel	Garcia	Abenacar	Mordechai	1620
Pimentel	Philipe	Jessurun de Castro	Samuel	1624
Pimentel	Rifica	Cardoso	Isabella	1654
Pimentel	Rachel	Lope de Quiros	Rachel	1675
Pimentel	Isaq	Pimentel	Manuel	1691

95

Table II: List of Aliases Used By the Sephardim In Amsterdam - Prepared By: Vibeke Olsen

Surnames Derived from: Trees, Fruit, Vegetables, Animals, Colours, Physical Traits, Topography, Natural World, Occupations, Patronymics, Precious Metals

As an interesting aside, relates to the fact that out of all the Portuguese surnames in existence, and there are thousands, not all of them belonged to the Portuguese Jews. In fact, in all of the Sephardic encyclopedias/texts, genealogical records, inquisition tribunal files, Dutch Holocaust death/survivor records, Israeli genealogical/pedigree databases, etc., the same Iberian Sephardic surnames come up over and over again. Notwithstanding, in the 1500s-1600s a situation arose whereby many assumed Portuguese Christian surnames belonged to more Portuguese Jews than to Portuguese Christians. The reason I say this has to do with the fact that in Europe, between 1500-1800, if you had a Portuguese surname such as: *Cardoso, Oliveira, Leão, Vieira, Dias, Miranda, Pacheco, Pinto, Teixeira, Castro, Rodrigues, Pimentel, Lima, Pereira, Cunha, Tavares, Henriques, Furtado, Teles, Sampaio, Nunes, Mendes, Figueira, Meneses*, etc., it was automatically assumed that you were a Portuguese Jew. Similarly, Eastern European Ashkenazi Jewish surnames such as: *Rosenberg, Abramovich, Feigenbaum, Rabinowitz, Bloomenthal, Goldblum, Birnbaum, Goldberg*,

95 *ibid.* fn 94 - in the database search bar, only type *Pimentel* in the Family Name space to access the table.

*Wolinsky*⁹⁶ etc, are immediately thought of as Jewish, not German, Polish, Russian, Ukrainian, Czech etc., the countries where the majority of Ashkenazi Jewish surnames originated. It is worth noting that many Ashkenazi and Sephardic Portuguese surnames are *derived from the natural world*. I go into more detail in the following paragraphs.

There is no doubt that a sizeable number of Portuguese Jews acquired common Portuguese surnames during the forced conversions. But that does not discount the fact that many of those surnames could have originally belonged to Sephardic Jews, and were later transliterated into their Portuguese spelled equivalents. Pimentel, my case study surname is one of them. It is also important to note that Portuguese surnames that have a Sephardic origin, belong to Portuguese Christians as well! And just because this reality has not been fully embraced by the Portuguese Christian mainstream as yet, does not mean that it never will be. The truth can only be suppressed for so long!

I am Still the Same Person Even if my Name has Changed

I honestly feel that we are on the cusp of a paradigm shift, where cutting edge advancements in research, exciting discoveries and breakthroughs not only in the hard sciences, but also in the humanities and social sciences. Presently, our globalized world is under siege by dangerous and unseen forces, where media sensationalism and hyperbole are often accepted as credible and newsworthy, similar to the overwhelming and dangerous hate propaganda that was directed at the Portuguese conversos by the inquisition terror machine. It was gladly accepted as the gospel truth by the ignorant and gullible populace. The frightening *socio-cultural-economic-political-religious* landscape endemic to the inquisition, parallels many of the vexing, contentious and divisive issues of our time. For example, *religious intolerance* and *racism/discrimination* continue to be the harbinger of *hate crimes, wars* and *atrocities* the world over. Truly, everything old *does* become new again!

⁹⁶ Yivo Encyclopedia of Jews in Eastern Europe (2010). https://yivoencyclopedia.org/article.aspx/Names_and_Naming

In his very interesting and informative article about the forced Ashkenazi surname adoptions, which in many ways parallel the metrics around the Sephardic surname adoptions, Hyamson (2016) says “...the governments of the last of the German states took measures to compel their adoption...” And in another quote he states that, “...The final day fixed for the adoption of surnames arrived, and none were allowed to escape the ordeal. Patronymic surnames, those ending in son, sen, sohn etc., were accepted in many cases. Others took merely fancy names derived from *trees, plants, jewels* or *natural features* [emphasis mine]”⁹⁷ (par. 2). Hence, the plethora of nature derived surnames that belong to both the Ashkenazi and Sephardic Jews. Yet skeptics deny that Jews were partial to surnames associated with the natural world.

An appreciable number of Portuguese surnames were also inspired by important Christian religious artifacts and personages such as: *Cruz (Cross)*, *Rosario (Rosary)*, *Ba(p)tista (Baptist)*, *de Jesus (of Jesus)*, *Espírito Santo (Holy Spirit)*, *de Deus (of God)*, *dos Santos (of the Saints)*, *dos Anjos (of the Angels)*, *Trindade (Trinity)* etc. These surnames were also very popular with the Portuguese New Christians because of their obvious affiliation with the Christian faith, and their belief that these surnames affirmed that they were devout, God fearing Christians. Moreover, they thought that by having strong biblical surnames such as these, it would affirm their undying loyalty to their new Christian faith, and deflect any suspicion that they had relapsed into Judaism. Moving forward, the focus will be on a compelling, empirically sound theory on how the Pimentel surname could have been transliterated from Hebrew to Portuguese.

The Case for the Sephardic Jewish Origin of the Pimentel Surname

In 2019, as I was typing away on my computer I had a sudden thought, “*I wonder what the Hebrew word for pepper is?*” After checking a good online Jewish dictionary, it came up as **Pilpel** - I was awestruck! I knew at that exact moment that I found the one critical piece of information that I had long been searching for.

⁹⁷ Hyamson, Albert M. *B & F Jewish Genealogy and More, Navigating Jewish Genealogy*, (2016). par. 2. Jewish Surnames. AN INSTRUCTIVE AND SUGGESTIVE ESSAY ON AN INTERESTING SUBJECT
<https://bloodandfrogs.com/tag/albert-montefiore-hyamson>

It was a game changing discovery, in that up until then, no word/name of Hebrew/Jewish origin remotely presented as one that could have been transliterated from Hebrew into **Pimentel**. Below is a description of the Hebrew word for pepper, **Pilpel**, that I found in (Jewish Gen. Family Names).⁹⁸

“**Pilpel (Pepper)**: Annual Herbaceous Plant, from the Solanaceae Family, with Rare Stems from Four to Six Decimeters Height, Lanceolate Leaves, Whole and Lampiñas, White Flowers, Small, Axillary, and Fruit in Hollow Berry, Very Variable in Form And Size, According to the Breeds, But General-lyconical, Obtuse Point, Smooth On The Surface, First Green, After Red Or Yellow, And With Multitude of Flat, Circular, Yellowed Seeds, Subject To An Inner Expansion Of The Peduncle. Very Cultivated in Spain, Israel, India, and many other places): Pimienta, Pimintilla, **Pimentel**, Pimentero, Pfefer, Pfeiffer, Piper, Pepper.”

New Christians came up with creative and pragmatic ways of preserving some semblance and essence of their original Hebrew/Jewish names, which were eventually transliterated into their Portuguese/Spanish spelled surname equivalents.

Below Are Original Hebrew/Jewish Names & Their Portuguese/Spanish Equivalents:

Hebrew & Jewish (bold & lowercase) <<>> Portuguese/Spanish (UPPERCASE)

Menasseh, Menashe, Mennase = MENEZES, MENESES Peretz, Perek, Perez = PIRES, PERES, PEREZ Monitz, Muniz, Munish, Monnish = MONIZ, MONIS Zoaretz, Zuaertz = SOARES, SUAREZ Cohn, Kohen, Coen, Cohen = CUNHA, CUNA, ACUÑA.... Amoraim = Amorim.... Ruah = RUA (there are many more examples)

Over time, an original Jewish name underwent several transliterated stages. For example, and this is what I believe likely happened: the first 2 letters from (**Pi**)*lpel*) were kept, the middle four letters from the Portuguese word for pepper (**Pi**(**ment**)*a*) were added (**Pi-ment**), and the last 2 letters from (*Pilp*(**el**)) were also kept, which when put together formed the new surname (**Pi-men-tel**). And although this is a hypothesis, I believe that I have found a plausible connection between the original Hebrew **Pilpel**

⁹⁸ Jewish Gen. Family Names.

name, and the current Portuguese ***Pimentel*** surname. *Both mean or relate to pepper.* The above transliterated surname examples delineate how other Portuguese New Christian surnames originated similarly. In Jewish surname lists, ***Pintel*** appears often, and looks similar to ***Pimentel***. A possible evolution of the surname: ***Pilpel, Pintel, Pimentel***

I felt behooved to include a piece of information which I feel further corroborates my theory. I sent an email to a renowned Rabbi named ***David Rosenfeld*** (2020), who has a Jewish surnames website of his own titled ***aish.com***. I sent him a summary of the findings for my theory concerning the transliteration of the Hebrew ***Pilpel*** name to the current ***Pimentel*** spelling. This was his response to me ad. verbatim:

“Hello George,
Thank you for sharing the fascinating background into your name! It's ***very plausible that the words Pilpel & Pimentel are related.*** In fact, names of foods and spices are especially universal since when a food is introduced into a new part of the world, ***they adopt the original name and adapt it to their [new] language. Pilpel certainly relates to pepper.*** There are many examples of this such as cotton, sugar, banana, camel, etc. I can attest that your theory is extremely plausible. Good luck in your research! With blessings, ***Rabbi David Rosenfeld - aish.com***”

The *Portuguese National Inquisition Archives* are housed in the *Torre do Tombo* in Lisbon, Portugal, which contains many thousands of historical records dating back to the 12th cent. This hugely important repository contains approximately 90,000 records which were accumulated between 1161 and 1696. There are 40,000 inquisition documents, 36,000 from the discoveries, and many important others as well.⁹⁹ During the course of my research, I found close to 200 inquisition tribunal records for the Pimentel New Christians alone, who were tried for *heresy* or *relapsing into Judaism*. They were two of the most common alleged offences against them during the inquisition. They were also used interchangeably, just as if they were both one and the same. They were not, but for the inquisitors they conveniently were.

⁹⁹ All of Portugal's most important records, documents, files: *records, books, nautical records and maps, deeds, legal documents* including the archived *records of the inquisition* and of the *Voyages of Discovery*. WikiVisually, *Torre do Tombo National Archive* where all of the above records are housed.

In any case, I submit that some New Christians were already in possession of a large number of *assumed* common Portuguese surnames long before the surname adoption decree, but they knew better than to advertise it. Going forward in this thesis, the evidence that Hebrew/Jewish names were transliterated into their current Portuguese/Spanish surname spellings becomes strikingly evident.

Old texts, manuscripts, legal documents, etc., all show that Portuguese Jews usually used a Christian surname together with an original Hebrew name. Sometimes they used two old Hebrew names together. I describe this in more detail in the following pages. The forced baptisms, conversions, and new surname adoptions, did not dissuade the establishment in the least from concocting all sorts of schemes and false allegations against the New Christians, namely *heresy* and *relapsing into Judaism*, which were the crimes that they were most often accused of.

The evidence presented in this thesis, together with the aggregate sources of evidence attached as *Appendices* at the end of this thesis, provide a compelling body of evidence which argues for the Sephardic origin of the Pimentel surname globally, from the past to the present.¹⁰⁰ I made certain to use a variety of sources from the countries of the Judaeo-converso diaspora. Below is a condensed list of some of the sources I used from the Appendices section.

The following quote lends more credibility to my theory, “The popularity of Romance [surname] diminutives with the suffix -(i)el [*Piment(el)*]....in the names like the aforementioned Enegr[el] and Boni[el], Cardeni[el], Sanchi[el], [Uri[el]] could be influenced by the ending (i)el of numerous Hebrew names” [i.e., *Pilp(el)* - the name I believe Pimentel was transliterated from. *Becker Lidia, Germany* (p. 150). 4.4.4. *Bynames with regard to appearance and character. Names of Jews in Medieval Navarre (13th–14th centuries)*. Further evidence of the Jewish roots of the Pimentel surname. **Pilp-el = Pepper** (Hebrew) - - **Piment-el = Pepper** - - (Port.) **el = God** (Hebrew)
Q: Did the ancient Hebrews/Jews believe that ‘Pilpel’ was the Spice of God?

• **EVIDENCE THAT AFFIRMS THE JEWISH ORIGIN OF THE PIMENTEL SURNAME**

- The original Hebrew word and spelling of Pepper is *Pilpel* which I believe was later transliterated into the current Portuguese *Pimentel* spelling.

¹⁰⁰ There are many sources that provide evidence in support of the Sephardic origin of the Pimentel surname which I retrieved from my website - I have compiled an extensive list of research sources obtained over the years about the Sephardic history of Portugal, etc. <https://sephardic-surnames-4u.site123.me>

- the names of many *influential Pimentel New Christian impresarios* in the Portuguese global *Pepper Spice Trade* such as, *Garcia Pimentel, Alvaro Pimentel, Rodrigo Pimentel*, et al.
- the *shared* Portugal/Hague Sephardic *Pimentel coat of arms is described*, and listed as one of the *15 most important Sephardic Portuguese family surnames* in the *Jewish Encyclopedia*
- there are many *Pimentel* living in *Portugal (and Azores), Spain, Brazil, USA* and also in the important European cities of *Amsterdam, Paris, Hamburg, Luxembourg City, London*, etc. There are also many *Pimentel* living in *Mexico, Dominican Republic, Peru, Venezuela, Angola, Cape Verde, South Africa, the Philippines, Jamaica, Curaçao*, etc. A fair number of the *Pimentel* living in the above mentioned places in all probability have *New Christian* ancestry and are not even aware of it
- hundreds of *New Christian Pimentels* are listed in the *Holocaust Deceased and Survivor* records in the Sephardic surname databases in *Amsterdam*
- there is a large listing of *Jewish Pimentel family Pedigrees* and *Pimentel surnames* in the *Beit Hatfutsot Database* of Jewish family names in *Tel Aviv, Israel*, and the *House of Names* in *Jerusalem*.
- *Abraham Cohen Pimentel* was the head Rabbi of the *Portuguese/Spanish Synagogues* of *Amsterdam, Holland & Hamburg, Germany* in the early 1600s
- the *Pedigrees* of distinguished *Portuguese Sephardic families: Oliveira, Pinto, Pereira, Cardoso, Teixeira, Pimentel, Castro, Pacheco, Mendes, Henriques, Costa, Machado, Fonseca, etc.* are listed in *Encyclopedia Judaica*
- the *Torre do Tombo National Inquisition Archives* in *Lisbon, Portugal*, houses hundreds of tribunal records of the *Pimentel New Christians* who were tried for *heresy/relapsing into Judaism* at tribunals in *Portugal, Brazil, Azores, Madeira, Goa, Cape Verde Islands, Angola* etc. (*trials for Azores & Madeira in Lisbon*)
- *30+ Jewish historical, surname, genealogy texts* that *reference Pimentel* as a *Sephardic surname*
- *the Iberian Peninsula DNA Project* is the largest genetics study in the world for *people with Jewish ancestry* from *the Iberian Peninsula*. No University study

or commercial study rivals it. ***Pimentel - J2: of Semitic Origin - 6% of modern day Iberians have J, J1, or J2 origin. About 28% of Sephardic Jews have this marker*** <https://www.familytreedna.com/groups/iberian-dna/about/results>



Figure II: Auto-da-Fé, Praça do Comércio, Lisbon, Portugal

I refer to the transliteration of surnames as a kind of *surname disguise strategy*, because that is basically what transliteration was, and it was very effective. The irony is that an appreciable number of inquisitors, clergy, and nobility had Sephardic surnames and Jewish ancestry themselves! The *Pimentel* surname means a *grower/seller of peppers*, a *field of peppers* - both. It was the ideal surname to have as some Pimentels were figureheads in the spice trade. A surname such as Pimentel could have conveniently served as a sort of *paperless business card*, that identified them as spice dealers/merchants throughout Europe and the diaspora. In the opinion of (Saraiva, 2001), the New Christian entrepreneurs were recognized everywhere as astute, first rate businessmen (p. 145). Moreover, Portugal's spice trade network, which consisted of Portuguese Christians and New Christians, took Portugal to great heights. Most of them possessed surnames such as: *Henriques, Mendes, Pereira, Moraes, Tavares, Cordeiro, Fernandes, Franco, Castro, Benveniste, Ribeiro, Nunes, Vaz, Ferreira, Dias, Pinheiro, Lopes, Costa, Nogueira, Almeida, Oliveira, Lima, Rodrigues, Pacheco, Cabral, Silva, Pinto, Sequeira, Cardoso, Teixeira* and *Pimentel*. Unequivocally, the spice/sugar trade and discoveries galvanized Portugal's Golden Age!

Obviously, the task of de-coding and de-constructing adopted and transliterated New Christian surnames is no small task. We already know the reason why in many cases the Portuguese Jews intentionally altered the spelling of their names. But what other reasons accounted for how and why those spelling changes occurred? The follow-

ing quote provides a logical explanation. The lack of a *fixed, coherent* and *uniform* surname naming convention for both the Sephardim and Christians throughout the inquisition is explained perfectly in *Somos Primos* (Section II) :

“Medieval scribes and notaries such as those of the royal court wrote down names as they heard or understood them. During these periods of time, names did not yet have a fixed orthography. The methodology for the writing a language which includes rules of spelling, hyphenation, capitalization, word breaks, emphasis, and punctuation was not yet a fixed process. Thus, it happened that one single document might contain two or three different spellings of a same name. As a result, a surviving name may have many, many different spellings.”¹⁰¹

It cannot be explained any better than that. Furthermore, we know that Sephardic Jews purposely altered the spellings of their original name/s as a way of masking their Jewish identity - this has been firmly established. There is no doubt whatsoever that surname spellings change over time as they take on a life of their own and are always in flux. In as much as languages are ‘living’, so too are surname spellings. In the globalized world we live in, I would argue that as early as 10 years from now - and it is already happening - the majority of the surnames in the world will have been augmented or diminished to an appreciable extent. In fact, it is the charge of *etymologists* to research the origin of words, their historical development, and the evolution of their spellings and meanings over time. I use my Pimentel (Case Study) surname to demonstrate that it has been spelled in at least 8 different ways, at different times (*12th century-present*), and in different places (*diaspora*). The various surname spellings below suffice to make the point:

Spelling variations of the **PIMENTEL** surname found in the diaspora are:
Pilpel (Hebrew origin = pepper) **Pimentel** (Iberia, the Hague, the Diaspora)
Pintel, Pimenta, Pimental, Pimenthal, Pimenthel, Pimontel, etc.

¹⁰¹ *What is a Sephardim?* SECTION II. In medieval and Renaissance Europe the spellings of surnames changed frequently, even the spelling of first names. Things such as: *spelling, hyphenation, capitalization, word breaks, emphasis, and punctuation* were not a fixed process pt. 4. Some documents even contained several different spellings of a name. Languages are not fixed either as they are living, breathing, evolving, and in a constant state of flux. <http://somosprimos.com/michaelperez/ribera6/ribera6.htm>

Pre-inquisition Hebrew/Jewish given names, or variations thereof, often served as their only name and eventually their surnames as well. This is affirmed by Ha-Levi (2016) in the following quote, “Jews in different areas adopted surnames at different times. By the 14th century, Jews in Spain and Portugal generally inherited family names, often *derived from given names or bynames*”¹⁰² (p. 13). And so it was those *Old Jewish* names which were transliterated into their present Portuguese spellings. The following pages provide a detailed explanation on the transliteration process, through which the Pimentel surname, and many other assumed pure Portuguese Christian surnames originated:

Many Portuguese Surnames Were Transliterated From Original Hebrew Names

***Pilpel** has been used as a surname in the Eastern European region of *Galicia* for a long time. Most of the **Pilpel** surnames in that region are *Ashkenazi* Jewish.

- There are 409 **Pilpel** surname records listed in the **Gesha Galicia the Bridge to Galicia** website <https://search.geshergalicia.org>
- Another webpage titled **Surnames in Dictionary of Jewish Surnames from Galicia** lists provides thousands of surnames the vast majority of which are Ashkenazi Jewish <https://www.avotaynu.com/books/DJSGNames.htm>
- **Pilpel** was transliterated into **Pimentel** to better suit the Sephardic Portuguese culture
- To quote a portion of **Rabbi Rosenfeld's** email to me “*names of foods and spices are especially universal since when a food is introduced into a new part of the world, they adopt the original name and adapt it to their [new] language*”. Besides, this is common knowledge about the genesis of surnames, and how their spellings change over time, and are adapted to the new cultural environment i.e., village, city, country.

I also believe that some common Sephardic Portuguese surnames *could* have originally been Hebrew/Jewish names that were never transliterated, and over time became widely used by the Christians themselves, and then were surreptitiously passed off by the establishment stakeholders as being of pure Portuguese Christian origin.

102 Eleazar Ha-Levi, *On the Evolution of Jewish Names* (2016) p. 13 <https://www.s-gabriel.org/names/eleazar/evolutionjewishnames.pdf>

Amor(a)im (teacher), which in Christian Portuguese became *Amorim*, is one example. Another scenario could have been one where an adopted Portuguese Christian child received the name of his Jewish adoptive parents (*children were adopted all the time*), and from that point on the name was considered a bonafide Portuguese Christian surname. I am not sure if such a theory has ever been advanced, nevertheless, below are some examples of surnames that in all probability are of ancient Hebrew origin.

*Abecassis*¹⁰³ is a Portuguese surname of *Arabic/Jewish* origin. And the Portuguese Christian surname *Malaquias*, is a Hebrew name that derived from, “*The Book of Malachi*, also called *The Prophecy Of Malachias*, the last of the 12 *Old Testament books* that extols the names of the *Minor Prophets*, grouped together as *The Twelve* in Jewish canon - the author is unknown. In Hebrew *Malachi* means *my messenger*.”¹⁰⁴ *Zacarias* is another Portuguese surname that is derived from the Hebrew Prophet *Zechariah*. His name means *God Remembered*. Matthew 23:35 says that *Zecharia* was the father of *John the Baptist*. Zechariah is commemorated as a saint in both the *Eastern Orthodox Church* and *Roman Catholic Church*.¹⁰⁵

Hence, *Malaquias* and *Zacarias* are two good surname examples that avow the premise that a sizeable number of modern day Portuguese surnames were adopted directly from Hebrew. After all, Jews have been living in Portugal since shortly after the 2nd destruction of the temple in Jerusalem in 70 A.D. - more than ample time for the exiled Jews to shape and influence the culture and naming conventions in Portugal!

103 Beider, Alexander, *Etymology of Sephardi Surnames: achievements and perspectives* p. 38 **Abecassis** means ‘*Christian Priest*’ - ‘*Qasis*’ in *Arabic*, (or) from the *Hebrew* word which means ‘*Old Man*’. https://www.academia.edu/27953339/The_etymology_of_Sephardi_surnames_achievements_and_perspectives?email_work_card=title - not listed in the *Bibliography*

104 (*The Book of Malachi* | *Old Testament* | *Britannica*) **Malaquias** is an excellent example of a Jewish/Hebrew surname that could have likely been adopted by Portuguese Christians. The **Book of Malachi**, also called *The Prophecy Of Malachias*, the last of 12 **Old Testament books** that bear the names of the *Minor Prophets*, grouped together as the *Twelve* in the Jewish canon. The author is unknown; **Malachi** is simply a transliteration of a Hebrew word meaning “my messenger”

105 **Zechariah** is another excellent example of a Jewish/Hebrew name which was adopted by Portuguese Christians. **Zechariah** (as New Testament figure) is recognized as a saint in both the *Eastern Orthodox Church* and the *Roman Catholic Church*. [en.wikipedia.org > wiki > Zechariah_\(list_of_biblical_figures\)](https://en.wikipedia.org/wiki/Zechariah_(list_of_biblical_figures))

What so many authors of Sephardic Portuguese surnames and historical texts annoyingly gloss over, or ignore altogether, is the fact that Jews already possessed typical Portuguese Christian surnames well before the forced conversions of 1497, but they simply had no choice but to comply with the state mandated surname adoption decree. However, the ideal situation for a New Christian was one where they were able to keep their current surname, albeit modified/transliterated to conform to Portuguese Christian spelling norms. (*Hebrew*) **Pilpel, Pilpul, Pimtel** > > (*Portuguese/Spanish/Diaspora*) **PIMENTEL, PIMENTAL, PIMONTEL, PIMENTHEL, PIMENTHAL, PIMIENTA, PIMINTEL**. Another good example is: **Monitz, Monnish, Munish** > > **MONIZ, MONIS, MUNIZ, MUÑOZ**. Conversely, many Portuguese Jews sometimes adopted surnames that had nothing whatsoever to do with their original Hebrew/Jewish names. Generally, the less they resisted their new reality, the less focused they were on convention, and sometimes embracing the status quo was less stressful. For the New Christians during the inquisition, their only guarantee was misery and suffering!

An absolutely necessary requirement of good scholarship, means that at times the author, in this case me, has to suspend disbelief to allow for an objective, non-biased, impartial mindset, in order to properly consider alternate, viable explanations and/or theories, hypotheses. The overreaching purpose of my thesis, is to argue for the Sephardic origin of the Pimentel surname, and time permitting, and to the extent possible, advance alternate, plausible scenarios as a counterpoint to my main argument, to engender more balanced, thorough, conclusive results. I always try to employ the *Occams's Razor Problem Solving Principle*, so that as a guiding metric for my research I reason: *when faced with competing theories/hypotheses, the one that makes the fewest assumptions is likely the correct one*. And unlike the *maths* and *hard sciences* where researchers rely on numbers, the findings of lab tests and scientific experiments to prove their theories, researchers in the *humanities* and *social sciences* such as myself, must *leave no stone unturned* during the research process. This means that all of the evidence must be thoroughly examined, analyzed and considered from every angle, in order to consolidate thoughts and ideas, to ensure that no piece of information is overlooked. To have the best chance of formulating a plausible theory or

hypothesis, all of the evidence must be substantiated in support thereof. Hence, it also means looking outside of time honoured conventions/constructs, rigid parameters and protocols that typically inform the research and conclusions of the hard sciences.

The Pimentel Converso Families are Abundantly Cited in Sephardic Literature

At this juncture, I will continue with the surnames, except that now the focus is going to shift to taking a closer look at the various Pimentel surname *pairings*, including some old Jewish surnames that were routinely used together with Pimentel. And for the purpose of illustration and context, I am going to reference the surname combinations that were used in the preeminent Sephardic *Garcia Pimentel* family in the 1600s, so that going forward, the findings of my research will present as *clear, concise* and *cohesive*.

In his article, author Beider (2019) posits that Portuguese Jews had a particular interest in the history of their Sephardic ancestors, particularly the surnames that they chose and honoured.¹⁰⁶

Thus, two categories of surnames found in Sephardic Portuguese communities is pertinent: (i.) restored surnames that were used by Jews in Medieval Iberia (old Jewish surnames), and (ii.) double Jewish surnames one of which - usually the first one - was an old Jewish surname (p. 8).

In the final analysis, the adopted surnames decree was nothing short of a *ruse*, that like it or not New Christians were forced to play, and play it well they did! The following are some examples of the various spellings of old Jewish names that were frequently used together with Pimentel - but not exclusively - that are found in Sephardic texts, marriage/birth/death/cemetery registers and genealogical records. Sometimes two common Portuguese surnames were used together as well, but in

¹⁰⁶ *Memory of Jewish Ancestry*, p. 8 Portuguese Jews chose surnames reminiscent of the old original surnames that were used by their Jewish ancestors. Sometimes double Jewish surnames were used, the first usually being the older of the two. The first one could have been a restored Jewish name that was used in medieval Iberia. https://www.academia.edu/39730254/Surnames_of_Portuguese_Jews_as_a_Tool_for_Analyzing_Basic_Aspects_of_Their_History

reality, they were essentially Jewish surnames and aliases. Here are some examples of the surname combinations. They were used for the express purpose of confusing the inquisitors.

Moses *Abenatar* (or) Jacobimo *Abeniacar* (or) Esther *Pimentel* (or) Judah *Pimentel* (or) Samuel *Henriques Abenhacar* (or) Sarah *Pereira Aboab* (or) Rachel *Abendana*

Examples of Surname Aliases Used in Place of or in Addition to Pimentel

- * **Abencar (Pimentel)** = From ETSI, Volume 4, No.12 dated March 2001, *Aliases in Amsterdam*, by Vibeke Sealtiel-Olsen, a list of alias names used by Sephardim in Amsterdam. A wonderful research tool for Sephardic research in Amsterdam - *also Pimentel (Abencar)*
- * **Abeacar (Pimentel)** =
- * **Aboab (Pimentel)** = From the book, *The Sephardim of England*, by Albert M. Hyamson.
- * **Abetar (Pimentel)** = From the records of *Bevis Marks, The Spanish and Portuguese Congregation of London*.
- * **Abenatar (Pimentel)** = From the records of *Bevis Marks, The Spanish and Portuguese Congregation of London. Dicionario Sefaradi De Sobrenomes (Dictionary of Sephardic Surnames)*: This reference provides thousands of Sephardic names of immigrants to Brazil. The authors have attempted to provide the ports of departure of these immigrants. The source of this information is also available.
- * **Abenacar (Alvaro Pimentel)** = From ETSI, Volume 4, No.12 dated March 2001, *Aliases in Amsterdam*, by Vibeke Sealtiel-Olsen, a list of alias names used by Sephardim in Amsterdam. A wonderful research tool for Sephardic research in Amsterdam. True Sephardic Name = Alias Name
- * **Abendana (Pimentel)** = *Dicionario Sefaradi De Sobrenomes Dictionary of Sephardic Surnames*: This reference provides thousand of Sephardic names of immigrants to Brazil. The authors have attempted to provide the ports of departure of these immigrants. The source of this information is also available. From ETSI, Volume 4, No.12 dated March 2001, *Aliases in Amsterdam*, by Vibeke Sealtiel-Olsen, a list of alias names used by Sephardim in Amsterdam. A wonderful research tool for Sephardic research in Amsterdam. True Sephardic Name = Alias Name - *also Pimentel (Abendana)*
- * **Abandana (Pimentel)** =
- * **Abenhacar (Pimentel)** = Sephardic names extracted from the book, *Noble Families Among The Sephardic Jews* by Isaac Da Costa, Bertram Brewster, and Cecil Roth. This book provides genealogy information about many of the more famous Sephardic families of Iberia, England and Amsterdam. For those tracing Sephardim from Spain to England or to Amsterdam, this book can be most valuable. Many name changes and aliases are provided. This reference documents the assimilation, name changes and conversion of many Sephardic families in Spain, England & The Netherlands. There is also a large section dealing the the genealogy of the members of *Capadose* family that converted to Christianity.
- * **Abeniacar (Pimentel)** = From the book, *A Life of Menasseh Ben Israel*, by Cecil Roth. This book contains names from the Sephardic community of greater Amsterdam. Amsterdam was a major haven and transfer point for Sephardim and Marranos leaving Iberia. **2)** Jewish names contained in Medieval documents from the Kingdom of Murcia. *Apellidos judios en documentos medievales del Reino de Murcia*. Most of these names, if not all, appear to be original Sephardic names not changed by conversion. **3)** *Dicionario Sefaradi De Sobrenomes (Dictionary of Sephardic Surnames)*: This reference provides thousands of Sephardic names of immigrants to Brazil. The authors have attempted to provide the ports of departure of these immigrants. The source of this information is also available.

- * **Albuquerque (Pimentel)** = *Dicionario Sefaradi De Sobrenomes* (Dictionary of Sephardic Surnames): This reference provides thousands of Sephardic names of immigrants to Brazil. The authors have attempted to provide the ports of departure of these immigrants. The source of this information is also available.
- * **Alvaro (Pimentel) = Abencar** From ETSI, Volume 4, No.12 dated March 2001, *Aliases in Amsterdam*, by Vibeke Sealtiel-Olsen, a list of alias names used by Sephardim in Amsterdam. A wonderful research tool for Sephardic research in Amsterdam. Alias Name = True Sephardic Name.
- * **Cohen (Pimentel)** = From the book, *Die Sefarden in Hamburg (The Sephardim in Hamburg [Germany])* by Michael Studemund-Halevy. German names are due to inter-marriage
- * **Cohen (Pimental)** = *Dicionario Sefaradi De Sobrenomes (Dictionary of Sephardic Surnames)*: This reference provides thousand of Sephardic names of immigrants to Brazil. The authors have attempted to provide the ports of departure of these immigrants. The source of this information is also available.
- * **(Pimentel) = Rodrigues Cardoso** From ETSI, Volume 4, No.12 dated March 2001, *Aliases in Amsterdam*, by Vibeke Sealtiel-Olsen, a list of alias names used by Sephardim in Amsterdam. A wonderful research tool for Sephardic research in Amsterdam. Alias Name = True Sephardic Name.
- * **(Pimtel)** = From the records of *Bevis Marks, The Spanish and Portuguese Congregation of London*.
- * **(Pimentel) de Castro** = *Dicionario Sefaradi De Sobrenomes (Dictionary of Sephardic Surnames)*: This reference provides thousands of Sephardic names of immigrants to Brazil. The authors have attempted to provide the ports of departure of these immigrants. The source of this information is also available.
- * **Rodrigues (Pimentel)** = *Dicionario Sefaradi De Sobrenomes (Dictionary of Sephardic Surnames)*: This reference provides thousands of Sephardic names of immigrants to Brazil. The authors have attempted to provide the ports of departure of these immigrants. The source of this information is also available.
- * **Lopes (Pimentel)** = *Dicionario Sefaradi De Sobrenomes (Dictionary of Sephardic Surnames)*: This reference provides thousands of Sephardic names of immigrants to Brazil. The authors attempt to provide the ports of departure of these immigrants. The source of this information is also available database - Archived version of *Sephardim.com* Name list by Mr. Harry Stein, <https://www.sephardic-gen.com/databases/SephardimCom2009.htm> ¹⁰⁷
- * **De Sousa (Pimental)** = From the civil records of Amsterdam, The Netherlands.
- * **Henriques (Pimentel)** = From the burial register of *Bethahaim Velho Cemetery*, Published by the *Jewish Historical Society of England*. *Dicionario Sefaradi De Sobrenomes (Dictionary of Sephardic Surnames)* This reference provides thousands of Sephardic names of immigrants to Brazil. The authors have attempted to provide the ports of departure of these immigrants. The source of this information is also available.
- * **Henriques (Pimental)** = *Dicionario Sefaradi De Sobrenomes (Dictionary of Sephardic Surnames)* This reference provides thousands of Sephardic names of immigrants to Brazil. The authors have attempted to provide the ports of departure of these immigrants. The source of this information is also available.
- * **Henriquez (Pimentel)** = *Dicionario Sefaradi De Sobrenomes (Dictionary of Sephardic Surnames)* This reference provides thousands of Sephardic names of immigrants to Brazil.
- * **Henriquez (Pimental)** = From the *civil records of Amsterdam*, The Netherlands.
(These surnames and their respective descriptions were retrieved from <https://www.sephardim.co>. Any of the above surname combinations are Sephardic Jewish names.)⁷⁹

¹⁰⁷ This Sephardic surname database was originally compiled by the late Mr. Stein who dedicated years of time and effort to the creation and maintenance of his website. It appears that presently someone else is keeping it going in his memory <https://www.sephardicgen.com/databases/SephardimCom2009.htm>.

One thing that stands out to me from the above Pimentel Sephardic surnames list, is that when a New Christian possessed two typical Portuguese Christian surnames, the other non-Pimentel, Portuguese Christian appellation, was usually that of another very prominent Portuguese Sephardic family i.e., *Lopes + Pimentel*; a common practice, as New Christians typically married someone from their own family/community. In my own extended family, my paternal grand uncle, a Pimentel, married his cousin, also a Pimentel. Hence, *Pimentel-Pimentel*. It is a well known fact that marriage between cousins was a common practice among the Sephardim. Not only that, but according to my father, apart from the usual important church ceremonies i.e., *baptisms, weddings, funerals*, etc., the relatives on both sides of his family rarely ever attended church, and one was located just 1/2 mile down the road! Very odd considering that the Portuguese are devout Catholics. The most obvious Jewish ritual that was observed by my paternal grandmother was that she lit *Shabbat candles*¹⁰⁸ every Friday night - an important Jewish ritual among many others. There are notable Sephardic surnames on the maternal side of my family as well such as: *Pereira, Medeiros, Aguiar, Rosario, Couto*. Some of the illustrious Sephardic surnames on the paternal side of my family are: *Tavares, Furtado, Velho, Pimentel*. *The following is an example of the interplay between old Jewish surnames paired with Pimentel in ***Garcia Pimentel's New Christian family***.

GARCIA PIMENTEL'S Family Page (Dutch Jewry)

https://beck.org.il/humogen/family/humo_/F329/I969/

Garcia Pimentel, alias: Mordechai Abeniakar Pimentel Pimentel, died 1607, buried Groet, Netherlands, son of *Pimentel*

Sara Lido Lindez, alias: Sara Abeniakar & Leonora Gutteres Linder Linder (Pimentel)

¹⁰⁸ *Shabbat Candles* - (Hebrew: נרות שבת) are candles lit on Friday evening before sunset to usher in the Jewish Sabbath. Other rituals observed by my (p)aunt were: when we visited on Saturday, she would ex-claim at random: '*Sábado é o dia de Glória*' - '*Saturday is the Day of Glory*'. If someone dropped a piece of bread, they had to pick it up and kiss it. All house mirrors were covered if a family member died.

- 1) **Jeronimo Pimentel, alias: Jacob Abeniacar Pimentel Pimentel**, birth 1592
- 2) Prudentia Pimentel, alias: Abigal Abeniacar Pimentel Pimentel, birth 1599, died 24 Nov 1660 Amsterdam, Holland, buried Ouderkerk aan de Amstel, Netherlands Married 13 Dec 1617 Amsterdam, Holland to:
Simac Da Silva, alias: Jacob Da Silva Silva Silva, birth 1591, died 1626 Amsterdam, Holland
- 3) Ester Pimentel, birth 1601 Married Amsterdam, Holland to:
Juda Senior, alias: Philip Henriquez Senior Senior, birth 1589, died 1656, son of Mordechai Abeniacar and Violante Pimentel
- 4) **Sebastiao Pimentel, alias: Isaac Abaniacar Pimentel Pimentel**
- 5) **Manuel Pimentel, alias: Mozes Abeniacar Pimentel Pimentel**
- 6) Angela Pimentel, alias: Rachel Abeniacar Pimentel Pimentel, died 1620 to:
Mathias Rodrigues Cardoso, birth 1591
- 7) Maria Pimentel, alias: Juda Abeniacar Pimentel Pimentel
Married 1611 Amsterdam, Holland to: **Josef Abendana, alias: Joseph Israel Pereira(Antonio Lopes) Abendana Abendana**, birth ± 1580
- 8) Felipa Pimentel, alias: Ledisa Abeniacar Pimentel Pimentel Married 1612 to: **Manuel Mendes De Crasto**, birth ± 1583, died ± 165¹⁰⁹

SEPHARDIC

**Manasseh, Menasseh, Menashe, Manassés,
Peqachyah, Pacheico, Paxeco
Muniz, Monis, Monish, Monitz
Zoaretz, Zuaretz, Soarez**

Amoraim

Pilpel, Pimtel

פלפל

(pepper)

PORTUGUESE

Meneses, Menezes

Pacheco

Moniz, Monis

Soares, Suares

Amorim

Pimentel, Pimental (or) (thel-thal)

Table III: Transliterated Surnames from Hebrew/Jewish into Portuguese

In the text authored by *Nelly Weiss* titled *Morphology and History The Origin of Jewish Family Names*, there is a compilation of Jewish names in a section called *The Lavoslav Glesinger Family Jewish Names List in the Austrian Empire from 1000 A.D. to 1900 A.D. Leopold Glesinger*, who initially started this factually authoritative list of Jewish surnames as a hobby, met with the author of the above mentioned book. Both realized the importance of this work, and agreed to meet with *Professor C. Thoma* of the

¹⁰⁹ Family Page: *Garcia Pimentel & Sara Lido Lindez. Dutch Jewry, HuMo-gen - Yossi Beck Genealogy Pages* Garcia Pimentel #1969 this surname list is a good example of the interplay of 2 Sephardic surnames used together in Garcia Pimentel's family i.e., Abeniacar Pimentel, i) a Jewish surname and ii) a typical Portuguese Christian Sephardic surname. <https://beck.org.il/humogen/family/47/F329/1969>

Faculty of Theology in Lucerne, Switzerland. He assisted Ms. Weiss with getting her book in order with all of the elements of interpretation for a large public audience.¹¹⁰

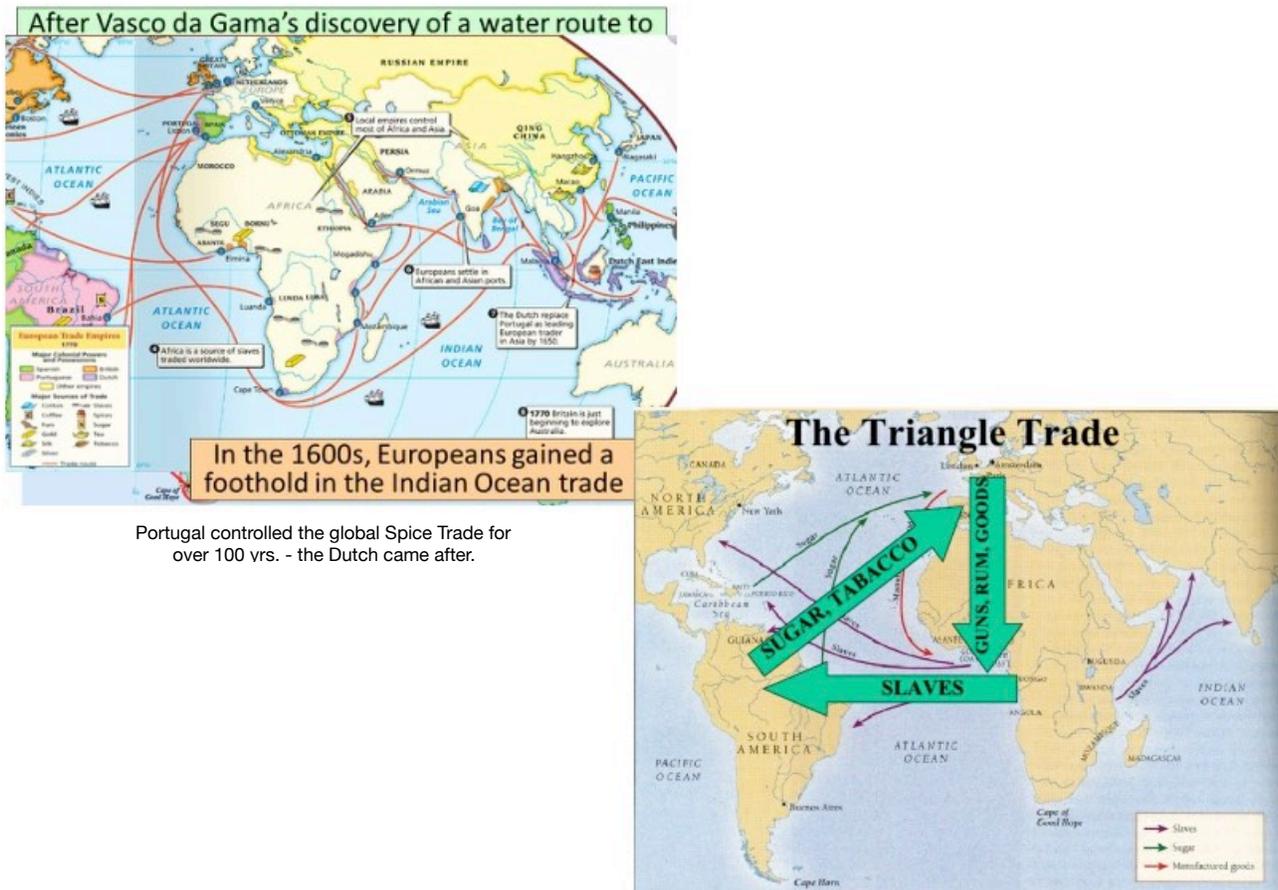
Glesinger List and Research: (the list contains 240 different surname entries)

From 1200 to 1500 A.D. = Pimentel (*1200 much earlier than the forced conversions*)

From 1500 to 1600 A.D. = Pimentel appears in this date range as well

The fact that the conversion process gave the Portuguese Jews a brand new identity, complete with Portuguese looking and sounding surnames, did not automatically mean that it was the end of all their troubles. They still had to be extremely careful to keep up the appearance that they were unwavering, devout

Figure III: Portuguese Spice Trade Routes



Portugal controlled the global Spice Trade for over 100 yrs. - the Dutch came after.

Figure IV: The Lisbon/Amsterdam, Angola, Brazil Triangle Trade

110 *ibid.* fn. 56
Weiss, Nelly (2002).

Christians. They had to *look* the part, *play* the part, and they had to do it with absolute *skill* and *conviction!*

To elaborate further on *playing the part*, means that they had to keep associations with other New Christians to a minimum (lest suspicion be aroused), but socializing with Old Christians was allowed, even encouraged. And as difficult as it was for them to do, they also felt obliged to go to church to keep up appearances that they were God fearing Christians. Furthermore, they had to be careful not to say or do anything that could be misconstrued as residual allegiance to Judaism. If the authorities suspected the slightest unusual behaviour on their part the consequences would have been dire. Moreover, it is a fact that some Old Christians were very mean spirited, and the hatred, gossip and lies about their New Christian rivals ultimately contributed to much of their suffering - sometimes their deaths. To be fair however, there were also some empathetic, compassionate and pleasant Old Christians that treated them with civility. Nevertheless, the reality is that Jewish people have always been stereotyped and discriminated against - it has never desisted. In Novak's words (1991), the conundrum of the inquisition was such that the New Christians were thought of as *Jews to the Christians* and *Christians to the Jews!*¹¹¹ (par. 5).

In my view, an integral and essential part of producing a thesis means taking a position on an issue of interest and importance, and build a strong, persuasive case for it. Good scholarship should always be rooted in the time honoured tenets of research that is compelling and thought provoking. It should be governed by evidence that is gleaned from meticulous, comprehensive research, wherefore a hypothesis is *compared* and *contrasted* against competing theories. Within the context of my thesis, I also considered what might have prevented, or at least mitigated, the unspeakable atrocities and savage, subhuman punishments that occurred in the Portuguese and Spanish inquisitions. Not only did the inquisitors get away with their grisly crimes - legislated by papal decree - but the abhorrent treatment of their New Christian subjects

¹¹¹ Novak, David *Jews for the Christians, and Christians for the Jews*. First Things, When Jews are Christians, (1991). Chapter III: par. 5 <https://www.firstthings.com/article/1991/11/when-jews-are-christians>,

often resulted in their deaths. The shocking truth is that the antagonists of the Holy Office of the Inquisition were drunk with and revelled in: *hubris, wealth/power/control, human appetites, debauchery, narcissism, etc.* Yet it was the conversos, and many others, who paid with their lives, because of the lunacy of the inquisitors. Without a doubt, the Iberian inquisitions were two of the darkest, most abominable chapters in human history.

In as much as the worldly appetites of the inquisitors played a significant role in the perpetuation of the evil and madness of the inquisition, the major catalyst for its inception was religious intolerance. If the only source of disdain between the inquisition apparatus and the New Christians was religion, then perhaps a utopian like resolution could have prevented the inquisitions. But the peaceful resolution of a problem cannot be realized when only one side wants it. Hypothetically speaking, it *could* have been accomplished through a *syncretism* of both Christianity and Judaism, a sort of middle ground, which could have served as a powerful facilitator of unification and pacification between the two. As an ideal hybrid of both, *syncretism* could have been predicated on the shared sacrosanct ideals of both.

The fusion of both faiths would be referred to as *Jewish Christianity*. Who knows, if cooler heads had prevailed, and had the above mentioned strategy been employed, perhaps the inquisitions of Spain and Portugal could have been avoided, or at the very least not have degenerated into the hell and fury that they became. The tragic and unnecessary deaths of so many New Christians, and of so many innocent others, could have been prevented (Novak, 1991, par. 5); he eloquently describes the syncretic, hybrid of Christianity and Judaism (1991).¹¹² Throughout history, human beings have always found a myriad of ways to engender enmity and hatred against one another. The following quote by Novak affirms the many similarities between the Jewish and Christian faiths, and how marrying one with the other could have resulted in peace and understanding between the adherents of both. Unbeknownst to many, Judaism and Christianity are, in a very true sense, two sides of the same coin. In fact, Jesus Christ and all of his disciples were Jewish, and Christianity branched *out of* Judaism:

112 *ibid.* - fn 111

“In place of the Jewish commandments (*mitzvot*) came the sacraments, which are like the Jewish commandments in that they are structured by their own law (what became the Canon law of the Church). This legal separation enabled the Church to evolve from a Jewish sect into a fully independent religious community. Gradually, many Jewish authorities came to look upon the now independent Christian Church as an essentially gentile community, but one uniquely related to Judaism because of its acceptance of Jewish Scripture as authoritative in some basic matters of faith and morals” (p.4)

I am certain that a considerable number of Christians believe that their religion is completely alien to Judaism. But the truth is that the tenets of both faiths parallel one another in several ways. It was the Apostle Paul, a Jew, who is credited with founding Christianity. Although he never actually met the historical Jesus, his new brand of religion was basically a hybrid of Christianity and Judaism, with alterations to the former, to appeal more to the Gentile community. Paul endeared himself to them by preaching that *salvation can be obtained through faith alone, and that no acts of faith are required*¹¹³ (Wilson, 2009). It became widely accepted and popular with the Gentile community, to the extent that Christianity became the biggest religion in the world.

As described in the preceding paragraphs, I believe that a union between the closely related Christian and Jewish faiths could have prevented the inquisitions, if the powers that be had focused more on the commonalities of both, rather than on their differences. In theory, the syncretism of both faiths might have worked, meaning that the inquisitions may have never come to fruition. The great irony today is that there are many Jewish Christians in the world. Apostle Paul would have been shocked to learn that Christianity, his grand vision of a new and improved religion, rooted in Judaism, would become the world’s biggest and richest religion two thousand years later! Rome’s love affair with wealth, power and control was just as strong as the inquisitors. It is estimated that one-third of the profits generated by Portugal’s monopoly of the spice

¹¹³ Wilson, Barry A. (2009). *How Jesus became Christian*. New York: St. Martins Griffin. Professor Wilson does a great job of explaining how the apostle Paul initiated the Christian movement geared toward the Gentiles. Paul never met the historical Jesus, but had a cosmic experience of him. Paul gained wide- spread popularity and acceptance among the Gentiles, because of his message that they could obtain *salvation* and *life ever after* from faith alone, without having to perform silly rituals and acts of faith.

trade went directly to Rome. There are no shortage of reasons for why the Catholic Church was just as much to blame for Portugal's economic collapse as the inquisition itself. Truth be told, both were two sides of the same coin!

Up until this point, I have talked about the general *socio-economic-cultural-religious-political* climate of the inquisition, as it affected the trials and tribulations of the New Christians. They were forced to convert to Christianity and adopt Christian (often transliterated) surnames, etc. I have also introduced evidence for the Sephardic origin of the Pimentel surname - more is forthcoming. Another sinister aspect of the Portuguese inquisition had to do with the inquisition's obsession with the purity of an Old Christian's blood. A person's blood was pure if it was not contaminated with Jewish blood, hence, that concern was the justification for the enactment of the *Blood Purity Statute* into law. However, it had a detrimental effect on the whole of Portuguese society, especially on the institution of marriage. In as much as New Christians were *endogenous*,¹¹⁴ sometimes they fell in love with an Old Christian. And depending on the specific circumstances, sometimes it was troublesome for the latter! The following chapter examines the ramifications of a marriage between an Old & New Christian.

CHAPTER V

Blood Purity Statute: (O Estatuto de Limpeza de Sangue)

Old & New Christian Marriages

In Portugal, New Christians always had to be very careful to keep up the appearance that they were pious, God fearing Christians, even if in their hearts they only felt Jewish. One effective way for them to deflect suspicion that they were either contemplating returning to Judaism, or had in fact already relapsed, was to marry a Christian.

¹¹⁴ *endogamy* - is the practice of marrying within a specific social group, caste, or ethnic group, rejecting those from others as unsuitable for marriage or other close personal relationships.

In fact, a Sephardic Jew was much more likely to marry a Christian than an Ashkenazi.¹¹⁵ Still, for the former things were never so simple. In fact, things got complicated soon after the *Cleanliness of Blood {purity} Statute (Estatuto de Limpeza de Sangue)* was legislated, for the sole purpose of rooting out Old Christians with recent *Muslim (Moriscos)* or *Jewish* ancestors. Conversely, one was considered to have *clean blood* if he did *not* have any of those ancestors, and *dirty blood* if he did. Hence, marriage between an Old and New Christian was often a very risky proposition.

A great example of a complicated and dangerous Old & New Christian marriage, relates to a converso named *Vasco Pimentel* and a *Catholic* girl from a *Pereira* family, who were well connected to the high nobility. The close relationship between the two lovers could have likely resulted in the invocation of the punishment of *utilitarian genocide*¹¹⁶ Ordinances outlawed close contact between Christians and conversos. The end goal of the establishment's edicts and directives was to rid the country of Judaism, but a few generations after the Jewish conversions *en masse*, several crypto-Jewish communities sprang up throughout Portugal. The best known example of one such crypto-Jewish town is *Belmonte*. Old Christians that failed the purity of blood test were banned from religious and military orders, which had by-law clauses that allowed them to request proof of cleanliness-of-blood. And for the New Christians to achieve upward mobility, they had to bribe officials or falsify documents. It was all institutionalized racism.

The fact that her boyfriend Vasco converted and became a New Christian did not erase his Jewish heritage. Why then did she put herself in harms way by marrying him, and risk jeopardizing her and her family's privileged status with the nobility? Even though Vasco was a freshly minted New Christian, he was, and would always be Jewish! At least that is how the inquisition authorities and Old Christians saw it. The following quote articulates the conundrum perfectly, "it was of interest, especially to the impor-

¹¹⁵ encyclopedia.com *Limpeza de Sangre* inter-marriage between a New Christian and an Old Christian, was a way for the former to deflect suspicion of his assumed residual devotion to Judaism. <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/limpieza-de-sangre>

¹¹⁶ *utilitarian genocide* - during the Iberian inquisitions the Jews were dispossessed of their belongings, justified as deserved punishment, for falsified crimes, for the benefit of the Catholic Church and Inquisitors

tant Pereira family [which by the way likely had *some* Jewish ancestry] already then allied with the Pimentel family through marriage, to clean up that family's blood, rewriting the [New Christian] origin of the Pimentels, thus removing obstacles to their power and maintenance goals within the nobility."¹¹⁷ At first glance this quote may seem unremarkable, but after close analysis, the implication that Vasco's family's blood was tainted and impure because of his family's Jewish origin could not be any clearer.

There is a lot to unpack from that quote, and to do that one must read between the lines. I suppose it can be argued that the Pereira family worried about the negative repercussions upon learning that Vasco Pimentel was an alleged bastard son. However, as with most allegations in those days, that one was mostly based on hearsay. But even if it *were* true, illegitimate offspring are not social pariahs! It was simply not the big stain on the Pimentel family that the Pereira family believed it to be. In fact, there were even some positives attached to it. In Kuehn's (2002) view, "The absence of legitimate siblings, moreover, put bastards in a different light...and this is one of Kuehn's most significant findings...they were considered a "blood bank" for the lineage. Florentines' zeal to preserve the [family] line over time paved the way for legitimation and inheritance for male bastards without brothers. An Illegitimate child could be a family blemish but also a family resource"¹¹⁸ (par. 3).

In my view, the fact that the Pimentels were considered New Christians would have been a far bigger problem and concern, instead of marrying someone who was an illegitimate son or daughter. Associate Professor McDougall (2017) agrees and opines, "There are many cases in which the children of illegal marriages, including even the children of monks and nuns, inherited noble and royal title throughout the 12th

117 *Os Pimenteis Barbosa de Paracatu* Inter-marriage between an Old & New Christian was at best complicated, if not troublesome and risky, depending on the particular circumstances <https://araposadachapada.blogspot.com/2011/02/os-pimenteis-barbosa-de-paracatu.html>

118 Kuehn, Thomas J. (2002). *Illegitimacy in Renaissance Florence* par. 3 illegitimacy could actually be an advantage and resource. <https://www.thefreelibrary.com/Thomas+J.+Kuehn.+Illegitimacy+in+Renaissance+Florence.-a0113649066>

century”¹¹⁹ (par. 5). This clearly suggests that being *illegitimate* was not the big problem that the Pereira family thought it was when one of their girl’s decided to marry Vasco, a New Christian, and an alleged bastard at that. I don't believe for a second that the issue was Vasco’s so called stain of illegitimacy at all. Instead, I would argue that the real reason why the Pereira family were so concerned about the *Pimentel family’s stain*, was because they felt behooved to obey King Manuel’s *Blood Purity Statute*, lest they face the terrible consequences. This next quote downplays illegitimacy in that, “...the concern was never with (I reference William the 'bastard' in the 12th cent.) William's mother’s marital status, but rather with his maternal lineage, and in those days the worry was mostly about the social status of the parents”¹²⁰ (McDougall, 2017, p. 2).

In summation, the Blood Purity Statute as it applied to this particular Pimentel-Pereira marriage is a good example of a good ending to what could have otherwise been a disastrous one. It turned out to be a reciprocally beneficial situation for both families, even if they did not realize it at the time. For example, by marrying into the Christian Pereira family, Vasco Pimentel aptly re-affirmed his loyalty and devotion to his newly adopted Christian faith. And for the Pereira family, after much pleading and persuasion with the king to try and overlook Vasco’s Jewish past likely worked, meaning that Vasco and his fiancée would not run afoul of King Manuel’s blood purity statute, and the Pereira family could continue to enjoy their cushy and privileged lifestyle in the company of their valued noble and aristocratic friends. However, if all else failed, the Pereira family could have offered the king a *bribe*. This was done when a special favour was needed, and it worked every time! As an aside, “...the first statute of purity of blood appeared in Toledo, Spain in 1449, where an anti-converso riot succeeded in obtaining a ban on conversos and their descendants from most official positions.”

119 illegitimate children often inherited noble & royal titles, Sara McDougall, *The strange story of inventing the 'bastard' in medieval Europe* par. 5 <https://aeon.co/ideas/the-strange-story-of-inventing-the-bastard-in-medieval-europe>

120 *ibid.* - fn 119 par. 3

PART II

CHAPTER VI

MERCANTILISM:

Spice, Sugar Trade & Titles of Nobility

Spice & Sugar Trade VI.1

Average annual weight (kg)	1502–1506	1506–1507	1507–1509	1509–1511	1510–1518	1525	Total
Alqueque		65					65
Benzoin		121					121
Brazil Wood			2 748				2 748
Camphor		949					949
Cardamom		1 275					1 275
Cinnamon	9 688	11 115	2 228	1 603	17 653	45 772	88 059
Cloves	746	2 715	1 169	14 122	12 780	17 551	49 083
Ginger	4 379	3 562		1 576			9 517
Indigo		478	2 918				3 396
Ivory		2 930	988				3 918
Mace		682	1 557	4 179	9 812	4 103	20 333
Mirabolans	403						403
Nutmeg	630	652	540	6 201	17 344	829	26 196
Pepper	418 478	549 401	458 871	502 752	749 827	933 871	3 613 206
Rhubarb						186	186
Sandalwood		332					332
Sealing Wax		2 049	1 776		21 396		25 221
Turmeric		590					590
Total	434 324	576 916	472 795	530 433	828 812	1 002 318	3 845 598

Table IV: *Black Pepper Was the Most Valuable and Most Imported Spice in Terms of Avg. Annual Weight in kg.*

In the 1500s and 1600s, Portugal was at the apex of the spice trade, which the Portuguese Old and New Christians controlled for roughly 150 years. In the following quote, Klooster (2006) describes the important role of the conversos in the spice trade:

“The conversos who traded and traveled in the Portugal-Brazil Amsterdam triangle helped create the premier Dutch commercial circuit in the Atlantic world. These merchants included some of the earliest Sephardi settlers of Amsterdam

such as Manoel Rodrigues Vega and Garcia Pimentel, who arrived, respectively, from Antwerp and Venice in the mid 1590s”¹²¹ (p. 133).

While conducting the research for my thesis, I was struck by the very important role that the converso Pimentels played in the development of Portugal’s prosperous spice and sugar trade, and the frustrating and difficult dealings that all of the New Christian dealers had with the inquisitors, clerics and establishment, that consistently positioned obstacles in front of them at every turn. Their never ending anguish and distress was the direct result of *social stratification, inequitable and discriminatory* laws, rules and regulations, wholly designed to frustrate their *upward mobility*, as well as their *emotional, spiritual and physical* well being. Saraiva (2001) agrees when he says, “But the protection afforded by the king and nobles did not even try to challenge the hierarchical stratification of medieval society in which the Jews occupied the lowest rung”¹²² (p. 7). Despite the litany of malevolent things that were intentionally done to harm and derail them, nothing could stop New Christians from achieving a tremendous amount of success in business, a vocation that they were exceptionally good at. The following is a small list of Portuguese-Jewish Pimentels who were considered first rate impresarios/spice trade magnates. The sterling reputation of the Portuguese conversos, gave rise to the common pronouncement by entrepreneurs all over Europe that: *to do business anywhere in Europe you must have a Portuguese partner - in those days Portuguese was synonymous with Jewish* (p. 145).

DICTIONARY of the PORTUGUESE PEOPLE, MERCHANTS and TRADERS

A. A. Marques de Almeida, 2008 - 2020 <https://esefarad.com/?p=18074>

Pimentel, Alvaro (Séc.XVII)

Pimentel, Rodrigo (Séc.XVII) Pimentel,

121 Klooster,, Communities of Port. Jews and their contacts in the Dutch Atlantic World (2006) par. 4, The Pimentel enjoyed excellent relationships with the Portuguese kings and nobility. <https://link.springer.com/article/10.1007/s10835-005-9001-0>

122 Saraiva, António José, *The Marrano Factory, The Portuguese and Its new Christians* (1536-1765). p. 7 There is absolutely no doubt that the body politic & Inquisitorial apparatus did everything in its power to trip up the New Christians as often as possible. This was their way of keeping them controlled and confined to the lowest & most burdensome livelihoods possible, since certain professions were off limits to them. <https://pdfs.semanticscholar.org/cab3/ae3eda3372c7877c04912ffbd6760b0d59e2.pdf>

Pimentel, Rodrigo (Séc.XVII) Pimentel,
Mamede Lopes (Séc. XVII) Abeniacar,
Pimentel, Garcia (Séc.XVII) Pimentel,
António Lopes (Séc. XVII) Pimentel,
Sebastião Lopes (Séc.XVII) Pimentel,
Francisco Lopes (1600-1661) Pimentel,
Garcia/Abeniacar (Séc. XVI-XVII)

A considerable number of Sephardic Pimentels lived in England, many of whom were *businessmen, bankers, attorneys, merchants, traders* and *financiers*. They possessed excellent business acumen and aplomb. Most of their clients lived in Amsterdam, in fact, one such prominent attorney is described by Giuseppe (2012) as “The person whose signature as Attorney [that] occurs most frequently was *Jacob Abenatar Pimentel*, who collected the dividends for 19 of the Dutch Sephardi holders”¹²³ The New Christian Pimentels were at the vanguard of business dealings, negotiations and transactions all across Europe and throughout the diaspora.

In addition to the usual services that New Christians provided for the sovereigns during the time of the Discoveries, they also provided: *interpretation, letter writing, translation of legal and other documents* - Jews were also fluent in many languages. According to Cohen (1992), sometimes they provided services for the kings that were of even greater importance as: *counsellors, financial advisors, attachés* and *diplomats* - they effectively functioned as their *representatives* in dealings with the political and business class. As an aside, *Isaac Abeniacar Pimentel* was even said to be “the king’s favourite gambling partner”¹²⁴ (p. 89).

“Furthest back in time of Mosseh's family namesakes in stone is that of grandfather Judah Senior, Amsterdam freighter of Brazilian sugar, and scion of the family Pimentel, alias Abeniacar. In Constantinople Judah's father Mordechai and uncle Alvaro Pimentel, alias Rabbi Jacob Abeniacar, were Jewish community leaders

123 Giuseppi, J. A., The Info Underground, London and other places. *ATTORNEYS FOR THE DUTCH HOLDERS* J. A. (2002). <http://theinfofounderground.com/smf/index.php?topic=16923.0:wap2>

124 Cohen, Martin A., Volume XLIV Spring/Summer, (1992). p. 89, Number I *American Jewish Archives*, http://americanjewisharchives.org/publications/journal/PDF/1992_44_01_00.pdf

as well as diplomats in the sultan's service. They were closely connected to the Venice Jewish community, home base of Judah's brother Afonso Henriques, alias David Senior. As a New Christian merchant in the French court of Henri IV, Judah's uncle Manuel Pimentel, alias Isaac Abeniacar, won fame as the king's favorite gambling partner”

Although these New Christian Pimentels had very close personal & business relationships with the Portuguese kings and nobility, not all were as fortunate as the inquisition unfolded and intensified, which left many uncertain about the future.

The Nobility Liked and Admired the New Christians....Most of the Time!

In Portugal, before they were banned from top professions, conversos occupied important posts in all spheres of Portuguese society. Was it because they were well acquainted with their Portuguese Christian overlords? or because they were talented and possessed skills and abilities that were of use to them? or was it because of their purchased noble titles and valuable possessions? Quite possibly all three, or at least two out of the three. It is a well known fact that King Manuel was conflicted about expelling his Jewish citizens. The vast majority remained in Portugal and converted either voluntarily, or forcibly, although initially a contingent of a few thousand did leave for the diaspora. The Portuguese monarch reasoned that losing his Jewish citizens would in all probability devastate his country's economy. He evidently liked, admired and respected his converso citizens, to the extent that he even enjoyed partaking in (stated in the aforementioned quote) leisurely activities with them, such as playing cards.¹²⁵

The following quote describes the king's affection for his New Christian subjects. Not only that, there were instances when he even protected them if they were unfairly treated. This in stark contrast to what is usually written in texts about the cruel and unfair treatment of the New Christians by the Portuguese sovereigns. Eminent author Saraiva (2019) provides a realistic perspective in his book where he states, “Nor is this an isolated example of protection extended by Portuguese kings to their Jewish

125 *ibid.* - fn - 124 the Portuguese king enjoyed playing cards with a Pimentel New Christian

subjects. In 1449 the *Corregidor of Lisbon* had some Christians publicly whipped for insulting Jews in the street”¹²⁶ (p. 7). Another good example of when a Portuguese king defended the honour of a converso relates to a situation whereby a mob of Old Christian rioters took to the streets and attacked three *Judiarias* (the Portuguese/Spanish word for *Jewish quarters*) to steal from and physically harm the Jewish residents. But, before they were able to launch a second attack, Portuguese *King Afonso V* intervened just in time and prevented what would have surely been a bloodbath. The following excerpt makes it clear that the rabble rousers would be held accountable for their criminal actions, in that “The king took very stern measures against the rioters and a severe punishment against offenders. The Portuguese sovereign made it very clear he was determined to defend the Jews of Portugal with all the force at his disposal” (par. 17). This is a clear example of the king’s sense of *decency*, *compassion* and *justice* when he defended the honour of his New Christian citizens. After all, they were economic assets!

In the article titled *The Abarbanel's Family Sojourn In Portugal* (2019), the author states that as a very close friend and financial advisor to King John I (*King John the Great*), *Samuel Abarbanel's* expert advice played a pivotal role in advancing Portugal’s economic prosperity, as she “...was entering the age of exploration and acquiring new territories and becoming rich....One of King John’s sons was the venerated and acclaimed *Prince Henry the Navigator* who ran a school of navigation and encouraged its Navy to explore, discover and settle new territories and to bring greater wealth, prestige and glory to Portugal”¹²⁷ (Abarbanel Associates 13, LLC. © 2020).

126 Saraiva, A. J., p. 7. *The Marrano Factory*. A rare mention of an instance where the *Corregidor* steps in to publicly whip some Old Christians on the street in defence of a New Christian who was being insulted by them.

127 *The Abarbanel: The Abarbanel's Family Sojourn in Portugal*, (2019). The Abarbanel were a powerful Sephardic family from Spain. The family patriarch was *Don Samuel Abarbanel*. He was the treasurer of the state, courtier, and friend to three Spanish kings. His Christian name was *Juan Sanchez de Seville*. When things got scary and dangerous for his family in Spain in 1397, they fled to Portugal where Samuel became a financial advisor to *King John I*. Samuel’s son Judah eventually took over from his father, and continued providing excellent advice to King John just like his father did. The Abarbanel’s got along really well with the king’s family. During his reign, Portugal prospered, and Arbarbanel’s advice to him was invaluable. <http://www.kosher-wine.com/portugal.php>

The Sephardic community of Portugal was invaluable in so many ways, not the least of which was that they contributed immeasurably to Portugal's unprecedented economic good fortune. Situations such as the above mentioned ones were actually not *that* rare, when a Portuguese king intervened on behalf of New Christians to protect them from physical harm, but it did not happen often enough. Unfortunately, throughout the inquisition, random acts of kindness, compassion and human decency, as described in the above examples were exactly just that, *random*. They were too few and far between, for the simple reason that being nice to a New Christian ran counter to the precepts of the inquisition. An Old Christian of any station in society could be subject to one out of any number of punishments, even death, for assisting a converso.

New Christians Played a Key Role in the Portuguese Spice Trade & Discoveries

The resourceful Portuguese New Christians soon found employment in the various trades, but were drawn mostly to the professions. From the 15th until the 17th century, Portugal was the richest, most powerful country in the world - it was Portugal's *Golden Age*.¹²⁸ When the inquisition became official in 1536, the New Christians already comprised the *intelligentsia*¹²⁹ of Portugal, and their many talents contributed immensely to the unprecedented and explosive growth of the country's economy¹³⁰ (Saraiva, 2001, pp. 5, 6). Needless to say, they were appreciated for their many skills and abilities by the Portuguese ruling class, but were still treated unfairly more often than not. In 1497, a deal (albeit a self-serving one) was reached between King Manuel and the Portuguese New Christians. In exchange for getting their children back from the Portuguese African island colony of São Tomé where they had been exiled to, they had to convert to Christianity. If they agreed - and he was certain they would - King Manuel promised his soon to be freshly minted conversos that no inquiries would be made about their faith for twenty years.¹³¹

128 Portugal's *Golden Age*. For two centuries, Portugal revelled in what has been coined as "*The Golden Centuries of Discoveries*", Portugal's zenith as a country, and forever the benchmark of its culture.

129 *intelligentsia* - intellectuals who form an artistic, social, or political vanguard or elite

130 Saraiva, A. J. *The Marrano Factory*. (2001). pp. 5 & 6 For a time, the Portuguese Jews comprised the intelligentsia of Portugal and were found in all of the top professions.

Despite all of the efforts to keep the country moving forward, Portugal's economy suffered greatly as a consequence of the *brain drain* that occurred when some key New Christians left for the diaspora, and took their skills and expertise with them; the majority stayed behind, however, but quickly went underground. The establishment prevented them from self-actualizing out of fear that if they became too successful, it would arouse the angst and ire of the Old Christians, and potentially lead to violence and unbridled social unrest! Hence, the conversos instinctively knew that as retribution by the Old Christians, a flurry of false accusations would be levelled against them, namely that they had relapsed into Judaism. It was an unwritten rule that in the dangerous and fear laden climate of the inquisition in Portugal, New Christians could not rise too far above their station - they had to know their place. Sadly, the socio-economic devastation that the inquisition exacted on the country over hundreds of years took a punishing toll, which proved insurmountable as Portugal's economy never recovered. Sadly, no matter how much virtue and integrity that a New Christian possessed, in the eyes of the establishment a Jew was always a Jew, and forever considered a *Persona Non Grata*!¹³²

Throughout the inquisition that attitude about them never changed; the stereotype of the Jewish people endures to this very day.

To pick up on something that I touched on earlier, one of the ways in which the Portuguese New Christians were effectively rendered powerless was through the punishment of confiscation. The inquisitors confiscated everything from them save for their grit. The former smartly prepared for any eventuality by putting contingency plans in place in case things took a turn for the worse - they surely did. In fact, before the onset of the inquisition, the conversos sensed bad karma in the air, and their instincts were on point.

¹³¹ *THE PORTUGUESE INQUISITION, The case of Maria Lopes, burned at the stake in 1576*, p. 20 New Christians made a deal with King Manuel, that they would voluntarily convert, if they could get their children back from Portugal's island colony of São Tomé where they were banished to. The island is located on the Central-west equatorial coast of Africa. www.jewishwikipedia.info/marialopes.ebook.pdf

¹³² *persona non grata* - a person who is unacceptable, unwelcome and unappreciated

It turned out to be a self-fulfilling prophecy when the inquisition finally blew in. The New Christians who left Portugal voluntarily during the early stages of the inquisition were at least able to depart with their family, some money and belongings. However, for the convicts who were banished to the Portuguese colonies, and those who were expelled for other reasons, arrived in those places with literally only the shirt on their back! Clearly, it was a very emotional and traumatic experience for them. And even though a privileged few managed to leave home with some of their wealth, no amount of money and/or material valuables substituted for the soul crushing reality that they had to leave their family behind. The great irony of the inquisition, however, is that it provided Portugal with a few unexpected positive surprises!

Without a doubt, it was Portugal's monopoly of the highly prized and profitable spice and sugar trade that took the country to great heights. In a sudden and surprising turn of events, the inquisition turned out to be of great benefit for the Portuguese economy. Throughout the inquisition, exorbitant amounts of money, property, and material assets, were acquired from New Christian plunder. It was used by the Portuguese government to finance the discoveries, spice and sugar trade, and other business enterprises.

Many Portuguese New Christians left for the diaspora in the 1700s, namely *Holland*, (which they regarded as *New Jerusalem*) *England*, *Germany*, *Italy*, *France*, *Turkey*, *Morocco*, etc., and took their many skills and talents with them. They are generally credited with galvanizing Portugal's spice and sugar trade economies, and of subsidizing a significant number of Portuguese Voyages of Discovery. Additionally, throughout the inquisition many New Christians of means ingratiated themselves to the Portuguese sovereigns, and in many cases established solid friendships with them - I explain this in more detail in the next section. Needless to say, the Portuguese discoveries were of paramount importance for the overall growth and development of Portugal's economy, in that they made it possible for the country to monopolize the spice trade for over one hundred years, and the sugar trade longer. Consequently, by the late 1700s Portugal had amassed the most powerful, farthest-flung colonial empire in the world, with commercial interests on five continents!

1773 was an absolutely watershed moment. *Sebastião José de Carvalho e Mello*, better known as the *Marquês de Pombal*, the celebrated and renowned reformer and virtual ruler of Portugal from 1750 to 1777, asked *King José I* to officially repeal the distinction between the Old and New Christians. Subsequent to the destruction of the records in 1773, the church and government lost its ability to discriminate. Without those records, the inquisitors and historians were unable to trace the genealogy of the Portuguese conversos¹³³ - a huge win for Portugal's Sephardim!

As previously noted, some privileged New Christians *did* have options. They say that for the right price anyone and anything can be bought. In fact, there *were* instances when some of them joined the ranks of the nobility through unconventional means. The following section explores the ways in which it was made manifest.

Titles of Nobility VI.II

At this juncture, I am going to talk about the *Titles of Nobility in Portugal such as: Marquês, Duque, Conde, Visconde, Barão*, etc. A title of nobility was a badge of honour, a status symbol which everyone desired but was very difficult to obtain. In medieval and renaissance Europe it denoted socio-cultural prestige. A question that has ruminated in my mind for quite some time is this: if the following Portuguese New Christian families * *Oliveira, Cardoso, Álvares, Henriques, Albuquerque, Pereira, Teixeira, Soares, Castro, Pinto, Tavares, Ribeiro, Lima, Pinheiro, Gomes, Nunes, Pimentel, Costa, Mendes, Garcia*, etc., were nobility, and the bearers of an official coat of arms granted to them by the Portuguese kings, Old Christian family sponsors, or acquired by some other means, then it follows that their descendants should have inherited their family's wealth. But how many descendants of those New Christian families from Portugal, Azores, Madeira, Brazil, actually inherited the wealth of their progenitors who at one time owned substantial amounts of: *land, properties, titles of nobility, rare art, jewellery, artifacts, money* etc.? Perhaps it was not overtly publicized.

133 Jorge Pedreira Mercantilism, (2016). *Statebuilding, and Social Reform: The Government of the Marquis of Pombal and the Abolition of the Distinction between New and Old Christians* pp. 357, 359, 363, 365, 369

There is actually plenty of evidence that affirms the noble, illustrious and distinguished lineage of the above mentioned converso families, and of others as well, too many to name here. In fact, sometime between 1515-1518, King Manuel gave an order for the coat of arms of the 72 most noble and distinguished families of Portugal, including the Pimentel family's, to be painted on the ceiling and upper wall panels of the *coat of arms room* inside of the king's royal palace. Sadly, however, it was a given that sooner or later most of the material valuables belonging to the New Christians of lesser social status would be confiscated/stolen. Consequently, very little, if anything, was left for them to bequeath to their descendants. The only conversos who were protected from such injustices were those who were in good stead with the nobility.

One of Portugal's preeminent and illustrious New Christians was *Garcia d'Orta*, who was a renowned *doctor*, *herbalist* and *naturalist* to the Portuguese monarchs. *Abraham Zacuto* was a New Christian of high status and prestige, who was invited to court and appointed *royal astronomer* and *historian* by *King John II* of Portugal, a position which he held until King John's untimely death, and the early reign of King Manuel I. Unlike d'Orta, Zacuto was able to escape the inquisition. The corrupt and morally bankrupt inquisitors actually *CONFISCATED ALL OF D'ORTA'S FAMILY ASSETS - EVEN AFTER HE WAS DEAD!* This is precisely why d'Orta had nothing to bequeath to his descendants! During the inquisition evil did not discriminate! Interesting details about d'Orta's life and death are found in the quote below which was extracted from, *The Canadian Jewish News, Portuguese Jewish Heritage Exists Beyond Lisbon* (2019):¹³⁴

“Garcia d’Orta, notable doctor to Portugal’s monarchs. Born in Castelo de Vide in 1501, d’Orta was a true renaissance scientist who researched herbal medicines in Goa, India—then a Portuguese colony – where he died. For all his renown, he could not escape the Inquisition. A year after his death in 1569, he was posthumously sentenced, his body exhumed and burned, and his family assets confiscated. A paradoxical [macabre] scenario to be sure” (par. 6).

¹³⁴ Saltzman, Toby, *The Canadian Jewish News, Portuguese Jewish Heritage Exists Beyond Lisbon*, (2019). par. 6. It appears that not even in death was a New Christian able to rest in peace. Furthermore, absolutely nothing could prevent the corrupt, greedy, evil inquisitors from stealing (confiscate) all they could i.e., *money, rare art, jewellery, property*, etc., from a New Christian - even from a dead one at that!

Under different circumstances, there is little doubt that the New Christians would have bequeathed all of their money, property, and other rare and valuable material possessions to their progeny. Let us explore some possible reasons why that did not happen.

The Holy Office of the Inquisition Stole New Christian Money/Possessions at Will

Based on what I have gleaned from my research, I will provide my rationale for what I think likely happened (i.) many of the very wealthy Portuguese families were New Christian, but at some point the inquisitors confiscated their possessions or (ii.) perhaps only a small percentage of *Anusim*¹³⁵ inherited some wealth, but foolishly squandered it away. Hence the saying: *it takes two generations to build success, and one to blow it*. But something which Saraiva (2001) said really resonated with me and makes a lot of sense. A combination of frustration and disgust led Portuguese philosopher da Cunha to call for the total overhaul, inquisitorial reform of the Tribunal of the Holy Office's unfair strictures and policies, namely the suppression of "the transfer of money, property of condemned persons to their heirs" (p. 222).¹³⁶ Thus, it follows that up until that point, all of those things *would* have been bequeathed to their descendants had they not been *prohibited* from doing so. The New Christians favoured *civil procedure*, whereas the inquisition opposed it and favoured *suppression*. That absolutely explains why the descendants of the conversos did not inherit what was rightfully theirs to inherit. Nevertheless, as honourable as Da Cunha's intentions were, it was too little, too late!

Genealogical research can be a very long, taxing process, especially to procure detailed historical family records and documents, if accessible, to ascertain if one's ancestors owned: *titles of nobility, land deeds, properties, silver, gold, jewellery, priceless art pieces, rare religious artifacts*, etc. What further complicates the research process is the difficult, time consuming and expensive process of searching for: *notarized records, legal contracts, land/property deeds, marriage/birth/death certificates*, etc., which were

135 *Anusim* (or *B'nai Anusim* - descendants of conversos (converted Jews))

136 Saraiva, António José, *The Marrano Factory*, (2001). p. 222 ch. 13 The powers that be in Portugal during the inquisition prohibited, by law, New Christians from bequeathing any money, property, or anything of value to their descendants, lest they suffer what would have surely been a serious punishment.

either *lost, intentionally altered, and/or destroyed* at some point in the past. But the sobering truth is that the condition of whatever family documents that one is lucky enough to find, will possibly have been compromised in some way, shape or form.

Presently, there are quite a number of very wealthy families who live on mainland Portugal, the Azores and Madeira islands. My hunch is that most of those families are likely of the *Nouveau Riche (New Rich)* class, versus the *Old Rich*, who acquired their wealth hundreds of years ago. According to my father, *Manuel Furtado Pimentel*, who was born on the *Portuguese, Azorean* island of *São Miguel, Portugal*, the typical well to do families own small, or medium to large companies. Thus, their wealth was not inherited, but rather self made. Some of those businesses have been in any given family two, three, maybe even four generations...ten, fifteen, highly improbable! If anything, land/property was passed down through the generations, maybe even back to the 1700s.

Any recorded documentation by the whole of the inquisition apparatus essentially boiled down to biased, doctored accounts, in which the evils and atrocities committed by the inquisitors were intentionally downplayed, or left out entirely. Pseudo-historiographers, genealogists, rogue and other unethical writers, were undoubtedly all on the inquisition's payroll to produce and promote anti-Jewish propaganda and hate literature. The following diagram illustrates a psychological ruse that was likely employed, and could have easily brainwashed the Old Christian populace into believing that the maniacal inquisitorial punishments were justified, because they were sanctioned by God. But that strategy did *not* fool the conversos, because they suffered the inquisition's wrath full on, every single day. Conversely, it brainwashed the gullible Old Christians who disliked their rival New Christian counterparts, and believed that they deserved their fate!

The *Hegelian Dialectic Structure Fig: below* closely parallels *Justification Theology* which implies that "God does not only give a sinner a clean slate and ignore his guilt, instead, he imputes in the (*believing sinner = Holy Office of the Inquisition*) the *righteousness of Christ* if he simply believes (neutral). God actually imputes Christ's righteousness to the believing sinner's *account (sinful deeds)*, and subsequently declares the sinner not only *righteous* but also *forgiven* (positive)" Romans. 4:1-8; 5:15-19.

“Men never do evil so completely and cheerfully as when they do it from religious conviction” -- Blaise Pascal, 1660

I employed the time honoured *Aristotelian Method of Deductive Reasoning* (*syllogism*) in which $-1 + \{+1\} = 0$. Thus, ‘0’ represents the *Synthesis*. This method is also known by the name of *Hegelian Dialectic*. It is explained in the following figure:

HEGEL'S DIALECTIC TRIADIC STRUCTURE (*Justification for the Holy Inquisition*)

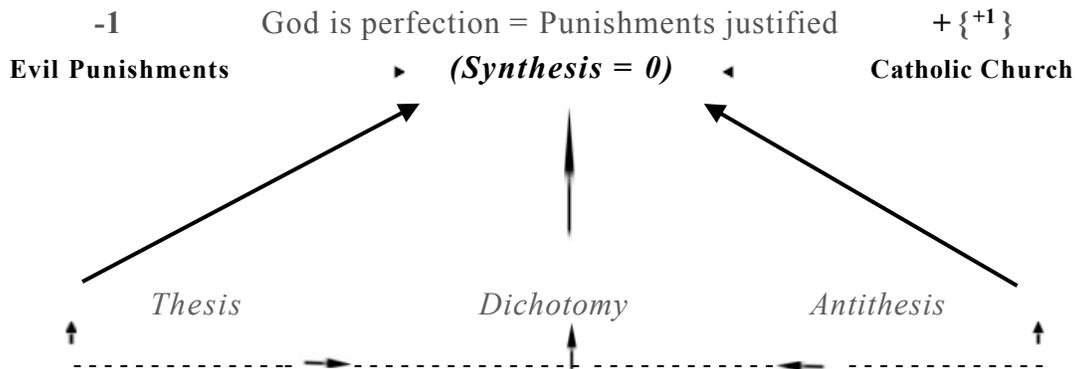


Figure V: Hegelian Dialectic Triadic Structure

Hence, the *Dichotomy* is resolved on a higher level of truth (albeit a self-serving one in the context of the inquisition). The *Synthesis* consolidates both the *Thesis* and *Antithesis*¹³⁷ (McTaggart, 1999, et al.). Throughout the inquisition, this tactic was used to deceive the masses into believing that the savagery of the inquisitorial punishments were justified, because they were ordained by the *Pope*, the *Church's representative of God*. *He chose it, he is infallible!* In the context of the inquisition, the populace was indoctrinated to believe that the Catholic Church is sacrosanct, a righteous pillar of morality and virtue, rooted in love, peace and forgiveness. How then could the Catholic Church's Office of the Holy Inquisition be anything less than venerable, virtuous, if it is blessed by the hand of God himself? As far as the Old Christians were concerned, they could not, would not, ever dare question the unassailable integrity of the Catholic Church, of God himself! Thus, inquisition period opinion of the clergy was not negative.

¹³⁷ John McTaggart, Ellis McTaggart *Studies in The Hegelian Dialectic Chapter I: The General Nature of The Dialectic* (1999). <https://socialsciences.mcmaster.ca/econ/ugcm/3113/hegel/1014.pdf> Note: Hegel never actually used the terms: *thesis*, *antithesis*, *synthesis*. Nevertheless, I chose those expressive terms to better illustrate my point. Catholic.com, *The Inquisition, The Real Point*: paragraphs: 4, 5, 6, 7 (2004) <https://www.catholic.com/tract/the-inquisition>

New Christians who were caught - framed - for secretly observing Judaism, had to be punished. The inquisitors and clergy felt behooved to brainwash the populace into believing that in God's eyes the punishments waged against the conversos were absolutely justified. At the same time, the subliminal intent of that message was to put everyone on notice that the consequences of running afoul of the ordinances of the inquisition would be severe, even deadly! The scare tactics were designed to terrify the populace into abject compliance, and it worked! This is a simple explanation, but it illustrates the point nonetheless. What is abundantly clear, however, is that the number one objective of the Catholic Church and its consort, was to quench their thirst and sate their appetite with temporal desires in perpetuity. Throughout the inquisition, the Catholic Church, which is supposed to be God's earthly sanctuary of love, peace, safety and communion, certainly existed as such in the figment of the clergy's collective imagination.

The good news is that we of this generation are in the ideal position to peel back the many layers of this, and other tragedies in human history which occurred over hundreds of years, that were not thoroughly documented and investigated. I believe that the Portuguese people were sold a false bill of goods by their government about what *really* happened during the inquisition. In an excellent and eloquently written narrative titled *The Inquisition*, prolific author Limborch (1889) explains in detail the great lengths to which the inquisition apparatus went to keep the gory details of the inquisition secret. All of the officials were forced to take a sworn oath of secrecy to that end. This author's narrative reinforces the feeling I have had for some time that important information about the Portuguese inquisition is still being withheld from the Portuguese public¹³⁸ (1889). For instance, a good example of a cover-up has to do with the true story behind the transliteration, or Christianization of Portuguese surnames that *were* originally Sephardic, and were either intentionally subverted and/or transliterated and then their true origin covered up. What is disheartening and disturbing is the attitude that some

138 *ibid.* - fn 30

Prolific Author Limborch went to great pains to explain as clearly and as thoroughly as possible the sworn oaths of secrecy that everyone involved with the inquisition had to take. His narrative provides an excellent perspective on just how desperate the inquisition officials were to put on a tight, unbreakable lid on the inquisition narrative to the greatest extent possible. In their view, it was imperative that all of the dirty, horrific details of what they did to the New Christians in the inquisition be kept top secret forever more.

historians, politicians and clerics still have, that the tragic events that transpired during the Portuguese Inquisition were an unfortunate blip on the radar screen of Portuguese history! That in this day and age this pitiful display of ignorance and callousness is still subscribed to by so called intelligent, cultured people, is a sad and disturbing commentary on the dark, ugly and evil side of humanity!

For this thesis, in addition to uncovering the Sephardic history of my surname, my case study, I also examined a few other notable Portuguese Sephardic surnames as well, but in a much more generalized way to add depth and context to the overriding theme of my thesis. The fact is, that a person's surname is a huge part of their identity, and that was the central reason behind inquisition's obsession with forcing the Portuguese Jews to adopt a new surname. It was all done in a concerted effort to get them to embrace, and be more invested in their New Christian identity, and new Catholic religion. The forced surname adoptions were mandated for the express purpose of eliminating any lingering "Jewishness" from a New Christian's surname. But what the inquisitors were likely in ignorance of, was that a considerable number of Portuguese surnames were actually of Sephardic origin. Those surnames were transliterated from their original *Hebrew/Jewish/Ladino*¹³⁹ spellings into their modern day Portuguese spelled equivalents.

In short, it is well established that the Portuguese Christian surnames that the New Christians were forced to adopt were not by any means pure Christian. Little did the Catholic Church and inquisition officials realize that they were outsmarted at their own game! Why for example, did Judaeo-conversos who were lucky enough to leave Portugal for the diaspora not bother changing their surname/s back to the pre-surname adoption spellings? Some did, others did not. One would assume that they would have been too eager to shirk their Christian Portuguese spelled surnames.

¹³⁹ *Ladino* a.k.a. as *Judaeo-Espanyol*, *Judesmo*, etc. - the language of the Sephardim of Spain and Portugal. The core vocabulary is largely of old Spanish, with some admixture of Portuguese, and a sprinkling of Hebrew of mostly religious vocabulary. The accent closely resembles *Portuguese*, and it also sounds a little like *Catalan* and *Italian*. Today, there are perhaps only 150,000 *Ladino* speakers left in the world, who mostly live in the *Sephardic diaspora* in the following countries: *Israel, United States, Turkey, Greece, Albania, Macedonia, Bosnia, Serbia, Bulgaria, Romania, Italy, Spain, Portugal, Morocco, Mallorca, Brazil*, and also in some Spanish speaking Latin American countries such as: *Mexico, Costa Rica, Argentina*, etc.. *Ladino* is on *UNESCO's* list of endangered languages.

I propose the following: irrespective of having an assumed typical Portuguese spelled surname, or one that was spelled in the pre-surname adoption, Hebrew/Jewish/Ladino manner, the surname was quite conceivably still Sephardic. In other words, a name such as *Menasseh* - the name of one of the tribes of Israel - was in all probability transliterated into the current Portuguese *Meneses*, *Menezes* spellings. Irrespective of the spelling/s, it was still the same name - a win, win. As stated earlier, many New Christians actually liked the transliterated Portuguese spelling of their new surname/s.

New Christians Were Resented for Owning Titles of Nobility

Throughout the inquisition, New Christians gravitated to the nobility with the hope of securing protection and upward mobility for themselves. They did their best to show their unwavering loyalty and devotion to the Portuguese kings, and to their newly adopted Christian faith, as *diplomats*, *representatives*, *commissaries* and *advisors* in the service of the Portuguese sovereign. They also subsidized many of Portugal's maritime *Voyages of Discovery*. And in appreciation of their provision of invaluable services and financial support, the Portuguese New Christians were able to buy *titles of nobility*, *dispensations*,¹⁴⁰ and even *pardons* for their confession/s of having relapsed into Judaism, even if untrue. It was precisely the possession of those titles that allowed some Portuguese Sephardim to ascend to the highest charges of the administration of the kingdom. I said some, because not all had the means to buy the said titles. But an example of one New Christian who *was* able to buy one, was *Rodrigo Pimentel* who became a *Grantee of the Capitania - Captaincy of Nova Lusitânia - New Portugal*, which is located in the present state of *Pernambuco, Brazil*. This was a hereditary land grant and administrative subdivision of northern Portuguese Brazil during the colonial period. Captaincies were horizontal tracts of land 50 leagues wide extending from the Atlantic Ocean to

¹⁴⁰ *dispensation* - exemption from a rule or usual requirement, and in the context of religion, a dispensation was permission given to someone for an exemption from a certain law or Church observance.

the *Tordesilhas/Tordesillas Meridian*.¹⁴¹ The next paragraph is an example of how Old and New Christians alike managed to reap huge rewards from getting into the good graces of the nobility.

During the process of writing my thesis, I was reminded of someone who had a very poor upbringing, and how as an adult he ingratiated himself to the Spanish nobility. *Christopher Columbus* is that person. Much of his story has been repudiated because of too many inconsistencies, contradictions, and loose ends that have been borne out by a substantial amount of current research. The history books tell us that even though Columbus had a difficult start in life, he managed to endear himself to the Spanish monarchs, and eventually sold them on his brilliant, if not outlandish idea, that he could find a sea route to India, the fabled land of the spices.

Columbus believed that he could find a sea route to India by sailing West across the Atlantic Ocean. Some have theorized that the Portuguese had secret knowledge that India could be reached by sailing around the Southern coast of Africa, and then Northeast to India. It certainly could explain the Portuguese monarch's disinterest in Columbus's proposal. Moreover, a couple of other reasons why Columbus was rejected by *King João II* could have been financial, or that maybe he suspected that the navigator's calculations were off. In any case, Columbus went next door to Spain where he hoped for better luck, and where he carefully laid out his grand plan for *King Ferdinand* and *Queen Isabella*. Subsequent to his relentless, exhaustive and persuasive entreaties, the Spanish Royals finally acquiesced,¹⁴² and provided Columbus with three caravels: *la Niña*, *la Pinta* and *la Santa María*. In 1492, Columbus found what he thought was India, but it turned out to be what we know today as the island of *San Salvador Bahamas* - evidently his math was wrong. In any case, in 1498, it was the

¹⁴¹ *Portugal and the Portuguese Nobility* (1977). The purchase of noble titles & privileges occurred with some regularity, especially for the New Christians. Not only were they well acquainted with the nobility, but some of them were also financially stable. And as a contingent, they were in good stead with the king for services rendered to him, and were therefore owed a favour/s or a noble title. *Captaincies* were large tracts of land 50 leagues wide <https://nobilitytitles.net/nobility-articles/nobility-articles.html>

¹⁴² *Christopher Columbus - the Hidden Jew* - Christopher Columbus proposed his idea to the Spanish monarchs that he could find India. It has long been believed that King John II knew about the existence of land in the West, but not India. <https://www.timesofisrael.com/christopher-columbus-the-hidden-jew/>

illustrious and celebrated Portuguese captain *Vasco da Gama* who found the real India first.

The findings of *Dr. Luciano da Silva's* groundbreaking research are showcased in author *Pedro Laranjeira's* book, *The Portuguese Who Discovered America, 1492 - The Epic Voyage of Salvador Fernandes Zarco*, known worldwide by the pseudonym, *Christopher Columbus*. Several period letters affirm that his other Portuguese pseudonyms were: *João Gonçalves Zarco* and *Salvador Fernandes Zarco*. It is not known exactly when, but Columbus also occasionally used *Cristovão Colón*.¹⁴³ However, more interesting and mysterious yet, is that in some of his letters, he wrote and spelled his chosen pseudonyms in coded form such as: *Xpofõm/:Xpoferens*.¹⁴⁴ Earlier, I stated that Sephardic Jews routinely used aliases and pseudonyms to confuse the inquisitors. The fact that on any given day Columbus was able to use a pseudonym, alias or appellation of his choice from among several, certainly *would* be confusing. Of noteworthy mention is that for a brief period of time Columbus lived on the Portuguese island of *Porto Santo*. While there, he married *Filipa Moniz*, the daughter of the first *Captain-donnee* of Porto Santo, *Bartolomeu Perestrelo*.¹⁴⁵ A clue of Portuguese roots.

So there it is, through wit, conviction, tenacity and charm, Columbus [Zarco] successfully ingratiated himself to the Spanish monarchs, and sold them on the outlandish idea that he could find India, the enchanted land of the spices. The Spanish royals knew

143 Pedro Laranjeira, *The Portuguese who discovered America, 1492 - The Epic Voyage of Salvador Fernandes Zarco* better known by the pseudonym *Christopher Columbus*. An excellent example of how names (i.e., *Salvador Fernandes Zarco*) were transliterated into different names, and how aliases derived from them. In this case, out of one name came at least 5 others. <https://laranjeira.com/artigos/colon/index-en.html#.Xxd2fS2ZNE5>

144 *Aliases & Pseudonyms* - were often used interchangeably. A *Pseudonym* is usually another name which is used in place of the real name i.e., *Norma Jeane Mortenson* (*Marilyn Monroe* - was an American actress, model, and singer. Famous for playing comedic *blonde bombshell* characters, she became one of the most popular American sex symbols of the 1950s and early 1960s). Additionally, it also means to assign an additional name to an entity, often a more user-friendly one. An *Alias* is used to indicate that a named person is also known or more familiar under another specified name. For example. i.e., *Edson Arantes do Nascimento* (*Pelé* - retired Brazilian professional soccer player who was widely regarded and accepted as the greatest soccer player of all time).

145 *Discover Madeira, Christopher Columbus House Museum*, (2020). par. 2 <http://www.visitmadeira.pt/en-gb/explore/detalhe/christopher-columbus-house-museum>

that if Columbus could make good on his proposal, it would mean unimaginable wealth for Spain.¹⁴⁶ In any case, in terms of his real name/s, we have a clear example of *Zarco*, a Sephardic surname that was completely modified. Clearly, Portuguese surnames are not exclusively of pure Christian origin, and surname spellings are always in flux. And although the forced conversions and surname adoptions were hugely important parts of the inquisition's agenda, there were others that were equally important. The most obvious and somber visible manifestation of the inquisition as both an omnipotent and tyrannical institution in Portugal were the *punishments*. The focus of the next chapter will be on some of the most common ones. Through abject intimidation and scare tactics, the inquisitors kept everyone, Old and New Christians alike, in terrified compliance. The message was clear: the inquisitors would not allow themselves to be upstaged by anything or anyone!

CHAPTER VII

PUNISHMENTS:

Confiscation, Banishment-Exile

Confiscation VII.I

The inquisition was characterized by a litany of horrific punishments i.e., burning-at-the-stake, however, I chose two that I felt were most in-line with the scope & objective of my thesis.

The inquisition records affirm that the New Christians were divested of most, if not all of their monetary and material possessions before they were banished/exiled to the *Azores, Madeira, Brazil, Africa*, etc. In Portugal, criminals and New Christians were routinely exiled to the cities, towns and villages all across the country. In renowned

¹⁴⁶ *ibid.* - fn 142

Christopher Columbus - the Hidden Jew - King Ferdinand and Queen Isabella finally agreed to finance Christopher Columbus' expedition. The Sephardic origin of *Zarco*, his true surname, has forever been a hot button topic of much controversy. An ample amount of current and credible research has called into question whether Columbus was an *Italian, Spaniard* or a *Catalan*, but recent conclusive DNA evidence that affirms that Christopher Columbus was actually a *Portuguese Sephardic Jew* is gaining currency.

author Anderson's words, "...Throughout the inquisition, the main recorded punishments were: *death, jail, exile, banishment* and the *galleys*. *Whipping* and *confiscation* were also common [especially against the New Christians]." ¹⁴⁷ Additionally, his report goes on to say that confiscation was rarely ever recorded in the lists, possibly because it happened so often. And as devious as some Old Christians were toward them, occasionally an empathetic, mild mannered soul found it in his heart to help a New Christian out of a troublesome situation. For example, "in 1757 an Old Christian was exiled to Africa for attempting to protect some New Christians from having their goods confiscated." The confiscation of a conversos valuable belongings in and of itself was contemptible, but the nature of the grisly punishments for bogus crimes that they never committed were far beyond criminal.

For those that could afford it, there was something called *Dispensations*, which was the pardoning of a New Christian's alleged crime/s in exchange for money - a two-way transaction which was lucrative for the inquisitor, and a clean slate for the converso. For example, according to author Lea, H.C. (Chapter III, *Dispensations*), New Christians had to wear a *Sanbenito* - a sort of tunic gown that Jews were obliged to wear that identified them as such - a prelude to the *Yellow Star of David* badge that Jews were required to wear hundreds of years later during the *Holocaust*. Additionally, the father of a *Juan Gerónimo* supposedly paid the tribunal 1,000 Florins for his son not to wear the *Sanbenito*! Quite a fortune for 1 dispensation! Furthermore, the author wrote that "Dr. Guiral, the embezzling inquisitor of Córdoba, could easily secrete a hundred and fifty dispensations sold to the wearers of the *Sanbenito*" (2013, Vol. I, p. 190). ¹⁴⁸ A very nice windfall was generated for the inquisition money making machine!

¹⁴⁷ Anderson, W, - the main inquisition punishments were: *death, jail, exile, banishment* and the *galleys*. *Whippings* and *confiscations* were also common, https://www.brown.edu/Departments/Portuguese_Brazilian_Studies/ejph/html/issue19/pdf/v10n1a02.pdf

¹⁴⁸ Lea, Henry Charles (2013, Vol. I, p. 190) *The Project Gutenberg EBook of A History of The Inquisition of Spain: Vol. 2, Florins* was the currency of the Republic of *Florence*. Florins were used for payment by the conversos to not wear the (*Sanbenito*), a sackcloth gown that identified them as Jews <https://www.gutenberg.org/files/43990/43990-h/43990-h.htm>

The following table provides a general idea of the most common inquisition punishments between 1636 and 1778. The Portuguese cities of *Évora*, *Lisbon*, *Tomar*, *Coimbra*, *Lamego* and *Porto* served as the main locales of the tribunal court operatives. However, since 1548 the only active tribunals were in *Lisbon* and *Évora*. The figures for the punishments meted out against the New Christians are less than half of the overall total which is close to 18,000. The punishment totals for the same time period for *Coimbra*, *Portugal* are not even included, nor are they provided for the Portuguese colony of *Goa, India*, where the inquisition was prolonged, extremely brutal, and where roughly 90% of its records were burned. When the Portuguese inquisition officially ended in 1822, it is estimated that there were some 40,000 New Christian tribunals in total,¹⁴⁹ 1,175 were for burned at the stake, and an additional 633 were burned in effigy. Many others also perished in the gallows, and from other heinous and barbaric punishments (Saraiva, 2001, p. 9).

The punishment of confiscation is missing from the table for two reasons: i.) it happened so frequently, ii.) it was rarely ever recorded. Mr. Anderson's data was extracted from the lists of the Portuguese Inquisition (Oakley, 2008, Vols. 1 & 2).



*The figure for the punishment of death in *Table V* does not necessarily represent death by *burning at the stake*. And since the numbers for that and for confiscation were very high, they were either not recorded, or were lean and shoddy by design. Furthermore, these numbers are only for *Lisbon* and *Évora*, and the fact of the matter is that the inquisition was in force in some of the other major towns and cities in Portugal as well.¹⁵⁰

¹⁴⁹ Saraiva, António José (2001). *The Marrano Factory: The Portuguese Inquisition and Its New Christians 1536–1765*, Brill, p. 9. Introduction to the English edition,

¹⁵⁰ Mr. Anderson's data was extracted from the lists of the Portuguese Inquisition (Oakley 2008, Vols. 1 & 2) Inquisitorial punishments in *Lisbon* and *Évora* Table V: the 6 main punishments recorded from 1636 to 1778 at the *Lisbon* and *Évora* tribunals. https://www.brown.edu/Departments/Portuguese_Brazilian_Studies/ejph/html/issue19/html/v10n1a02.html

Death	484	6%
Jail	5753	68%
Exile	1072	13%
Banishment	221	3%
Whipping	593	7%
Galleys	552	7%
TOTAL	8464	

Table V: Punishments from 1636 to 1778 at the Lisbon and Évora Tribunals

Theft of a Converso's Possessions Was Not Against the Law - it Was the Law!

Confiscation was beneficial for the inquisitors in a few ways. Firstly, it goes without saying that a very effective way of disempowering the New Christians was by having wholesale power and control over them. Secondly, the confiscation of a converso's money and material goods was highly profitable for the inquisition cabal, but extremely injurious to the former. Nevertheless, subsequent to the establishment of the infamous Holy Office of the Inquisition, New Christians still had comfortable livelihoods, usually as merchants and those who were well connected to the nobility. Conversely, many others just had regular jobs, and faced their everyday challenges with grace and tolerance. Since the earliest written accounts of the misfortunes and tragedies of the Jewish people, the things that speak loudest about them is their tenacious and resilient character, loyalty, devotion and strong love of family! Historically, the Jewish people have always helped each other through seemingly insurmountable challenges.

The members of the inquisition's terror machine were completely invested in their maniacal quest to expunge the New Christians from Portugal once and for all, but not before enjoying their prized plunder! From the outset, the inquisition was characterized by lies, deception and corruption. And since there was no separation of church and state, the perfidious and despicable inquisitors were all confidently invested in their ultimate goal of acquiring the objects of their desire through whatever corrupt means

necessary - all at the expense of the defenceless conversos! In the early stages of the inquisition a General Inquisitor was named by the Pope, who was then selected by the Crown, but always from the royal family. Spain and Portugal both had a *royal-papal* system of government, where both worked in tandem, and yet it was often the case where one or a few individuals from each faction went rogue, each in ignorance of the other's secret agenda! Partners by day, moonlighters by night.

What is confusing and absurd, is that on the one hand the overreaching objective of the inquisition was to completely eradicate Judaism from the country, and yet the affluent New Christians were the very source of the wealth that the inquisitors desired so much. The metaphor that immediately comes to mind is: *don't bite the hand that feeds you*. And yet that is exactly what the inquisitors did. Oddly enough, King Manuel and some nobles were generally on amicable terms with some select New Christians, to the extent that they occasionally rewarded them with assorted gratuities, in appreciation of the various valuable services which they provided both for the Portuguese sovereign and the other nobles. That in stark contrast to the innumerable cruel, exploitive and abusive ways in which the conversos were debased, disparaged, persecuted and tortured by the functionaries of the Holy Office. Without question, the inquisition was defined by *malediction, debauchery, absurdity, hypocrisy, contradiction, etc.*

It goes without saying that a huge amount of revenue was generated vis-à-vis the confiscations which were constant, and the prized items were: *rare Jewish artifacts, gold, silver, property, jewellery, rare and valuable art pieces*, etc. According to the *Visitor's* (inquisition auditors, inspectors) reports, there was widespread corruption on the part of the inquisitors who appropriated the confiscated goods without apprising the monarchs of new situations and developments. It was even reported that the Inquisitors themselves were involved in the illegal trafficking of the goods they confiscated.¹⁵¹ At times, the New Christians themselves were complicit in clandestine business affairs and

¹⁵¹ Jorun Poettering, *Migrating Merchants, Trade, Nation and Religion in 17th century Hamburg and Portugal*. p. 92 Many underhanded, covert deals were made between the inquisitors and the New Christians. Corruption was rampant during the inquisition. It is ironic that the inquisition was supposed to be about the eradication of a malevolent, evil race of people i.e., the Jews, and yet the driving force (inquisitors) behind this detail were the ones who were the real, horrid human beings. <https://books.google.ca/books?>

relationships with the inquisitors, but I feel that it was a clever and necessary survival strategy on the part of the former. They employed simple, pragmatic, psychological strategies, and all the while comported themselves pleasantly and respectfully with all. They tried not to upset anyone, and lived by the age old Chinese proverb: *like everyone, trust no one*. I am certain that they avoided making the real motives of their thoughts and ideas known - there was real *power* in that!

And as far as the inquisitors were concerned, their prosecution cases were cherry picked, motivated by their own greed and self-interest, for the express purpose of bargaining with the material goods that they stole from their New Christian victims. For example, special consideration was given to the rich merchants, bankers, jewellers, traders, and financiers as they were the elite - people of means and connections. As I already stated, the members of the inquisition apparatus were often in the dark about what their colleagues were up to - each one had his own secret agenda! As such, communication breakdown was the culprit of many misunderstandings. And, it was usually the New Christians who were left in a disadvantaged, undermined position.

What each member of the inquisition syndicate had in common was that they were parched and starved for *power, control, monetary and material gains*, etc. This is made abundantly clear in the following quote, which attests to the large number of Portuguese New Christians and crypto-Jews that settled in *New Spain. Historically, culturally and linguistically, Spain and Portugal have been, and still are, very closely aligned. It is interesting that the lust of the inquisitors for the above mentioned appetites, were just as much of a problem in the Spanish colonies of the New World as they were in Spain herself.¹⁵² And what the Iberian conversos had in common was that they were both the victims of unjustified, unspeakable indignities and abuses, that were exacted on them by their inquisitor tormentors. (Chuchiak IV, 2012):

152 Chuchiak IV, John F. *The Inquisition in New Spain 1536-1820 A Documentary History* (2012). p. 27 Many of the early colonists in New Spain were actually Portuguese New Christians and crypto Jews. To this day one will find many Portuguese surnames in those places. https://books.google.ca/books?id=UqNOxF8nqVMC&printsec=copyright&redir_esc=y#v=onepage&q&f=false * New Spain included parts of: the SouthWestern USA (*California, Arizona, New Mexico, Utah, Texas*) Mexico & Central America

“Previous interpretations of the *Inquisition as a corrupt institution bent on the confiscation of as much property as possible* emerged from the study of the finances of the Inquisition... salaries [were paid] almost exclusively from the *sequestered goods* of the accused lent itself to *corruption*. Previous Inquisition scholars such as Henry Lea and Helen Philips both described the Mexican Inquisition as an institution “*hungry for new sources of revenue and eager to seize upon any opportunity to enlarge its power and authority.*” Nevertheless, according to the surviving sources, the Inquisition in New Spain apparently suffered from a lack of adequate income from its inception to the early seventeenth century earning only about 15,000 pesos in *confiscations* from 1614 to 1637. Things began to change, however... a larger number of Portuguese New Christians and crypto-Jews had [migrated and continued to migrate] to New Spain during the latter part of the sixteenth century” (p. 27).

A significant amount of wheeling-and-dealing always went on between each cast member of the terrifying real life drama of the inquisition versus the New Christians! Pardons and dispensations were issued by the Portuguese monarch in exchange for their money, or other valuables. And just like that their criminal records were *wiped clean!* Conversos were often charged with invented petty crimes and misdemeanour, and if the accused in question was not exonerated by the king for his infraction/s, he could for example, threaten to cancel the delivery of a huge warship deal, which if followed through could have done significant harm to Portugal’s economy.¹⁵³ Furthermore, there were also instances when a New Christian entrepreneur asked the king for help to push a big business deal through, and pressured him to help, or else he would threaten to pull his fortune out of his bank account in Portugal and transfer it all into a top bank in Amsterdam. It is easy to see how for the inquisitors the punishment of confiscation was a very effective tool of manipulation and blackmail. Conversely, a New Christian business tycoon could use the clout of his wealth, position, connections and influence to obtain favours from the sovereign.¹⁵⁴

¹⁵³ Poetering, Jorun *Migrating Merchants, Trade, Nation and Religion in seventeenth-century Hamburg and Portugal*. p. 93 The reciprocally beneficial, secretive deals made between the inquisitors and New Christians served the interests of both parties, but they were contingent on the circumstances of the moment. It was a situation whereby the New Christians and the sovereign engaged in a sort of psychological blackmail warfare.

¹⁵⁴ *ibid.* - fn 153

Throughout the inquisition, another common and hugely important punishment was *banishment* and *exile*. I will now describe how it was beneficial for the country in a number of ways. Moving right along....

Banishment & Exile VII.II

To a certain extent, the Portuguese inquisition was able to satisfy the needed human resources for the colonies, but there was always a deficit. From the outset, Portugal concentrated on populating her island colonies: *Azores, Madeira, Cape Verde, São Tomé & Príncipe*. Subsequently, *Angola, Mozambique, Guinea-Bissau, East Timor, Goa* and *Macau*. The smaller, coastal, commercial trading outposts were: *Colombo, Kuala Lumpur, Goa, Daman, Diu, Dadra, Nagar Haveli, Cochin, Flores, Moluccas, Malaccas, Nagasaki*. As soon as the inquisition was in full swing, banished Old and New Christian criminals called *Degredos*¹⁵⁵ (or) *Degradados* were added to the mix of settlers. Brazil was Portugal's largest and richest colony at the time! The confluence of Portugal's extensive, globally widespread trading empire consisted of huge tracts of land - roughly one hundred and thirty times her size - awash in abundant natural resources. In the case of resource rich Brazil, much of the gold that was mined by the Portuguese and their descendants (*Bandeirantes*) was used to build breathtakingly beautiful churches, cathedrals and other architectural gems both in Brazil and Portugal.

Portugal's *Age of Discoveries* was initiated by *Prince Henry the Navigator (1394-1460)*, the leading figure in the early days of Portugal's dominion of global maritime exploration and the linchpin of globalization. At that time, the Portuguese explorers used the cutting-edge technology of: *redrawn maps, sun-tracking Astrolabes, the Nonius* (invented by New Christian *Pedro Nunes*: it was a measuring tool used in navigation

155 Coates, T.J. (2018). *The Portuguese Empire, 1100–1932*. In C. Anderson (Eds.). *A Global History of Convicts and Penal Colonies* pp. 37–64. London: Bloomsbury Academic. Generally, would be banished/exiled either within Portugal or sent to her faraway colonies. But for the very serious crimes, convicts were almost always sent much farther afield to serve out their sentences. A contingent of Portuguese colonists were usually comprised of criminals, undesirables, and New Christians commonly called *Degradados*. For the lesser crimes, the convicts were usually exiled to the remote towns and villages all across Portugal. Nevertheless, banishment/exile were interchangeable. <http://dx.doi.org/10.5040/9781350000704.ch-002>

astronomy), *lighter Ships* (square-rigged caravels), *galleons* (warships), and the Portuguese networked the world's first connectivity 500 years ago.¹⁵⁶ The Portuguese New Christians played a crucial role in those scientific breakthroughs and advancements!

In the midst of all that progress, many New Christians were unjustly *exiled/banished* from or within Portugal, and/or to her remote colonies. They were called: *convicts*, *criminals*, *degredos/degredados*, *undesirables*, etc., by the inquisitors and Old Christians. They felt especially resentful that the socio-economic status of their converso foes was just as comfortable, if not better than theirs.¹⁵⁷ In the view of the establishment, sending convicted criminals and *degredados* to the colonies was a convenient way of putting them *out-of-sight* and *out-of-mind*.¹⁵⁸ Banishment and exile were very similar punishments that were used interchangeably. Needless to say, the severity of the castigation was often grossly disproportionate to the trivial nature of the alleged crime/s! The following quote from Wikipedia provides a good perspective on the situation:

“In the sixteenth and seventeenth centuries the exiled formed a substantial part of the settlers in the early Portuguese Empire. The enclave cities of Morocco, the Atlantic islands, the Azores, Madeira, [Cape Verde] and São Tomé and Príncipe, and the most distant African colonies such as Angola, Benguela and Mozambique, were significantly populated by *degresses*. Many of the original Brazilian colonies were also originally founded with deposed colonists, for example, Vasco Fernandes Coutinho in 1536 transported about 70 deportees to found Espírito Santo; Governor

¹⁵⁶ King, Kimberly, (2007). *ARTCYCLOPEDIA*, Giving "New Worlds to the World" - <http://www.artcyclopedia.com/feature-encompassing-the-globe.html> -

¹⁵⁷ The Punishment for unpardonable crimes was typically banishment instead of exile. Banished criminals were sent to the faraway Portuguese colonies for extended periods of time, sometimes forever! On the other hand, exile was usually of shorter duration, and the convicts typically served out their sentences within Portugal itself. The Old Christians were extremely upset and envious that the *socio-economic status* of the New Christians was either the same or as theirs. They felt very resentful of that.

¹⁵⁸ Vieira da Costa Cavalcanti da Rocha, João Carlos *Memória e História: DEGREDADOS, CRISTÃOS-NOVOS E A INQUISIÇÃO PORTUGUESA NO SÉCULO XVI DEGREDADOS: PURGATÓRIO E TRA-BALHO COLONIZADOR* pp. 5-8 Old Christian resentment & prejudice against New Christians boils over. And exile/banishment was another, albeit slow way of increasing the population in the colonies, and the convicts were also a convenient source of plantation labour

General Tomé de Sousa took about 400 to 600 deportees to establish Salvador, the original capital of Colonial Brazil, in 1549."¹⁵⁹

During the Portuguese Voyages of Discovery, the newly discovered far away lands by the Explorers caused an immediate concern for the government - Portugal's meagre population. Despite her small size she had colonies on five continents. And unlike some of the larger European colonizing nations, the Portuguese empire was largely a commercial one, and its success was tied to the overall smooth operation and administration of its numerous coastal fortifications, trading posts, and *feitorias*¹⁶⁰ all over the world. From those bases of operation, the Portuguese impresarios attended to the management and maintenance of their widespread overseas commercial interests. However, there was always a shortage of colonists, as Portugal became the nexus of a geographically far-flung trading empire, that stretched from Portugal, to Africa, to Asia, to Oceania, and to the Americas.

Ironically, the punishment of banishment/exile actually provided some practical solutions to several problems¹⁶¹ (i.) exile provided settlers for the colonies (ii.) convicts were a good source of labour (iii.) the jails in Portugal were kept from becoming overcrowded. In as much as those punishments turned out to be good, simple solutions to several problems, there were not a panacea either. When Portugal was under the yoke of Spanish control from 1580-1640, she lost some of her best Asian possessions, to say nothing of the huge upheaval and disturbance it caused in the administration of her empire. When the control was wrested away from Portugal's hands during those 60 years, it rendered her vast global empire indefensible. As such, the Portuguese were unable to vanquish native slave uprisings, rebellions and defend against the constant

159 *Degredo Império Col. Português*, The degredos/degredados (degraded, undesirables) and criminals were sent to Brazil, and to the other Portuguese colonies. <https://pt.wikipedia.org/wiki/Degredo>

160 *Feitoria* - an outpost which served many purposes: *market, warehouse, navigation support, customs* and it was governed by a *feitor* (factor).

161 Anderson, Warren R. *Inquisitorial Punishments in Lisbon and Évora*, Banishment and exile were convenient ways for the authorities to deal with their criminals by sending them to the colonies, use them as labourers, and at the same time keep their jail cells from becoming overcrowded. https://www.brown.edu/Departments/Portuguese_Brazilian_Studies/ejph/html/issue19/pdf/v10n1a02.pdf

attacks and invasions on her South Asian territorial possessions by the hostile English and Dutch. It resulted in the loss of Portugal's most prized East Indian spice island trading strongholds of: *Ceylon, Flores, Kuala Lumpur, the Moluccas* and the *Malaccas*.

Convicts and the Early Modern Empire

The third phase of this process extended from approximately 1500 until the independence of Brazil in 1822. That is, this phase covers the establishment of a global empire and lasts until its largest segment (Brazil) became independent. It was a period when the convict either provided military service or was envisioned as a settler.

Courts in Portugal, and as the empire grew, in Goa (India, court was established in 1554), Salvador (1609) and Rio de Janeiro (1751) matched distance from it with the severity of the crime to determine the convicts' destination. The more serious the crime, the more distant from the court was the place of banishment. Minor infractions meant being sent somewhere nearby; midrange crimes would mean being sent further away, perhaps overseas but not necessarily too far. Those guilty of the most serious infractions faced the galleys or the most challenging tropical locations in the empire

Table VI: Early Modern Courts & Places of their Banishment/Exile Sentencing

Court in	Typical Sentence for a Minor Crime	Serious Crime	Unpardonable Crime
Lisbon (or) Porto	Six months banishment from town (or) one year residence in <i>Castro Marim</i>	Two years in <i>Mazagão (North Africa)</i> (or) four years in <i>Castro Marim</i>	Life to <i>Angola</i> or to <i>São Tomé</i> , (or) ten years in the <i>Galleys</i>
Goa (India)	One year banishment to <i>Diu (India)</i>	Two years in <i>Mazagão (North Africa)</i> (or) four years in <i>Castro Marim</i>	Ten years to <i>Mozambique</i> (or) <i>Timor</i>
Salvador (or) Rio de Janeiro	One year banishment from town	Two years to <i>Nova Colonia do Sacramento</i>	Ten years to <i>Angola</i>

At any rate, in Portugal and Brazil, a serious situation had been brewing for a long time. The resentment, frustration and anger on the part of the Old Christians toward the disaffected New Christians reached a boiling point, which engendered an atmosphere that was ripe for a social catastrophe! - and it had everything to do with the ever increasing envy, anger and divisiveness between the two groups.

PART III

CHAPTER VIII

ONWARD & UPWARD:

Tensions Grow Between Old & New Christians

Through craftiness, wit, charisma and charm, a New Christian could reach the highest echelons of Portuguese society by ingratiating himself to the monarch and other nobles. And some eventually became members of the nobility by providing important services for them. In a society where the powers-that-be did not need a reason to terrorize New Christians, it was precisely the reason why the latter had to be very careful to exercise due diligence and decorum at *all* times, to avoid costly mistakes on account of negligence and complacency - nothing could be taken for granted. A practical way for a New Christian to join the ranks of the nobility was by marrying an *Old Christian Aristocrat*; it was even better if he/she was genuinely in love with that person. Notwithstanding, marrying someone from his/her own community was always the first choice.

A recurring theme in this thesis relates to the instrumental role that the Portuguese New Christian Pimentels played in the *spice/sugar* trade, and their provision of other equally important services for the power elite in Portugal, and elsewhere in Europe. They were talented, highly respected impresarios who had excellent business savvy, and were well connected in the diaspora i.e., *Holland, England, Italy, France, Germany, Turkey, Greece, the Balkans*, and parts of the *Caribbean* and *Brazil*. They possessed the utmost decorum, and treated their Old Christian counterparts with respect even if it was mostly not reciprocated in kind. For the Jewish people, survival has always been of paramount importance, and necessity the

mother of invention. It was the Old Christians that had a difficult time being civil to them.

Although the inquisition left the majority of New Christians disempowered, with little to no hope for the amelioration of their life circumstances, they learned out of necessity to employ a variety of effective coping strategies that saw them through the toughest trials and tribulations of life. They were trapped in an inquisition environment that was fraught with all sorts of perils and traps. Their great love of family, strong faith in *Adonai*¹⁶² [God], unshakeable self assurance, and very strong sense of community kinship, are at least four things that have enabled the Jewish people to weather any kind of storm, anywhere, any time. During the inquisition a few strategies worked well.

As I said earlier, marrying into an affluent and well connected Old Christian family was a prudent, albeit somewhat risky way of securing membership in the nobility/ aristocracy. It was the purview of the king to grant a coat of arms, a noble title or another favour to a New Christian for services rendered to him. An Old Christian family could also share their coat of arms with the latter, with permission from the king. An article in the *Jewish Virtual Library* affirms the following, “And in most countries in Western Europe, grants of arms had become the prerogative of the sovereign, who could confer them as a reward for services rendered; [however] they did not necessarily carry with them the status of nobility”¹⁶³ (Heraldry). Thus, marrying into the nobility or aristocracy, or establishing a close relationship with the king, mostly guaranteed upward mobility. Nevertheless, during the inquisition rarely was anything black and white - they are always exceptions! But...there was another very good way to realize that objective. To pick up on a point I made earlier, *mercantilism* became the vehicle by which New Christians were able to transcend some of the hurdles and rest-

¹⁶² *Adonai* - Rabbinic Judaism considers **seven names of God** in Judaism so holy that, once written, they should not be erased: *YHWH*, *El* ("God"), *Eloah* ("God"), *Elohim* ("God"), *Shaddai* ("Almighty"), *Ehyeh* ("I Am"), and *Tzevaot* ("[of] Hosts"), and naturally *Adonai* ("God")

¹⁶³ *Jewish Virtual Library, Heraldry* (1998-2020). It was always the king's purview to grant a coat of arms to both the Old and New Christians as a gift for services rendered to him. The former were jealous of the latter, because they were joining the ranks of the nobility <https://www.jewishvirtuallibrary.org/heraldry>

restrictions of upward mobility that were placed on them, by making available opportunities that would have otherwise not been available. However, as ideal as that was, it also had the unfortunate effect of deepening the feelings of antipathy toward them.

Eventually, the Portuguese monopoly of the spice trade became so fortuitous, that it occasioned entrance into the lower nobility for some of the poorer New Christian merchants. However, it was not without its negative social consequences, in that it provoked an atmosphere of unhealthy competitiveness and divisiveness between the Old and New Christians. This point is elaborated on by Lang, J. (1979), “It also led to the exclusive categorization of the classes of society. And It wasn't only just that, it was also a struggle between regions, the nobility and urban Bourgeois. The nobility itself was divided, because a number of New Christian merchants started making inroads into the lower nobility.” (p.106). The Old Christians felt threatened by the conversos too. The conundrum is well explained in the following quote:

“In Brazil for example, the position of Plantation Owner conferred on the new Christian, as was the case with the old Christian, was a prominent position similar to that of a Nobleman of the Kingdom. To be a 'Nobleman of the kingdom in Portugal [for example], is similar to being the owner of a 'sugarcane plantation', commented the frightened priest in his report sent to the Holy Office. But it is obvious that the fact that a person identified as inferior, a pariah, despised and stigmatized by the popular mentality, only tolerated by the Crown by 'economic interests', came to occupy a position equal to that of the nobility and the clergy, the sole and legitimate heirs of all privileges, was not received without anger and dismay in Bahia, Brazil....” (p. 106).¹⁶⁴

As I noted earlier, the nobility and economic interests were synonymous. “Additionally....however, scarcely a single nobleman in Portugal exists who is not more or less connected with mercantile pursuits, and if there be money to be made....” Heirs of all privileges in the second last quote speaks volumes, because it underscores the fact that wealth and position were the purview of the Portuguese power elite, aristocracy,

¹⁶⁴ Lang, J. (1979). p. 106 *Portuguese Brazil the King's Plantation*, There was significant jealous reaction by the Old Christians concerning the rapid rise of the New Christians in their socio-economic status.

nobility and clergy. Clearly, the New Christians and the nobility were wedded in their pursuit of *wealth creation*, and their shared talent and passion for business made them natural bedfellows. However, the Old Christians were inflamed by their belief that the economic standing of their converso rivals was superior than their own.

“The honour, exclusive patrimony of the nobility, was the highest status aspired to by the colonial elite, and to have "honour", one had to be 'noble'. The new Christian, without 'name', and without the 'connections', could not aspire for that 'distinction'. From an economic point of view the new Christian was placed in a position equal to that of the old Christian thus threatening the hegemony of Catholic orthodoxy. The economic success of new Christians, whose numbers and influence continuously grew in Bahia, Brazil, stimulated jealous reactions that led to increased persecution. The [socio-economic] jealousy was translated into the maintenance of orthodoxy and religious persecution.”¹⁶⁵

The only time Old and New Christians were on a more or less level playing field was when it came to their shared involvement in mercantilism, specifically the spice trade. Apart from that, they were essentially polarized, on opposite ends of the spectrum in every other way. Thus, mercantilism (spice, sugar trade) coupled with the punishment of confiscation, gave the state the wherewithal for granting the conversos a generous amount of latitude in commercial and business affairs. The exorbitant sums of money that were generated from the above mentioned enterprises, translated into heaps of much needed currency with which to fill the church, state and inquisition coffers. In Lang's view, the New Christians were a vital part of Portugal's economy because, “New Christians in the Mercantile Community (sic) Many of these New Christians became merchants in Lisbon, especially In the sugar and slave trades. By the 1640s, New Christians accounted for about 60% of Lisbon's mercantile community.”¹⁶⁶ Despite being marginalized and disempowered, they were very important, talented and highly productive members of Portuguese society. Notwithstanding, they were mostly treated as third class citizens, because above all else, they were seen as Jews first!

165 *ibid.* fn - 164

166 *ibid.* fn - 164

Resentment and detestation on the part of the Old Christians toward the New Christians does not resonate any louder than in the previous two quotes. And the message could not be any clearer: even though the Portuguese Jews were now New Christians, they would never be accepted as equals in society, their Jewish bloodline and faith, the reasons why. Saraiva (2001) asserts that, “Between Christian and Jewish craftsmen, as between Christian and Jewish bourgeoisie, there was an impassable barrier. We have several indications of rivalry between these [two] groups”¹⁶⁷ (pp. 5, 6). The New Christian was seen as an inferior and disagreeable brand of Portuguese citizen. In Portugal, Europe and the diaspora, they were commonly referred to as: *A Gente da Nação*, the (*The People of the Nation*). The opinion that the Old Christians had of them was that even though they converted to Christianity, Jews would *never* be considered real Portuguese Catholics. However, their situation in cities such as: *London, Paris, Bruges, Rotterdam, Antwerp, Hamburg, Venice, Thessaloniki* and *Amsterdam*, etc., was the antithesis of their reality in Portugal, even in Brazil, since for a time Jews *were* tolerated there before the inquisition found its way there too.

CHAPTER IX

A New Start for the Portuguese New Christians in the Diaspora

We know that the authorities seized just about everything that belonged to the New Christians, save for the fortunate few who managed to ingratiate themselves to the sovereign, and thus received special perks and preferential treatment. But for the Portuguese Jews that escaped the inquisition, re-settled in the European cities of the diaspora, and in the Northeastern Pernambuco sugar manufacturing cities of Brazil such as *Recife, Salvador, Natal, Fortaleza*, etc., they must have felt like they were given a brand new lease on life.

¹⁶⁷ Saraiva, A. J. *The Marrano Factory*. (2001). pp. 5 & 6 There was strong rivalry and resentment between the New Christian and Christian tradesmen and bourgeoisie https://books.google.ca/books?id=eG8xUFivagkC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

Tribunal	Number of Autos-da-Fé with known sentences	Executions in person	Executions in Effigy	Penanced	Total
<i>Lisbon</i>	248 (1540-1794)	461	181	7,024	7,666
<i>Évora</i>	164 (1536 -1781)	344	163	9,486	9,973
<i>Coimbra</i>	277 (1541-1781)	313	234	9,000	9,547
<i>Goa</i>	71 (1600 -1773)	57	64	4,046	4,167
<i>Tomar</i>	2 (1543 -1544)	4	0	17	7
<i>Porto</i>	1 (1543)	4	21	58	83
<i>Lamego</i>	0	0	0	0	0
Total	763	1,183 (3.76%)	663 (2.11%)	29,611(94.13)	31,457 (100%)

Figure VI: Sentences for Public Autos-Da-Fé in Portugal Between 1536 and 1794 (Goa-Partial)

Additionally, after leaving Portugal and Spain for the diaspora, some New Christian Pimentels also settled in the western and southwestern Italian islands of *Sardegna* (Sardinia - there is actually a small town there called *Pimentel*) and in *Sicily*, the largest of the two. Hence, the Sephardic Pimentels, and other Sephardim, settled in those two islands soon after their expulsion from Spain and Portugal. Additionally, there is a small town called *Pimentel* on the island of *The Dominican Republic*, and a very popular beach town resort called *Pimentel*, in the *District of Pimentel, Peru*. There is also a city in the state of *Minas Gerais, Brazil* called *Mendes Pimentel*.

Once they established themselves in those European cities in the diaspora and elsewhere, New Christians were once again able to freely observe their Jewish faith unencumbered, and participate fully in the local culture, economy, and political life without any hindrances. From the 16th century up until the mid-18th century, a large number of Sephardic Jews from *Portugal, Spain, Azores, Madeira* and the *Canary Islands*, also found sanctuary in the *Moroccan* cities of *Tetuán, Fez, Meknès, Casablanca, Tangier*

and *Marrakesh* - these were the Moroccan centres for reconversion to Judaism¹⁶⁸ (Jewish Virtual Library, 13th-17th cent., par. 4). The *Megorashim* (Iberian Jews in 1391, anti-Jewish persecutions in (1392-1492) did well for themselves in Morocco as *craftsmen, artisans, gunsmiths, etc.*, and many transferred their fortunes there (par. 4).

The *Bensaúde* were one of several very wealthy Sephardic Moroccan Portuguese families that lived on the Portuguese, *Azorean* island of *São Miguel*. They ran a very successful import/export business there. Presently, a distinguished gentleman from that island by the name of *Jorge Delmar* looks after the oldest only surviving synagogue on the island - he is Christian but his wife is Jewish. The synagogue is called *Sahar Hassamain (Gates of Heaven)* located in the city of *Ponta Delgada, São Miguel*. It is so well camouflaged that from the street no one would ever guess that it is there. The *Delmars* and the *Bensaúdes* were two of the most affluent, Sephardic, Azorean, Portuguese families in the 19th & 20th century, with close ties to Morocco. Delmar's mother was a Sephardic Jew who lived in Morocco on and off during her life.¹⁶⁹ (*A Story That Is About to End, The Jews of the Azores*, 1995 - 2012).

Once settled in their new abodes, New Christians became successful and respected professionals such as: *physicians, professors, lawyers, scientists, merchants, jewellers, bankers, financiers, traders*, with business interests as far away as *Brazil, Italy, Constantinople, Goa*, and other places in Asia such as *Macau* and *East Timor* which were Portuguese colonies then. In fact, one highly respected, savvy and successful Portuguese New Christian merchant was *Garcia Pimentel*, who was held in the highest esteem. He wielded a great deal of power and influence in the business world, and did many great things for his community both in Amsterdam and other places in the diaspora. This is attested to by Bodian (1996) in the following, "For example, the merchant *Garcia Pimentel*

¹⁶⁸ *Virtual Jewish Library, 13th -16th cent.* par. 4 Megorashim (Hebrew: מגורשים "expelled") is a term used to refer to Jews from the Iberian Peninsula who arrived in North Africa as a result of the anti-Jewish persecutions of 1391 and the expulsion of Jews from Spain in 1492. These migrants were distinct from the pre-existing North African Jews called Toshavim - Wikipedia <https://en.wikipedia.org/wiki/Megorashim> & <https://www.jewishvirtuallibrary.org/morocco-virtual-jewish-history-tour>

¹⁶⁹ *A Story That Is About to End The Jews of the Azores* <http://www.travel-watch.com/twhtml3/azores.htm>

arrived in Amsterdam in 1596 from Venice, where he had lived for some time. According to Jonathan Israel, “the Pimentel were an extremely prominent Sephardic family at Venice and Constantinople where one of Garcia’s brothers was a rabbi and it is safe to assume that he [Pimentel] played a conspicuous part in the early Judaizing of the Marranos immigrants at Amsterdam”¹⁷⁰ (p. 32).

Additionally, “Between 1509 and January 1511, sales of pepper, spices and drugs at the *Casa da India* in auction....[the] Portuguese bourgeois of the 16th century of which another prominent business merchant *Alvaro Pimentel* belonged to. The culmination of their [mercantile] careers was usually the ticket of entry into the nobility....*Bixorda* [was] at the forefront of the big Portuguese bourgeois of the early sixteenth century, a position he shared with *Pimentel*, *Fernão de Noronha*, and a few others”¹⁷¹ Subramanyam (1993). Between 1509 and 1511, *Alvaro Pimentel* is identified by author Godinho (1509-1511) as a Jewish spice merchant¹⁷² among others, at the *Casa da India*. (p.209). The following quote sums up the decisive role that the Old and New Christians of *Portugal*, *Brazil* and *Holland* played in the spice trade, and the close, syncretic and co- operative partnership between the three main groups that formed the highly prosperous *Amsterdam Triangle Conglomerate*¹⁷³ (Klooster, 2006, pp. 129, 145):

“In the late 16th century, Jews and conversos created a trading network that tied together ports in Portugal, Brazil and the Netherlands. This network became the chief Dutch commercial circuit in the first quarter of the 17th century and offered benefits

170 Bodian, M. (n.d.). *Hebrews of the Portuguese Nation* (1996). p. 32 It is an understatement to say that the Pimentel figured prominently in mercantilism all over Europe, particularly in *Amsterdam*, *Venice* and *Constantinople*. In addition to being top *mercantile impressarios*, the Pimentel were also *renowned rabbis, financiers, bankers, lawyers and physicians* etc.

171 Subrahmanyam, Sanjay *The Portuguese Empire in Asia, 1500-1700: A Political and Economic History*, (1993). 1st ed., p. 47 *Garcia Pimentel* was a very important and highly respected New Christian merchant, trader, financier, etc. <https://doi.org/10.1177/084387149300500213>

172 Godinho, Vitorino Magalhães, *Os Descobrimentos e a Economia Mundial*. Vol. II. Lisboa: Presença, (1963-1971). P. 209 *Alvaro Pimentel* is identified by author Godinho as a ‘spice merchant’ at the ‘*Casa da India*’, in English it’s ‘*India House*’. The names of five other merchants are mentioned as well.

173 Klooster, Wim. (2006). *Communities of port Jews and their contacts in the Dutch Atlantic World. Jewish History*. 20. 129-145. 10.1007/s10835-005-9001-0 <https://www.jstor.org/stable/20100975?seq=1>

to Jews and conversos that were not solely economic ones. This circuit made it possible for Brazilian New Christians to return to Judaism in Amsterdam and Amsterdam Jews to establish a community in Brazil. In the process, the port Jews of Recife (Brazil) and Amsterdam became closely connected, especially after warfare closed off access to Portuguese ports in the network. Amsterdam Jews arrived in force in Recife during the 1630s, but traveled back to Amsterdam during the years 1645–54, since the Dutch colony in Brazil was shrinking and, eventually, was captured by Portuguese troops. Jews contributed commercially, financially, and militarily to this short-lived colony and were rewarded with privileges, [remarkable for this time]”

Aside from the great business and other professional successes that the New Christians had in their new cities, their personal lives flourished as well, in that during the time they lived in Holland and elsewhere in the inquisition free diaspora, they were finally able to embrace Judaism without any fear of recrimination, condemnation, reprisal and rebuke. *The History of the Jews in the Netherlands*:¹⁷⁴

“The newly independent and tolerant Dutch provinces provided more favourable conditions for observant Jews to establish a community, and to practice their religion openly. The Rabbi of the Portuguese /Spanish Synagogue in Amsterdam, still in use today, was **Abraham Cohen Pimentel** [emphasis mine] [died in 1697].... services are still held in...Portuguese....The Portuguese Jews migrated [mostly] to the city of Amsterdam. As they became established, they collectively brought new trading expertise and connections in the city.”

At long last New Christians felt comfortable observing their Jewish faith again, and it gave them a brand new lease on life, to the extent that they even built synagogues for themselves wherever they felt free to worship in the inquisition free countries of the diaspora such as: *Germany, France, Turkey, Bulgaria, Italy, Brazil, Guyana, Netherlands Antilles, Jamaica, Barbados, Greece, Dominican Republic, etc.*, without the fear of being harassed and discriminated against. A few of the best known Portuguese Sephardic synagogues are:

¹⁷⁴ The New Christians were very happy in their new cities. It was a brand new start for them in the diaspora in terms of their being able to openly observe their faith, and of carving out a very comfortable livelihood for themselves https://en.wikipedia.org/wiki/History_of_the_Jews_in_the_Netherlands

- the *Portuguese Spanish Synagogue* of *Amsterdam* (rabbi **Abraham Cohen Pimentel*), the *Sephardic Synagogue* of *Hamburg* (*), the *Bevis Marks Synagogue* of *London*, the *Shearith Israel Synagogue*, also known as the *Portuguese/ Spanish Synagogue of New York*, the *Touro Synagogue* in *Newport, Rhode Island*, the *Spanish/Portuguese Synagogue* of *Montreal*, the *Kahal Zur Israel Synagogue* in *Recife, Brazil*, and *Shaare Tikva Synagogue*, *Lisbon, Portugal*, *Sahar Hassamain (Gates of Heaven)*, *Ponta Delgada, São Miguel, Azores, Portugal* - *oldest surviving synagogue in Portugal*, consecrated in 1836..

CONCLUSION

“The only journey is the one within.” - Rainer Maria Rilke

And we have come full circle. As I said at the beginning, I made very effort to keep the focus of my research on the Sephardic origin of the Pimentel surname. I used the general environment of the Inquisition as the canvas on which the schema of my main argument was developed. I made every effort to stay true to the main theme of my thesis. To that end, I referenced some of the key people, key issues and frightening events of the time. Clearly, the Portuguese Inquisition is a very complex, controversial subject, of which there are wildly differing opinions and beliefs. The absence of transparency and unaccountability has left many questions unanswered. With a topic such as this, it is easy to get caught up in the minutiae and venture too far afield. Heretofore, I tried in earnest to provide an ample amount of evidence in defence of my theory surrounding the Sephardic origin of the Pimentel surname, buttressed by a wide array of credible and substantive evidence.

In addition to some discussion around the Sephardic heritage of some other notable conversos and their surnames, I expounded on the ghastly realities that defined the terrifyingly haunting climate of the inquisition. Throughout the process of developing my thesis, I juxtaposed key personages, places, contentious and emotionally charged incidents, to produce a work of scholarship grounded in *facts, clarity, coherency* and *integrity*. I also unpacked and closely examined some of the dark, evil and dreadful events from that very tragic chapter of Portuguese history, both *critically* and *analytically*, buttressed by *qualitative* and *quantitative* research. Without question, the *forced conversions, forced surname adoptions, and unjustified corporal punishments*

that were exacted on the conversos, were *Crimes Against Humanity*, a central theme in the doomsday atmosphere of the inquisition. The punishments were mostly predicated on the *alleged* New Christian crime of *relapsing into Judaism*, which for the inquisitors was interchangeable with the crime of *heresy*. They were also often found to be in violation of fictitious laws, rules, regulations, and codes of conduct which they had to comply with, lest they suffer the dire consequences.

A thorough analysis of the important happenings and events surrounding the inquisition would not be complete without taking into account the very important, successful and lucrative Portuguese monopoly of the spice and sugar trade. The Portuguese New Christians played a paramount role in both business enterprises in the 16th, 17th and 18th centuries as professionals of all stripes. They were admired and respected for their talent, astuteness and business savvy. The nobles themselves were witty and resourceful, as they sometimes negotiated business deals and transactions between themselves, their converso underlings, and the European import/export trade magnates and other entrepreneurs from the diaspora.

The *Sale of Indulgences* in late medieval Eastern Europe, is a great example of a tyrannical act of *ecclesiasticism*; the clergy promised the gullible lay people a *guaranteed passport to heaven* in exchange for their *money, jewellery*, etc. It was a shameful display of *abuse of power, wanton authority*, and *abysmal corruption* which defined the Catholic Church of medieval and renaissance Europe. Christian frenzy and fanaticism was also at an all time high, and their over zealousness was harnessed by the clergy to advance their own selfish, scheming ends, and to lend credibility to their devious machinations, which they falsely portrayed as being for the benefit of all Christians.

However, as the inquisition intensified, the guilty verdicts dispensed by the tribunals of the Holy Office of the Inquisition were handed down with more frequency, and the punishments increased in severity. Such was the madness of the Portuguese inquisition. It totally undermined Portugal's aspect as the richest, most powerful, scientifically advanced, respected nation in the world. And then the inquisition happ-

ened, and in an unanticipated reversal of fortune, Portugal took an extremely painful and humbling fall from grace, and thus began her perilous descent into a schism of utter chaos, as the country suddenly found itself trapped in abysmal social, political, and economic decay. It was not until the discovery of gold in Brazil in the early 1700s that Portugal's misfortune quickly changed, and then suddenly she was back on top!

In the final analysis, the inquisition was a *riches, power and control* starved bureaucracy run-a-muck. Ironically, at times the pope himself had to intervene when the inquisitors went too far with their punishments and abuses. And since there was no separation of church and state, the Portuguese Inquisition eventually imploded, leaving a trail of strife and human carnage in its wake. From the outset, certain limits and boundaries were delineated by the pope in the hope that they would prevent the inquisition apparatus from deviating from the *its playbook strategy*. It was intended to be a sort of moral compass in which it was hoped would *disincentivize* the inquisition from losing sight of its mandate to root out (and kill, absent a confession) New Christians guilty of heresy and/or relapsing into Judaism. It was a *distinction without a difference* as the end result was almost always the same, **DEATH!** The hypocrisy of the inquisition was such that on the one hand certain rules, regulations, and guidelines were enacted to keep it on the *moral high ground* - so nice of them to be so considerate - and yet there was absolutely *nothing* moral and righteous whatsoever about the persecution and slaughter of *innocent* New Christians....egregious *hypocrisy* to say the least! That is akin to saying that **Papal Sanctioned Murder** committed by the **Holy Inquisition** was acceptable. But....**HOLY** and **INQUISITION** are **DIAMETRICALLY OPPOSED!** There was absolutely **NOTHING HOLY** about it! As stated earlier, *heresy* was a crime that was *conflated* with *relapsing into Judaism*. In the view of the Catholic Church, the world was not big enough for both Christianity and Judaism - the latter had to go!

On several occasions throughout the inquisition, Rome tried to curtail, with varying degrees of success what I term as: *inquisitors-turned-renegade-vigilantes*¹⁷⁵ (Ka-

175 KAMEN, HARRY (2018). p. 50 *The Spanish Inquisition A HISTORICAL REVISION*, 4th ed. Rampant corruption existed during the inquisition to the extent that occasionally the popes had to intervene to bring abuses and out of control situations under some sort of control. <http://1.droppdf.com/files/ijVZD/the-spanish-inquisition-henry-kamen.pdf>

men, 2018, p. 50). And even if a few New Christians *did* relapse, and I am certain that some did, it was not a crime. They did not deserve to be unjustly and inhumanely punished for observing their religion. The following quote describes the intervention of the pope in assuaging the rampant corruption and abuses perpetrated by the inquisitors, which occurred with reckless abandon:

“This was not the end of papal interference. The next half-century or so witnessed several attempts by Rome to interfere in questions of jurisdiction and to reform abuses that might give the Inquisition a bad name. Besides this, the concertos in Spain [and Portugal] never gave up their struggle to modify the practices of the tribunal, which they rightly considered a threat not just to judaizers, but to the whole body of New Christians. Because of their representation to Rome, papal intervention was continued on their behalf, leading to several minor quarrels between crown and papacy” (p. 50).

During the inquisition, also of paramount importance to the Catholic Church was the conscription of as many infidels and sinners to Christianity as possible, while simultaneously championing the many virtues of it everywhere. And yet the popes themselves had the blood of executed New Christians on their hands. It was hypocrisy, affectation and self-aggrandizement of the highest order! Such was the strange alliance between the Holy Office of the Inquisition and the Roman Catholic Church. Not so perplexing and unusual, however, when seen through the lens of the bewitching and seductive allure of the human appetites! After all, the *men-of-the-cloth* are not gods - they're only human.

It soon became evident that papal intervention was an exercise in futility, as the inquisitors kept breaking the rules, and when convenient invented new ones. They suffered from what I characterize as *cognitive dissonance*, which is essentially flip-flopping between ethical and dishonourable behaviour, at odds with the guidelines and protocols that were established earlier of acceptable conduct and decorum. Ironically, and in all probability, the clerics in Rome felt that the integrity and sanctity of the Catholic Church would be compromised from without, by the New Christians, when instead it was compromised from the corruption and moral depravation from within, by the Inquisitors

themselves. The inquisition eventually imploded, and it was made manifest by its own anti-semitic hate agenda, and reprobate rules and regulations wholly designed to keep the New Christian community disempowered. Eventually, however, what they thought was as the ideal solution, namely the *Holy Office of the Inquisition*, turned out to be far worse than their problem!

In the grand scheme of things, I feel that the Portuguese Inquisition was a failed *ethno-socio-religious* engineering experiment with striking similarities to *Hitler's Holocaust*, but also having marked differences. The objective and stratagem of both was to expunge Judaism. For Hitler, however, the *final solution* meant the outright obliteration of the Jews by genocide. Throughout the inquisition, King Manuel and the plethora of kings, queens and popes mostly gave the inquisitors *carte blanche*¹⁷⁶ to use gestapo tactics to forcibly convert the New Christians to Christianity to ensure their continued compliance, and to dissuade them from becoming recalcitrant. The inquisitors justified the litany of barbaric punishments that they visited against them, under the fallacious premise that they had relapsed into Judaism. The underpinnings of both ideologies were similar in that both were predicated on the acquisition of complete *power* and *control*. The overriding objectives of the Inquisition and Catholic Church were the unequivocal superiority of the Catholic religion, and the eradication of Judaism. And for Hitler's Nazis, the superiority of the *Aryan (German)* race was paramount, and the large European Jewish population stood in their way. The Inquisitions and Holocaust were monumental, unprecedented, horrific crimes against humanity!

I believe that I have made a compelling case for the Sephardic origin of the Pimentel surname, the case study of my thesis, which I supported with a multiplicity of authoritative sources of evidence. I also found countless examples of corruption and abuses committed by the *Portuguese State, Catholic Church and Inquisition Apparatus*, where each party was culpable of the wholesale hatred, persecution, torture and murder of the New Christians, whom they referred to as *undesirables*. Unbelievably, there is a sizeable cross-section of the Portuguese population - and shockingly of some Jews themselves - that still defend the notion that the inquisitors did not hate the Jews; it just infuriated them that Jews relapsed into Judaism so easily.

¹⁷⁶ *carte blanche* - full discretionary power

I emphatically disagree with Steinhart, an “Ashkenazic Jew whose parents fled to Portugal from Eastern Europe in the 1930s.” Presently, “Gabriel Steinhart is the president of Lisbon’s Jewish community officially known as *Comunidade Israelita de Lisboa*.” (Saltzman, 2019). The author of the article, Toby Saltzman, references the following quote by Steinhart, “The Inquisition was not against Jews [per se], but against the New Christians who had converted from Judaism, but secretly practiced Jewish rituals” (2019). These *secret Jews* were denounced as heretics and threats to the social order¹⁷⁷ (2019). This does not make any sense. How could Steinhart have the audacity to say that the inquisitors had nothing against Jews [per se], and in the same breath say that they hated them, and wished to see them burn at the stake? The two positions cannot be reconciled as they are mutually exclusive, and ironically, whether they admitted it or not, a fair number of inquisitors, nobility and clergy also had Jewish ancestry!¹⁷⁸

For the most part, the three inquisition factions worked together, but at other times, the realization of their own selfish agendas is what mattered most. It resulted in a situation where each was in ignorance of what the others were doing. What also complicated matters was the fact that the clergy vacillated between being good cop, bad cop. The reality is that the Inquisition was established and sanctioned by the head of the clergy himself - the Pope! It was hardly an enviable position to be in, however. For example, there were instances when he had to quell the flagrant abuses perpetrated by the inquisitors against the New Christians. And at different times, as tactical strategy, the latter allied themselves with one, two, or even all three of the inquisitorial antagonists simultaneously. Mostly, they operated as lone wolves, but obviously in alliance with their Jewish brethren. The reality was such that the atmosphere of the inquisition was defined by extreme fear and paranoia, and where each one had to depend on himself to survive another day. The fact of the matter is that the inquisitors possessed a limitless

¹⁷⁷ Saltzman, Toby, *CANADIAN JEWISH NEWS, IN THE FOOTSTEPS OF PORTUGAL’S JEWISH HISTORY*, (2019). <https://www.cjnews.com/culture/travel/in-the-footsteps-of-portugals-jewish-history>

¹⁷⁸ It is a well known fact that a significant part of the *Christian nobility, Catholic clergy, and inquisitors* themselves had *Jewish ancestry*. They fell into three camps: *the ones that knew about it, were angry about it, and in ardent denial of it* (or) *those that had no idea about it, didn't really care, and refused to talk about* (or) *those that had some idea about it, but were simply indifferent*. I suspect that it was mostly the former.

amount of social capital over their victims. During the Inquisition no one could be trusted - at times New Christians did not even trust one another other! There were even times when an inquisitor was informed by a New Christian, that someone from the latter's ilk was secretly observing Judaism - a good example of how betrayal did not discriminate. The level of mistrust that existed at that time is dumbfounding! That is how pervasive the climate of fear and suspicion was during the inquisition (Kamen, 2014, fn. 61).¹⁷⁹

The objective of this thesis is to provide an overall general sense of the frightening atmosphere in Portugal during the inquisition, the result of the unbridled treachery, abhorrent and evil machinations that took place there some five-hundred years ago. The lingering shame of that calamitous tragedy and subsequent cover-up thereof still haunts. Notwithstanding, restitution is currently being made by the Portuguese government, whereby the descendants (Anusim) of the Portuguese Sephardim who were expelled from Portugal so long ago are now eligible to obtain full Portuguese citizenship. However, it is conditional upon their ability to provide reasonable proof of their Sephardic ancestry. Portugal's Jewish community has been growing steadily as a result.

Interestingly, Portugal's Jewish community consider Lisbon to be the *New Jerusalem*. Presently, a growing number of Portuguese are proudly embracing their Sephardic ancestry - I am one of them. Although negative stereotypes about the Jewish people have improved considerably, the past has not been kind to them, and even up to the present day stigmas and taboos about them persist. The Spanish and Portuguese inquisitions were the forerunners to successive waves of anti-Semitic genocides in Europe. In fact, one such anti-Semitic campaign ultimately morphed into the infamous *Holocaust* of *World War II*. It was engineered by the deranged, evil tyrant *Adolf Hitler* and his *Nazi's*, who murdered six million Jews, roughly one third of the world's total Jewish population.

¹⁷⁹ Kamen, H. (2014). *The Spanish Inquisition, A Historical Revision*, 4th ed. fn. 61 - <http://1.droppdf.-com/files/ijVZD/the-spanish-inquisition-henry-kamen.pdf>

In recent times, Portugal has taken a proactive role in making amends for the mistreatment of its Jewish citizens during the inquisition. As such, genuine acts of empathy and kindness, such as Portugal's toward the descendants of the expelled Portuguese Sephardic Jews, is going a long way toward changing erroneous, dangerous attitudes and beliefs that many people still have about the Jewish people. In the words of *Ana Mendes Godinho*, Portugal's secretary of state for tourism, "Our history is completely bonded to Jewish history. Today we say 'every Portuguese has a Jewish bone in their body'"¹⁸⁰ (Saltzman, 2019, par. 4). Does this automatically mean that you are no longer Portuguese just because you have Sephardic ancestry? Absolutely not! I am very proud to be of Portuguese descent. We are all an amalgam of ethnic elements that collectively made us who we are, so that *our wholeness is far greater than the sum of our parts*. Nevertheless, it cannot be denied that the Jews were the largest, most recent, preeminent and hugely influential community in Portugal.

In the grand scheme of things, some might ask if the research about the Sephardic roots of my Pimentel surname changes anything. The answer is an unequivocal yes! and I will explain why. Firstly, most people, if not all, *like, want, need* to know more about their ancestry and surname origin. Our past shapes us, and it is said that *in order to know where you are going, you need to know where you come from*. The following quote from one of *Terry Brook's* fantasy fiction books resonated with me, because it eloquently articulates the importance of the past: "What we have in life that we can count on is who we are and where we come from...For better or worse, that's what we have to sustain us in our endeavours, to buttress us in our darker moments, and to remind us of our identity. Without those things, we are adrift."¹⁸¹ This is what is referred to as *cellular memory*, the history of our past is in our cells, and when

¹⁸⁰ Saltzman, Toby, *CANADIAN JEWISH NEWS, IN THE FOOTSTEPS OF PORTUGAL'S JEWISH HISTORY* (2019). A lot of intermixing occurred between the Portuguese Old & New Christians throughout the millennia. For some, finding out about their Sephardic ancestry did not come as much of a surprise, as they always felt that there was something strangely familiar about the connectedness they always felt to Judaism, the Jewish people, their culture, etc. I personally feel it. The phenomenon is called *Cellular Memory*, meaning that the history of our past is in our cells and in our DNA - it imports a strong feeling of comfort, familiarity & belonging. <https://www.cjnews.com/culture/travel/in-the-footsteps-of-portugals-jewish-history>

¹⁸¹ Terry Brooks (2012). "*A Knight Of The Word: The Word and the Void: Book Two*", p. 212, Hachette UK. <https://www.azquotes.com/quotes/topics/where-we-come.html>

that memory is awakened, there is no turning back, and we rediscover ourselves.¹⁸² For me, the discovery of the Sephardic origin of the Pimentel surname was an epiphany, as it has been for many others possessing a Sephardic surname/s, including *Sonya Loya*, who lives in Ruidoso, New Mexico. In her words "I believe that what drew me back home to who I am is my Jewish soul"¹⁸³ Loya said. She grew up Catholic, but always felt a strange connection to Judaism. In Portugal today, the discovery of one's Sephardic roots is a *cause célèbre*.¹⁸⁴ The Comunidade Judaica do Porto (2018) details the kindred bond between the Portuguese and Jewish people.¹⁸⁵

Of the large Jewish population living in Portugal by the year 1493, it is estimated that approximately half abandoned the kingdom during the successive migratory waves mentioned before, between the 15th and 18th centuries. Not counting the marginal cases of small Crypto-Judaic communities, the other half, approximately 100,000 people, was mixed by marriage to the old Christian population and composes the current Portuguese population. Considering the comprehensiveness of each individual person's genealogy, it is necessarily stated that all Portuguese citizens with roots in Portugal within the last few centuries are descendants of Jewish people. The Nazis certainly knew that removing Jewish descendants from Portugal would mean assassinating all the country's population (p. 21).

A necessary and important part of the research process for this thesis meant that I had sift through reams of incomplete, contradictory, outdated data, based on conventional wisdom, in order to parse out fact from fiction. Furthermore, I compared and contrasted information which was often unsubstantiated, illogical and incoherent. It was imperative for me to conduct my research in a proper and orderly fashion to formulate a strong, empirically grounded theory, the fruit borne out of credible evidence

182 *ibid.* - fn 180

183 Crenson, M. *TULSA WORLD Hints of lost Judaism pepper the SouthWest* (2013). Thousands of Spanish Jews settled in New Mexico. Many are now discovering their Jewish roots https://tulsaworld.com/news/hints-of-lost-judaism-pepper-southwest/article_86b12f2c-60d1-54fd-8c9e-63377d534b1d.html

184 *cause célèbre* - a controversial issue that attracts a great deal of public attention.

185 Comunidade Judaica do Porto, (2018). p. 21 - Portuguese travellers abroad were treated as Jews. Portuguese and Jewish were synonymous. This was not the case with the Spanish. <http://www.comunidade-israelita-porto.org> - cited here instead of the bibliography

analytically scrutinized and synthesized. A requisite strategy for this thesis was to compile as much strong, pertinent, factually sound information as possible, in defence of the Sephardic origin of the Pimentel surname. In fact, I was able to obtain many such credible sources through the perusal of a wide variety of reliable *a priori*, *a posteriori*,¹⁸⁶ *quantitative* and *qualitative* research methods of inquiry, absent baseless, sweeping claims and assumptions. I made every effort to stay focused and on point throughout the composition of my thesis. And for my efforts, I was rewarded with unanticipated answers to obscure and complex questions that sometimes made surprise, but very timely and welcome appearances. The final result is a compelling and thought provoking academic *Magnum Opus* of my creation....my completed *Thesis*!

The construction of my thesis was an extremely enriching and life changing experience. The journey was extremely enjoyable, challenging, intellectually stimulating and gratifying, etc. I believe that I have provided ample and compelling evidence which enabled me to make a strong, convincing case in support of the Sephardic origin of the Pimentel surname. Furthermore, I furnished supplementary inquisition related content to embellish the overall context of my thesis. I also endeavoured to provide an impartial assessment of what really happened in the *Social-Cultural-Economic-Religious-Political* orbit of Portuguese society at the height of the horrendous and terrifying Portuguese Inquisition! For added clarity, context, and depth, I included other notable Portuguese surnames of Sephardic origin. Moreover, I was always careful not to run afoul of the locus and overarching theme of my thesis.

At the outset, my objective was to produce a fresh, enlightening, engaging and authoritative educational work of doctoral scholarship. It is the result of over two years of extensive preparation, rigorous and meticulous research. It is my sincere wish that my thesis will make a positive and meaningful contribution to the world of academia.

Thank you & God Bless. George Pimentel



¹⁸⁶ *a priori* - knowledge, justifications, or arguments that exist independently from experience.
a posteriori - knowledge, justifications, or arguments that depend on experience or empirical evidence, including most aspects of science and personal knowledge.

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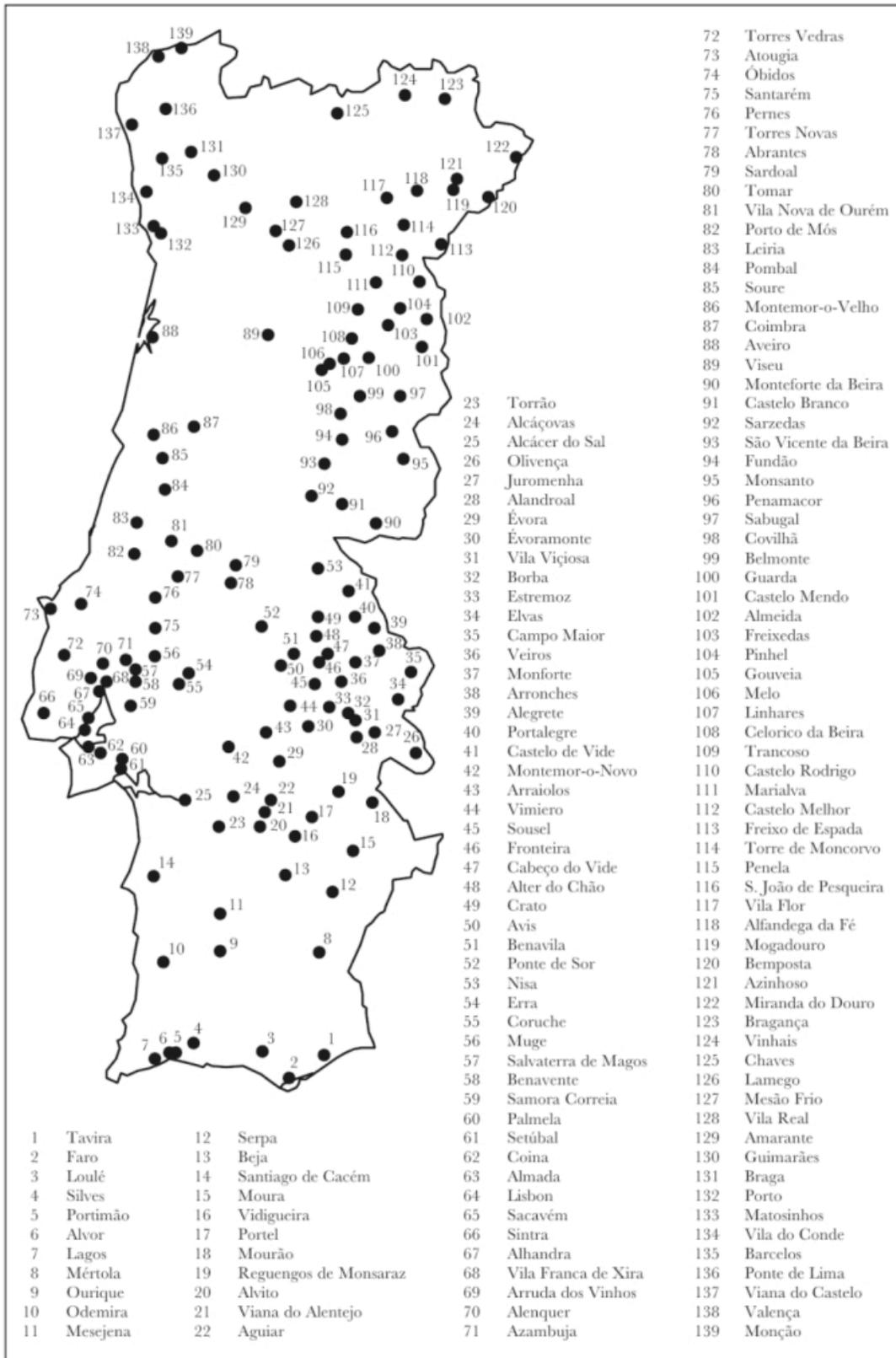
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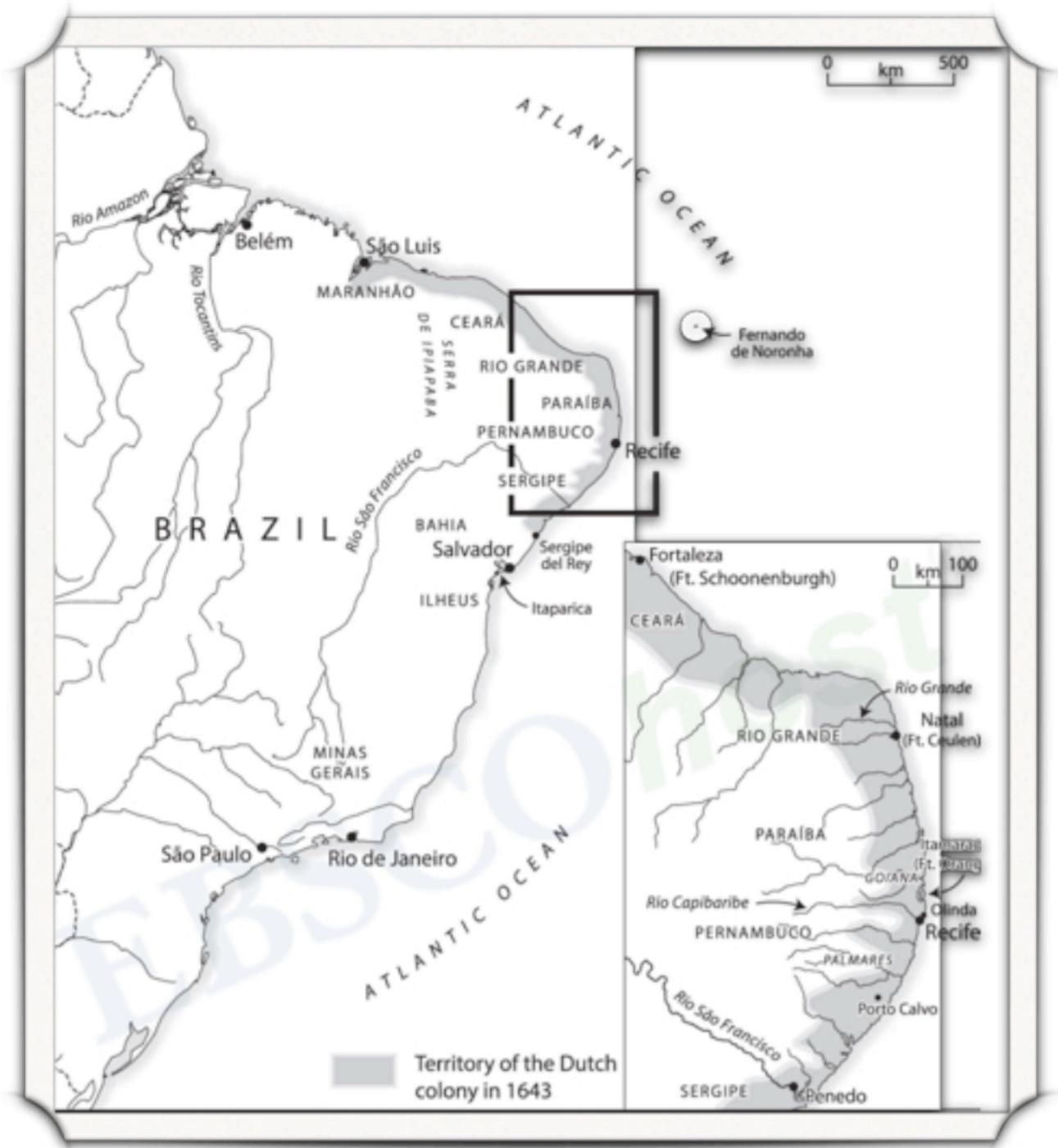
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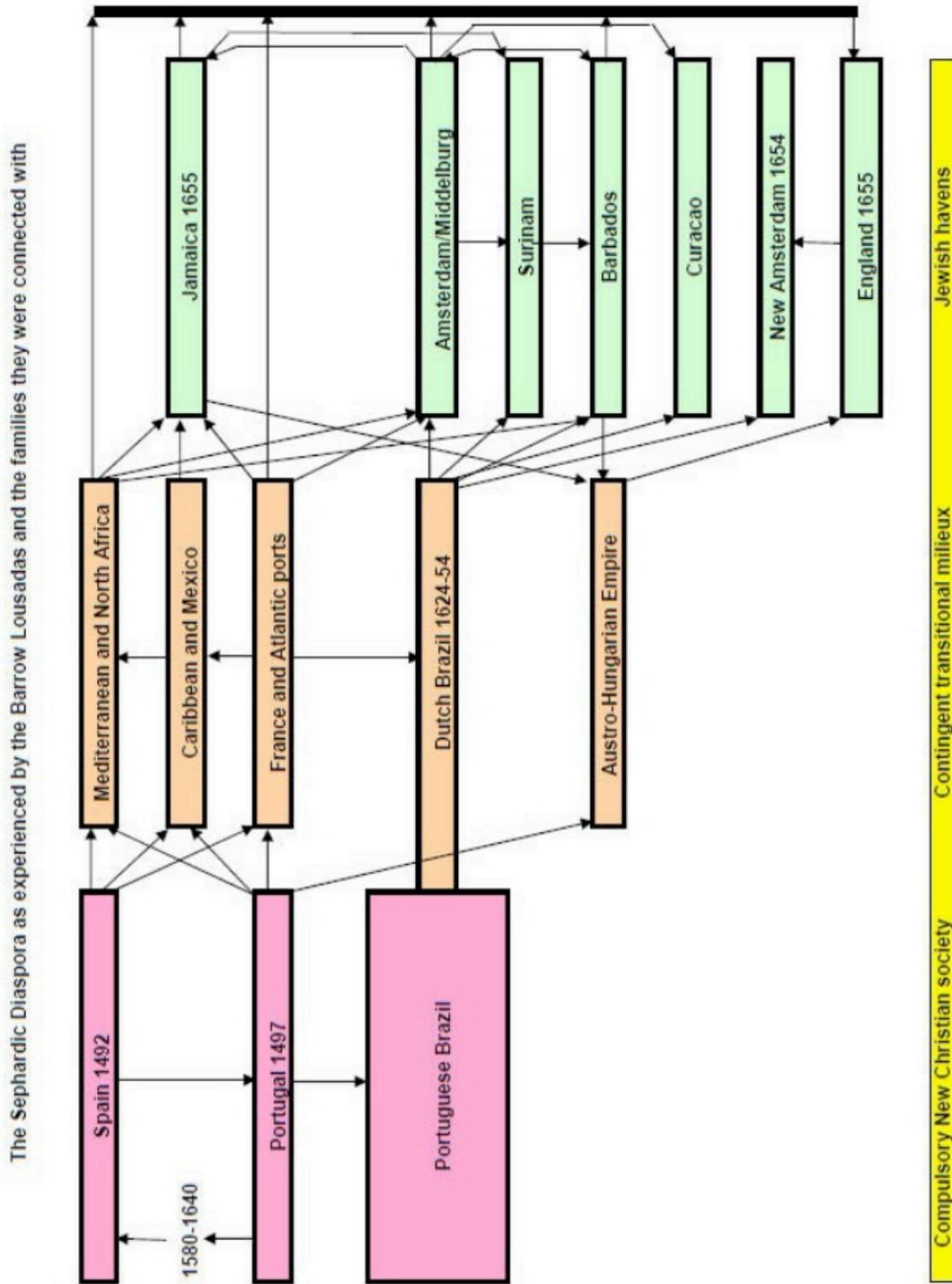
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Appendix A: Jewish Communities of Portugal During the Inquisition

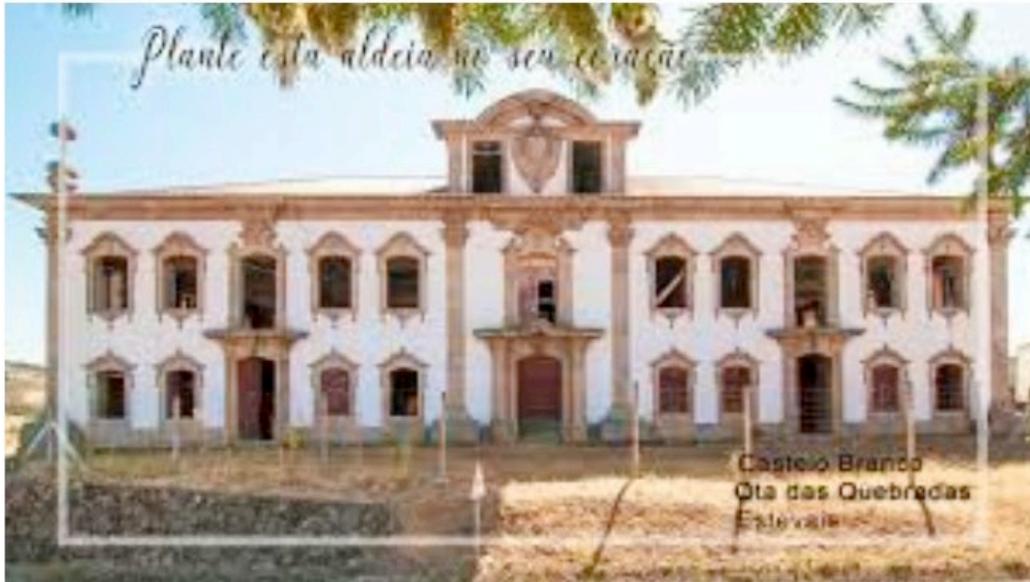


*Appendix B: Portuguese Sephardic Dutch Sugar Trade Centres in Brazil
(The Portuguese Expelled the Dutch from Brazil in 1654)*



Appendix C: The Sephardic Diaspora

PIMENTEL & OLIVEIRA MANORS (Solares)



Appendix D: Pimentel Manor - Castelo Branco (Mogadouro) 1752)



Appendix E: Oliveira-Pimentel Family Manor 18th cent.

PIMENTEL-TEIXEIRA & SERPA-PIMENTEL MANORS (Solares)

José António Álvares Pimentel Teixeira was granted the *Pimentel-Teixeira* coat of arms in 1767. The *Pimentel-Teixeira* Manor and Chapel are adorned with the family's coat of arms. Portuguese Jews built the small chapels to remind the authorities that they were devout Christians (but they really only used them as synagogues). The *Pimentel-Teixeira* were a wealthy, influential, *Portuguese New Christian family* that actually had to pay the king to allow them entry into Portugal. Many New Christian families lived in this town, and in countless others like it. Evidence of their presence in Portugal is everywhere, such as the concrete sitting bench to the left of the Town Hall's main entrance, and wooden verandas (a common Jewish feature) at the rear of the chapels (makeshift synagogues), mezuzah & cross engravings in the concrete front door trims and walls, etc. Members of wealthy, influential and well connected Portuguese New Christian families married into other wealthy, powerful, Portuguese New Christian families i.e., *Pimentel-Teixeira, Oliveira-Pimentel, Pimentel-Pereira, etc.*



Appendix F: Pimentel-Teixeira Manor (Solar) restored 18th cent. - parish of Maçãs de Dona Maria, county of Alvaiázere

Chapels were often used by the Portuguese New Christians as synagogues in the towns and villages all across Portugal.

Serpa-Pimentel family Coat of Arms

*Appendix G: Serpa-Pimentel Manor
1782 City & Município Vergílio
Ferreira in Gouveia*

The coat-of-arms of Portuguese Christians and New Christian families were clearly displayed above the door, or just below the pinnacle of the manor facade. The coat arms was carefully etched in durable stone, mostly marble. The crest is clearly visible





Da Sala dos Brasões, Portugal

*Appendix H: Official Portuguese Pimentel Coat of Arms
(Belongs to the Portuguese Christian & Sephardic Pimentels from the Hague)*



Appendix I: Inquisition Tribunal Archives

**INQUISITION TRIBUNAL PROCESSING
FILE FOR DIONÍSIO PIMENTEL**

DESCRIPTION LEVEL

ac File

REFERENCE CODE

PT/TT/TSO-IL/028/05377

TITLE TYPE

Formal

DATE RANGE

1706-11-16 ✓ to 1707-12-02 ✓

DIMENSION AND SUPPORT

65 fl.; papel

SCOPE AND CONTENTS

Estatuto social: cristão-novo - **Social Status: New Christian**

Idade: 37 anos - **Age: 37 years old**

Crime/Acusação: judaísmo - **Crime/Accusation: Judaism**

Cargos, funções, actividades: tratante - **Office, functions, activities: trader**

Naturalidade: Bragança - **Place of Birth: Bragança**

Morada: Lisboa - **Place of Residence: Lisbon**

Pai: Feliciano de Albuquerque, cristão-novo, mercador -

Father: Feliciano de Albuquerque, New Christian, Merchant

Mãe: Luísa Mendes, cristã-nova - **Mother: Luisa Mendes, New Christian**

Estado civil: casado - **Marital Status: Married**

Cônjuge: Filipa da Costa, cristã-nova -

Spouse: Filipa da Costa, New Christian

Data da prisão: 01/11/1707 - **Date of Imprisonment: 01/11/1707**

Sentença: auto-da-fé de 06/11/1707. Confisco de bens, abjuração em forma, cárcere e hábito perpétuo, penitências espirituais - **Sentence: auto-da-fé 06/11/1707. Confiscation of material belongings-possessions, imprisonment and perpetual habit, spiritual penances**

PHYSICAL LOCATION Tribunal do Santo Ofício, Inquisição de Lisboa: **Holy Office Tribunal, Lisbon**

* The 3 small pictures below are just for effect. Although illegible, these are photos of the actual tribunal case files. Approximately **80,000** total archived *inquisition tribunal files & records from the Portuguese Discoveries* are all safely housed in *Torre do Tombo* in *Lisbon, Portugal*.

[1]



[2]



[3]



1 

PROCESSO DE ÂNGELA PIMENTEL

Estatuto social: cristã-nova Idade: 19 anos Crime/Acusação: judaísmo Naturalidade: Bragança Morada: Lisboa Pai: António Pimentel, cristão-novo, homem de negócio Mãe: Filipa Henriques, *ANGELA PIMENTEL, 19 years old,, Crime: Judaism, Birth Place: Bragança, Current Residence: Lisbon, Father: Antonio Pimentel, New Christian, Impresario, Mother: Filipa Henriques,*

Dates **[I have translated the Portuguese words of this file into English. Use for 2 & 3 below]**

1706-08-10 - 1711-11-20

Complete reference PT/

TT/TSO-IL/028/05036

Physical location

Tribunal do Santo Ofício, Inquisição de Lisboa, proc. 5036

2 

PROCESSO DE DIONÍSIO PIMENTEL - *[SEE PREVIOUS PAGE #131 to see the larger version]*

Estatuto social: cristão-novo Idade: 37 anos Crime/Acusação: judaísmo Cargos, funções, actividades: tratante Naturalidade: Bragança Morada: Lisboa Pai: Feliciano de Albuquerque, cristão-novo

Dates

1706-11-16 - 1707-12-02

Complete reference PT/

TT/TSO-IL/028/05377

Physical location

Tribunal do Santo Ofício, Inquisição de Lisboa, proc. 5377

3 

PROCESSO DE DANIEL PIMENTEL

Estatuto social: cristão-novo Idade: 17 anos Crime/Acusação: judaísmo Cargos, funções, actividades: fabricante de meias Naturalidade: Bragança Morada: Lisboa Pai: Eliseu Pimentel, homem *DANIEL PIMENTEL, 17 years old, Crime: Judaism, Occupation: manufacturer of socks, Born Bragança, Current Residence: Lisbon, Father: Eliseu Pimentel*

Dates

1706-08-29 - 1706-12-28

Complete reference PT/

TT/TSO-IL/028/06100

Physical location

Tribunal do Santo Ofício, Inquisição de Lisboa, proc. 6100

APPENDIX J ILLUSTRATED: Sephardic Pimentel Sources Saved on my Website
<https://sephardic-surnames-4u.site123.me>

List of Evidence Sources for the Sephardic Origin of the Pimentel Surname from Portugal



The Crown of João VI of Portugal

TO LEARN MORE ABOUT THE *NOBILITY & ROYAL PIMENTEL BENAVENTE*
SURNAME VISIT THIS EXCELLENT WEBPAGE * *Scroll down to 1st page*
<http://famiapimenteldeitarare.blogspot.com>



Huge list of surnames in the **Dictionary of German-Jewish Surnames**
(The *Pimentel* surname is contained in this list)

<http://www.avotaynu.com/books/MenkNames.htm>

UNITED STATES HOLOCAUST MEMORIAL MUSEUM

64 records of *Pimentels* who were Holocaust survivors
type **PIMENTEL** @ top of form where it asks LAST NAME, then hit BLUE search button
https://www.ushmm.org/online/hsv/person_advance_search.php?



Akevoth web site: genealogical and historical research on the Portuguese Dutch Jews

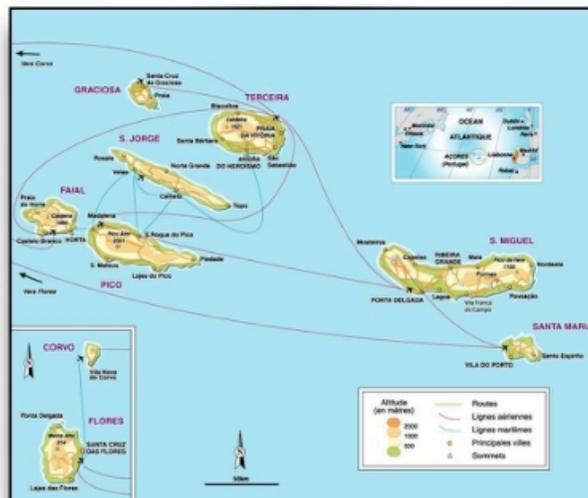
800 records of the Portuguese Jewish Pimentels of Holland - Search the Website
(Databases, family trees, surnames, regional genealogies and collections)



https://www.dutchjewry.org/sr/additional_p.shtml



The Azores



The Incredible Story of the Azorean Sephardic Jews

In 2004, a genetics study concluded that **13.4%** of the *Y Chromosome of Azoreans* is of **Jewish origin**, a fact that affirms the importance of a Jewish presence in the Azores over many centuries. The **1st recorded Jewish presence** in the Azores dates back to the time of the original settlement of the islands in the **15th century**. The **2nd phase** of their presence happened in the **first quarter of the 19th century**. Lastly, the **3rd** coincides with the period of the **Nazi Holocaust** in Europe. The **Pimentel family** was one of the **1st families** to settle in the Azores. Commerce was the main economic activity of the Azorean Jewish community, but the islands became too small for their business ventures. Apart from the **Delmars**, the other Sephardic family that stayed in São Miguel was the **Bensaúde** family, who owned & controlled the most successful businesses there. And on the smallest and most remote Azorean island of **Corvo**, the **most common surname there is Pimentel**. It is *almost certain* that the Pimentels who settled there did not want to be found. Apart from a couple of cemeteries, the **Sahar Hassmain Synagogue** is one of the few important remnants of the Jewish presence on the island of **São Miguel**. **Jorge Delmar** looks after it - his mother was a Sephardic Jew with roots in Morocco. Some years ago, some children found **Torahs, Candelabras** and documents inside of a cave in **São Miguel**. Many Azoreans, Jews & Christians, settled in **Rio Grande do Sul, Brazil**.

Surnames of the First Colonists in the Azores: Amaral, Brito, Cabral, Duarte, Esteves, **Pimentel**, Fagundes, Gouveia, Henriques, Inacio, Jesus, Lima, Medeiros, Nunes, Oliveira, Pereira, Quaresma, Ramos, Silva, Teixeira, Uchoa, Vieira, Xavier, Zarco
<http://www.jewishwikipedia.info/azores.html> (all are Sephardic surnames)

CONSERVATIVE RABBIS PERFORM FIRST CONVERSIONS TO JUDAISM IN PORTUGAL



A Rabbi said that although the conservative movement has performed the **conversions** of some **Portuguese Jews**.

It is the **1st time** that a **Rabbinical court** has convened in Portugal.

That court known as **Beit Din**, of **3 judges**, recognized **Juliana Fernandes da Silva** and her life partner **Edgard Pimentel** as Jews.

<https://www.haaretz.com/jewish/first-masorti-conversion-in-portugal-1.5240211>

HISTORY OF THE JEWS IN JAMAICA

By: Howling Pixel



Jamaica's Jewish population was never large. However, their contribution to the economic and commercial life of the island nation has been significant.

Modern Times:

It was formerly believed that only 200 people were religiously practicing Jews in Jamaica and that most Jews had migrated out of Jamaica. A recent study has now estimated that nearly **424,000 Jamaicans are descendants of Jewish (Sephardic) immigrants to Jamaica from Portugal and Spain, from 1494 to the present**, either by birth or ancestry. Jewish documents, gravestones written in Hebrew, and recent DNA testing has proven this. While many are non-practicing, it is recorded that over 20,000 Jamaicans today religiously identify as Jews.

Common Jewish surnames in Jamaica of Sephardic Portuguese origin are:
Rodriques, Sangster, Abrahams, Alexander, Barrett, Babb, Bent, Carvalho, Codner,
De Costa, De La Roche, Da Silva, De Souza, De Cohen, De Leon, Delisser,
De Mercado, Eben, Henriques, Ibanez, Isaacs, Levy, LeVel, Lindo, Lyon,
Machado, Marish, Matalon, Myers, Magnus, *Pimentel*

https://en.wikipedia.org/wiki/History_of_the_Jews_in_Jamaica

Sephardic Pimentels Who Settled In The Dominican Republic



<https://judios-dominicanos.blogspot.com/2015/01/history-of-sephardim-from-expulsion-to.html>

A large number of **Portuguese & Spanish New Christians** settled on the island nation of the **Dominican Republic**. There is a town on the island called **PIMENTEL**.

The **Sephardic Jews from the Canary Islands** began arriving in **Hispaniola** during the 17th century. Over **500 families** moved to the regions of *Bani, Santo Domingo, Monte Cristi, Puerto Plata, Azua* and *Samana*.

The following **Sephardic families** established themselves in the **Cibao** region: Cotui, Bani, San Jose de Ocoa, Moca, La Vega, Sabana Iglesia, San Francisco de Macoris, and Puerto Plata:

Ramirez, **Pimentel**, Gómez, Mejía, Ortíz, Espinosa, Andrade, Flores, González, Guitierrez, Ortega, Ruiz, Ravelo, Sandoval, Sierra, Torres, Moya, Cordova, Campos. (Emma Moya, *la herencia del Norte*, Vol XXII, winter 1996).



Town of Pimentel is 2 little blue squares to the right of the top green circle

The following quote is by **Mrs. Pimentel Alcántara**, a **descendant of New Christian Jews** that settled in the **Dominican Republic** hundreds of years ago. During her interview by **Mr. Yehonatan Elazar** on '**DAY 11 DISCOVERING THE HIDDEN ROOTS OF THE BANILEJOS**', she talks about one **Jewish custom** in particular concerning the use of **burial shrouds**. According to the interviewer, and I quote "*Next, I interviewed Mrs. Pimentel Alcántara, (Vicky's mother). She demonstrated a clear knowledge of family traditions. One tradition that stood out was the use of burial shrouds. They would have a prepared white sheet to wrap the dead family member in. She also mentioned that marriages with cousins was normal.*"

<https://judios-dominicanos.blogspot.com>

An Academic Paper on **The Hidden Roots of the Banilejos**. One of the premises of this essay is that the *majority of the people from the Canary Islands who settled the eastern part of (Hispaniola) the Dominican Republic, were Jews. The Pimentel family is identified as one of the first important Sephardic settler families on the island.*

https://www.researchgate.net/publication/298785450_Discovering_the_Hidden_Roots_of_the_Banilejos

Another excellent Academic Paper on an Ethnography: **Discovering the Hidden Identity of the Banilejos**. Again the **Pimentel family** is identified as an **original Sephardic Jewish family**.

<https://digitalcommons.fiu.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=3691&context=etd>



GENEALOGIA: Afrânio Mello fornece informações sobre a **FAMILIA PIMENTEL**
05/05/2016 13:02

Afrânio Franco de Oliveira Mello – ATENDIMENTO NÚMERO 692

Below is an important paragraph about the many **Powerful New Christian Pimentel Families** of the early, and hugely important **Sugar** and **Engineering** industries of Brazil.

*** THE SUGAR ECONOMY OF NORTHEASTERN BRAZIL *
SAMPLE PARAGRAPH FROM THE ARTICLE IS
TRANSLATED FROM PORTUGUESE**

AN EXCERPT FROM THE ARTICLE ON A JEWISH PIMENTEL FAMILY'S
CONTROL OF THE SUGAR INDUSTRY OF EARLY N.E. COLONIAL BRAZIL

“The [**Pimentel Surname**] was also **adopted by Jews**, as is the case of the descendants of **Bernardo Pimentel de Almeida** * c.1551 + 1611, who received the so-called **New Christian blood** through their first marriage, **c. Faria, daughter of Sebastião de Faria and Beatriz Antunes, of Jewish origin**, daughter of **Heitor Antunes, a Jew** with a synagogue in **Matoim** and **Ana Rodrigues, also of Jewish origin**. Another example of this adoption can be seen in the family of **Jacob Fundão**, who was in **Pernambuco** around **1648** and was the **progenitor of the Fundão family**. He married in 1656 in Amsterdam, Holland, with **Ribcah de Jehudah Senior and Pimentel.**”

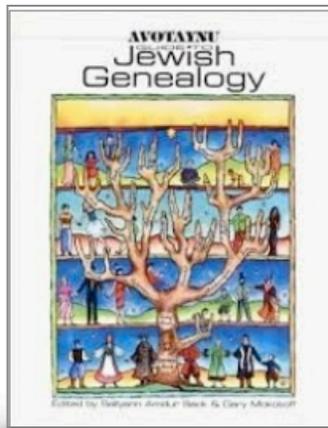
**** Click on the link below for the full article ****

<http://www.jornalrol.com.br/genealogia-afranio-mello-fornece-informacoes-sobre-a-familia-pimentel/>



AVOTAYNU Online JEWISH GENEALOGY & GENETICS

Monday, April 29, 2019



For the benefit of the genealogical community, *Avotaynu DNA team* member Rachel Brown has compiled an alphabetized index of all surnames found in the outstanding volume *Remnant Stones: the Jewish Cemeteries of Suriname: Epitaphs* by Aviva Ben-Ur and Rachel Frankel, available via Amazon.

SEPHARDI TOMBSTONES IN SURINAME

Containing the Pimentel Surname:

Costa Pimentel, da Jodensavanne Cemetery
Costa, da (see also: da Costa Gomez, *da Costa Pimental*)
Jodensavanne Cemetery *Pimentel*
(see: *da Costa Pimentel*) Jodensavanne Cemetery

<https://avotaynuonline.com/2018/01/sephardi-tombstones-found-suriname-index-sur-names/>



The Iberian Peninsula DNA Project started on April 12, 2006. It is the largest hispanic DNA project with Family Tree DNA. In addition, it is the largest genetics study on *people with ancestry to the Iberian Peninsula* in the world. No University study or commercial study rivals it.

This project is open to those who's **Y-DNA (father's, father's, father's...)** or Mt-DNA (mother's mother's mother's...) line extends to Spain, Portugal, and/or Andorra (Iberian Peninsula). It is the hope of this DNA project to discover the different people who made a mark on all of us who have roots in the Iberian Peninsula. Please submit a family tree that shows your connection to the Iberian Peninsula for entrance into the project.

Pimentel = J2: Semitic Origin. Mostly found in the Middle East, Mediterranean, and North Africa. This haplogroup contains the *Cohen Modal Lineage* which is found in about 5% of those with this origin. Sephardic Jews and Arab Moors belong to this Haplogroup, and they were among the earliest settlers of the Iberian Peninsula. About 28% of Sephardic Jews have this origin.
6% of modern day Iberians have J, J1, or J2 origin.

<https://www.familytreedna.com/groups/iberian-dna/about/results>

TRADITIONAL MARRIAGES *of the* SEPHARDIC PIMENTELS *of* AMSTERDAM

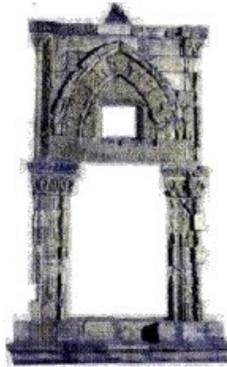


<https://www.dutchjewry.org/sr/pi.shtml>

150 Pimentel Birth Records & 35 Pimentel Marriage Records



A Sicilian Aron Ha-Kodesh of 15th century



JEWISH GENEALOGY OF SICILY

Surnames of the former *Jews of Sicily*: the *Pimentel* surname is listed as one from among hundreds of surnames of the Sicilian Jews

https://www.italian-family-history.com/jewish/_Sicilia.html

Portugal becomes 2nd country, after Israel, with a Jewish law of return



Since the first news came about two years ago, that Portugal and Spain would approve laws that would facilitate the naturalization of Sephardic descendants, lists of thousands of surnames - some of them among the most common in Brazil....This gap was filled with the publication of Decree-Law No. 30-A /2015, of February 27, which paved the way for the naturalization of Sephardic descendants, in which the Portuguese Justice finally released an official list with the following Portuguese Sephardic surnames:

Abrantes, Aguilar, Almeida, Álvares, Amorim, Andrade, Avelar, Azevedo, Basto, Belmonte, Brandão, Bravo, Brito, Bueno, Cáceres, Caetano, Campos, Cardoso, Carneiro, Carvajal, Carvalho, Castro, Crespo, Coutinho, Cruz, Dias, Dourado, Duarte, Elias, Estrela, Ferreira, Fonseca, Franco, Furtado, Gaiola, Gato, Gomes, Gouveia, Granjo, Guerreiro, Henriques, Josué, Lara, Leão, Leiria, Lemos, Lobo, Lombroso, Lousada, Lopes, Macias, Machado, Machorro, Martins, Marques, Mascarenhas, Mattos, Meira, Melo e Prado, Mello e Canto, Mendes, Mendes da Costa, Mesquita, Miranda, Montesino, Morão, Moreno, Morões, Mota, Moucada, Negro, Neto, Nunes, Oliveira, Osório (ou Ozório), Paiva, Pardo, Pereira, Pessoa, Pilão, Pina, Pinheiro, Pinto, **Pimentel**, Pizarro, Preto, Querido, Rei, Ribeiro, Rodrigues, Rosa, Sarmiento, Salvador, Silva, Soares, Souza, Teixeira, Teles, Torres, Vaz, Vargas e Viana.



Here is the the **Coat of Arms** of the city of **COVILHÃ** - it contains the *Star of David*

<http://www.redejudiariasportugal.com/index.php/pt/cidades/covilha>



COVILHÃ had the *largest* Jewish Population in Portugal

Popular New Christian Surnames in this town:

Mendes, Cardoso, Costa, Pereira, Henriques, Cruz, Dias, Gomes, Flores, Franco, Vaz, Teles, Elias, **Pimentel**, Oliveira, Benjamim, Pinho, etc.

WIKIPEDIA ARTICLE TITLED: SEPHARDIC JEWS

(surnames and pedigrees were extracted from this article)

https://en.wikipedia.org/wiki/Sephardi_Jews



The surnames below are of well known Portuguese and Spanish Jews who were very important impresarios in Europe - they did a very high volume of business with prominent entrepreneurs from: **England, Holland, Germany, France & Italy**

* **ONE OF THE 12 SEPHARDIC FAMILY PEDIGREES LISTED IS *PIMENTEL*** *

The number of Sephardim (Portuguese, Spanish Jews) who have provided important services to all of the above mentioned countries is considerable - ***Samuel Abravanel*** (or) ***Abrabanel*** was the financial councillor to the Viceroy of Naples.

SURNAMES OF THE IMPORTANT SEPHARDIC ENTREPRENEURIAL FAMILIES MENTIONED:

Belmonte, Nasi, Francisco Pacheco, Blas, Pedro de Herrera, Palache, Pimentel, Azevedo, Sagaste, Salvador, Sasportas, Costa, Curiel, Cansino, Schöenberg, Zapatero, Toledo, Miranda, Toledano, Pereira, and Teixeira



FAMILY TREE PROFILE OF **MORDECHAI (Chai) HENRIQUES PIMENTEL**

<https://www.geni.com/people/Mordechai-Henriques-Pimentel/6000000015620375782>

Clintock and Strong Biblical Cyclopedia ***Pimentel, Abraham Ha-kohen,*** was a ***Jewish Rabbi***, who flourished around the middle of the 17th century. He was a pupil of ***Saul Mortera***, and afterwards a Rabbi at the academy *Keter Tora* of Amsterdam, and lastly was a Rabbi of the congregation of the Sephardim at Hamburg. He wrote *מגנהת כהן* Jewish rites, in three parts (Amsterd. 1668) academic treatises in the Portuguese language, under the title: ***Questoens et discursos academicos, que compoz et recitan na illustre Academia*** *תורה כתר et juntamente alguns sermons compostos por o dito (Hamb. 1688)*. See Wolf, Bibl. Hebr. 1, 97; 3, 58 sq.; De Rossi, Dizionario storico degli autori Ebrei, p. 264 (German translation by Hamberger); First, Bibl. Jud. 3, 101. (B. P.)



TRANSMONTANOS REGION OF PORTUGAL

the number of Portuguese Jews that lived in this area was considerable!



*Esta obra genealógica foca sobretudo nos mais variados percursos dos (New Christian **Pimentels** from the **Transmontanos** Region in Portugal) **Cristãos-Novos Transmontanos**, e sua enorme relevância histórica, social e cultural na sociedade portuguesa, onde se destacam os seguinte nomes:*

New Christians from the *Transmontano* region of Portugal and their enormous historical, social and cultural relevance in Portuguese society, where you find the following surnames:

Sá Leão e Guerra Leão **Pimentel**, de Bragança dos Condes (Counts) de **Pimentel** Mendes Pereira, de Bornes e Bragança, Costa Lobo Cardoso, de Vila Real dos Condes (Counts) de Cunha **Pimentel**, de Bragança, Mirandela e Vila Flor Mendes e **Pimentel**, de Rebordelo e Bragança



DISTRICT OF VIANA DO ALENTEJO Coat of Arms

2 stars of David inside the shield



Para além destes povos, sabe-se que houve uma presença judaica, como comprova o **brasão de Viana do Alentejo**, onde nele estão inseridas duas estrelas de David, assim como também existe nesta vila, a *Rua Adro dos Judeus*

(TRANSLATION IN ENGLISH)

It is well known that there was a strong Jewish presence in the **Alentejo Region**. This Coat of Arms contains **2 Stars of David**, which are also found on the street named *Adro dos Judeus (Adro of the Jews)*



THERE WAS A LARGE NEW CHRISTIAN POPULATION IN CARÇÃO

Notice the '*Menorah*' and '*Mezuzah*' in the middle of the coat of arms



Town of Carção, Portugal Website:

<http://zivabdavid.blogspot.com/2014/01/a-presenca-dos-judeus-em-carcao.html?m=1>

THE PIMENTEL FAMILY COAT OF ARMS

inside the coats of arms room at

KING MANUEL'S ROYAL PALACE



Da Sala dos Brasões, Portugal

The **PIMENTEL COAT OF ARMS** is painted on the wall in the **SALA DOS BRASÕES, COATS OF ARMS** room inside of **KING MANUEL'S ROYAL PALACE** at **Sintra, Portugal**

This particular Pimentel coat of arms is shared by both the:

PORTUGUESE CHRISTIAN PIMENTELS and **SEPHARDIC PIMENTELS** from the **HAGUE**

<https://armorialsaladosbrasoes.blogspot.com/2011/02/familias-representadas-por-ordem.html>



141 RECORDS OF THE DUTCH PIMENTELS WHO WERE VICTIMS OF THE HOLOCAUST

https://yvng.yadvashem.org/index.html?language=es&s_lastName=Pimentel&s_firstName=&s_place=&s_dateOfBirth=

NATIONAL INQUISITION ARCHIVES OF TORRE DO TOMBO *in Lisbon*



ARQUIVO NACIONAL DA TORRE DO TOMBO - NATIONAL (Inquisition)

TRIBUNAL RECORDS OF THE *PIMENTELS* ACCUSED & TRIED FOR RELAPSING
INTO JUDAISM - 220 RECORDS FROM pp. 369 - 393

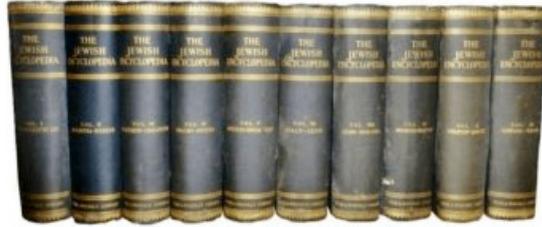
<https://digitarq.arquivos.pt/results?t=PIMENTEL&p=377&s=CompleteUnitId&sd=False>



<https://encyclopedia.thefreedictionary.com/pimentel>

Pimentel refers to a noble and distinguished Portuguese Sephardic/Jewish surname. This surname belonged to **Jewish merchants**. Some were **Pimentels**, who **bought** and **sold pepper** and **other spices**. For 150 years, Portugal monopolized the spice trade. There was a common saying in Europe that: *you cannot buy or sell anything unless you have a 'Portuguese partner'* - in those days 'Portuguese' was synonymous with 'Jewish'. Portuguese king, *Manuel I*, gave an order to paint the Pimentel family coat of arms, and those of the other **71 most noble** and **distinguished** Portuguese families, on the walls of the *Sala dos Brasões (Coats of Arms Room)* in his palace at *Sintra, Portugal*. The **Jewish Pimentels** were closely aligned with and respected by the Portuguese kings and nobility. They were the **New Christians**, and many of them comprised Portugal's Intelligentsia as: *physicians, scholars, artisans, diplomats, writers, merchants, lawyers, tradesmen, scientists, bankers, financiers* etc.

THE JEWISH ENCYCLOPEDIA: *Pimentel Coat of Arms*



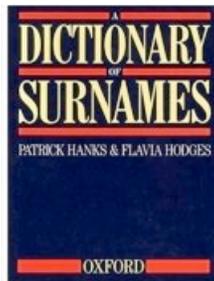
<http://www.jewishencyclopedia.com/articles/4428-coat-of-arms>

THE JEWISH ENCYCLOPEDIA: *PEDIGREES & Pimentel* Surname listed

<http://www.jewishencyclopedia.com/articles/11977-pedigree>

PIMENTEL, SARA DE FONSECA PINA Y – Poetess of Sephardic Spanish descent; lived in England in the early part of the eighteenth century, as did **Abraham Henriques Pimentel**. She wrote *Espejo Fiel de Vidas* (London, 1720), laudatory Spanish verses on the Spanish metrical...

<http://www.jewishencyclopedia.com/directory/P/12119?page=2>



The DICTIONARY OF SURNAMES:

Pimentel is a Portuguese, Galician, Spanish, Sephardic Jewish toponymic surname meaning 'field of peppers' (or) 'grower, seller of peppers'



Distrito De Beira Alta In The N. Eastern Region Of Portugal



*The Roots of the Sephardic - Pimentel - surname goes back to the Jews of Portugal
by: Ricardo Pimentel*

Mr. Ricardo Pimentel, is originally from the well known, *New Christian Beira Alta region* of Portugal, eloquently talks about his belief in the Sephardic Jewish origin of the **Pimentel** surname. He provides compelling information, which supports a copious amount of established research. Definitely should be read.

<https://www.genealogy.com/forum/surnames/topics/pimentel/279/>



BRASIL-EUROPA (Brazil-Europe) Correspondência Euro-Brasileira (Euro-Brazilian Correspondence) <http://revista.brasil-europa.eu/140/Biblioteca-sefardita.html>

A SANTA IRMANDADE ETS HAIM da Sinagoga de Amsterdam e seu Museu-Biblioteca Holy Brotherhood ETS HAIM of the Amsterdam Synagogue and its Museum-Library

(These records provide information on the surnames of the most influential Sephardic Portuguese families in the community of Amsterdam, for genealogical studies and of networks in global contexts)



Wall panel lists of the Sephardic surnames of the most illustrious Sephardic Portuguese families of Amsterdam

D^o Semrah Arias.
I^o de A^o Mendes.
Mos^o de J^o Pessoa .
A^o Cohen Caminha.
Los^o de J^o de Pinto.
os^o de Lima.
o^m Mendes Penha.
o^m Abenacar Pimentel

The PIMENTELS were one of the most influential Sephardic mercantile families of Amsterdam. This surname list is one of 5 displayed on the above green wall panels

Uma biblioteca histórica de incalculável significado cultural: *Livraria Montezinos*
(A historic library of incalculable cultural significance: *Montezinos Library*)



* ONE OF THE BEST, IF NOT THE BEST, COMPILATIONS OF SEPHARDIC SURNAMES FROM PORTUGAL AND SPAIN CREATED BY THE LATE **MR. HARRY STEIN** WHO WORKED TIRELESSLY ON HIS LABOUR OF LOVE. IT TOOK HIM MANY YEARS TO COMPILE HIS EXHAUSTIVE AND HUGELY IMPORTANT PORTUGUESE SEPHARDIC SURNAMES LIST. ACADEMIC, SEPHARDIC RESEARCHERS EVERYWHERE OWE HIM A GREAT DEBT OF GRATITUDE FOR THIS HUGELY IMPORTANT RESEARCH RESOURCE TOOL. I WAS DEEPLY SADDENED TO HEAR OF HIS SUDDEN PASSING. THIS SECTION IS IN HIS HONOUR

<https://www.sephardim.co>

Pimentel (*) (2) (3) (5) (11) (14) (20) (23) (28k) (29) (30) (36) (37) (40) (40a) (46)

Mr. Stein's numbers match the following Sephardic **NAME YOUR ROOTS** source texts below, where the **PIMENTEL** surname was found



MEANING & ORIGIN OF THE PIMENTEL SURNAME:

Pimentel is of [Sephardic] Portuguese origin

The English meaning of Pimentel is *Pepper field* There are many indicators that the *Pimentel surname is of Jewish origin*, emanating from the *Jewish communities of Spain and Portugal*.



<http://en.nameyourroots.com/name-origin?surname=pimentel&controls=controls1>

When the Romans conquered the Jewish nation in 70 CE, much of the Jewish population was sent into exile throughout the Roman Empire. Many were sent to the Iberian Peninsula. The approximately 750,000 Jews living in Spain in the year 1492 were banished from the country by royal decree of Ferdinand and Isabella. Some Portuguese Jews were banished several years later. But reprieve from the banishment decrees was promised to those Jews who converted to Catholicism - some left, but the majority stayed and became Christian either voluntarily or forcibly. Those New Christian converts were also called **CONVERSOS**, **MARRANOS** (a derogatory Spanish term for conversos meaning 'pigs'), **ANUSIM** (descendants of the conversos), and **CRYPTO JEWS** (as they continued to practice the tenets of their Jewish faith in secrecy)



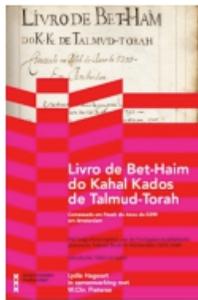
NAMES OF SEPHARDIC PIMENTELS LISTED IN THE 22 TEXTS BELOW



1.) List of (mostly) Sephardic brides from the publication, "List of 7300 Names of Jewish Brides and Grooms who married in Izmir Between the Years 1883-1901 & 1918-1933" By: Dov Cohen He has created an index of brides and grooms based on the organization of *Ketubot* (Jewish wedding contracts) from marriages within the *Turkish community of Izmir*. From this material we can identify the Jewish families who lived in Turkey since the Spanish expulsion in 1492 in two periods: the end of the Ottoman Empire and the beginning of the secular government of Turkish Republic. Events of these periods forced this community to emigrate to America - ***Pimentel*** surname listed

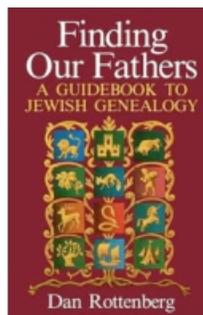


2.) Records of Bevis Marks, The Spanish and Portuguese Congregation of London | Bevis Marks is the Sephardic Synagogue in London It is over 300 years old and is the oldest still in use in Britain. The Spanish and Portuguese Jewish Congregation of London has published several volumes of its records: in the libraries of the Cambridge University Library or the London Metropolitan Archive - ***Pimentel*** surname listed



3.) ***From the burial register of Bethahaim Velho Cemetery*** Published by the Jewish Historical Society of England and transcribed by: R. D. Barnett The register gives us dates for the burials in the "***Bethahaim Velho***" or *Old Cemetery*.

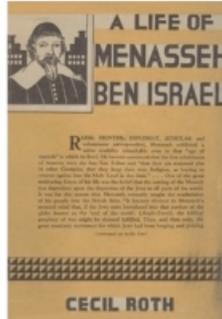
Pimentel surname listed - dates are listed as per the Jewish calendar.



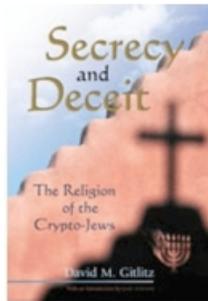
4.) ***Finding Our Fathers | A Guidebook to Jewish Genealogy*** by: Dan Rottenberg In this work *Dan Rottenberg* shows how to do a successful search for probing the memories of living relatives, by *examining* marriage licenses, gravestones, ship passenger lists, naturalization records, birth and death certificates, and other public documents, and by looking for clues in family traditions and customs. Supplementing the "how to" instructions is a guide to some 8,000 Jewish family names giving the origins of the names, sources of information about each family, and the names of related families whose histories have been recorded. Other features included a country-by-country guide to tracing Jewish ancestors abroad, a list of Jewish family history books, and a guide to researching genealogy - ***Pimentel*** surname listed.



5.) From the publication, "*Los Sefardíes*" (*The Sephardim*) by: Jose M. Estrugo Published by Editorial Lex La Habana, 1958. (Surnames common among the Sephardim) When the Romans conquered the Jewish nation in 70 CE, much of the Jewish population was sent into exile throughout the Roman Empire. Many were sent to the Iberian peninsula. The area became known by the Hebrew word "*Sepharad*". *The JEWS in SPAIN and PORTUGAL became known as "Sephardim"* or those things associated with the SEPHARDIM including *names, customs, genealogy and religious rituals*, became known as **SEPHARDIC - Pimentel** surname listed.



6.) *A Life of Menasseh Ben Israel* by: Cecil Roth This book contains names from the Sephardic community of greater Amsterdam. *Amsterdam* was a major haven and transfer point for Sephardim and Crypto-Jews leaving Iberia, and returning from Brazil during the *Spice Trade - Pimentel* surname listed



7.) *Secrecy and Deceit | The Religion of the Crypto-Jews* by: David Gitlitz Despite the increased attention given to Hispano-Jewish topics, and the "conversos" or Crypto-Jews in particular, this is the first thorough compilation of their customs and practices. The author has culled from Inquisition documents and other sources to paint a portrait of the richness and diversity of Crypto-Jewish practices in Spain, Portugal, and the New World. *The history of Spanish/Portuguese Jews, or Sephardim, stretches back to biblical times.* The Jews of Spain and Portugal made formative contributions to all Hispanic cultures, the impact of which is first being measured and recognized today. The Sephardim experienced a Golden Age in Iberia

between 900-1100, during which they acted as the intermediaries between the rival political and cultural worlds of Islam and Christianity. This Golden Age ended with the Reconquest of Spain by Catholic overlords, though for another 300 years the Jews continued to contribute to Iberian life. In 1391 and again in 1492, intense and violent social pressures were put upon the Jews to join the larger Christian community. Many Jews converted, often unwillingly. In 1492 the remaining Jews were exiled from Spain. The converted Jews (Conversos) became an underclass in Spanish society. Many of them clung tenaciously to Jewish practices in the face of torture and death at the hands of the Inquisition. Having lost contact with other Jews, these people developed a religion which was an admixture of Catholic and Jewish rituals. David Gitlitz examines these practices in detail and attempts to answer the question of whether the Conversos were in fact Jewish. Gitlitz's research is exhaustive. He has combed through thousands of Inquisition records, showing that a sense of "Jewishness" if not Jewish practice remained a core value of many Spaniards' lives well into the 1700s. Gitlitz [shows in convincing fashion] that the Inquisition unwittingly aided crypto-Jews in perpetuating themselves by publishing Edicts of Faith.

Essentially, in the checklists for informers, the behaviour of the Judaizers, sometimes the practices listed are simply absurd and erroneous. These, ironically, were used by the Judaizers as guides for religious behaviour. It is revealing that as the Inquisition faded, crypto-Judaism waned, although it never totally vanished. Gitlitz's knowledge and research on the subject is encyclopedic. The book is written in a *textbook* style which makes it somewhat technical and dry, however, it is enlivened by excerpts from Inquisition records, which Gitlitz has apparently chosen for their interest, irony, unintended comedy, or spiritedness. It is difficult to imagine that human beings would face the tortures of the rack for not eating pork. That these same tortured people could summon the will to laugh at their executioners is something wondrous. The book includes the names of the New Christians and their residences too - *Pimentel* surname listed.



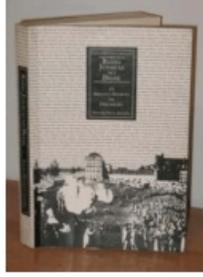
8.) *Judios Conversos (Jewish Converts)* by: Mario Javier Saban. Distal, Buenos Aires, 1990. The ancestors of the Argentinian Jewish families. List of names of those Jews expelled from Santa Fe. This best-selling work traces the immigration of conversos from Portugal to Argentina and Brazil. It contains many Sephardic.

- *Pimentel* surname listed

names and family trees within its 3 volumes. Many of the individuals listed appeared before the Inquisition and were secret Jews. Some later converted and intermarried. Many of the names listed here represent the famous names of Jewish/Sephardic Argentinians. Over 100 pages of detailed genealogies are provided - **Pimentel** surname listed



9.) *Sangre Judia (Jewish Blood)* by: Pere Bonnin, Flor de Viento, Barcelona, 2006. *A list of 3,500 names used by Jews, or assigned to Jews by the Holy Office (la Santo Oficio) of Spain. The list is a result of a census of Jewish communities of Spain by the Catholic Church and as found in Inquisition records. Pere Bonnin, a philosopher, journalist and writer from Sa Pobla (Mallorca), a descendant of converted Jews, settles with this work a debt owed to his ancestors, in his own words. The book, written in a personal and accessible style and based on numerous sources, includes a review of basic Jewish concepts, Jewish history in Spain, and Christian Anti-Semitism. There is also a section that focuses on the reconciliation between the Church and Monarchy and the Jews, which took place in the 20th Century. In this study, Bonnin deals in depth with the issue of surnames of Jewish origin. In the prologue, the author explains the rules he followed in the phonetic transcription of surnames of Hebrew origin that are mentioned in the book. The researcher cites the Jewish origin, sometimes recognized and other times controversial, of historically prominent figures (like Cristobal Colon, Hernan Cortes, Miguel de Cervantes Saavedra and many others) and links between surnames of Jewish origin with some concepts in Judaism. The book also includes an appendix with more than three thousands surnames suspected of being Jewish, because they appear in censuses of the Jewish communities and on the Inquisitorial lists of suspected practitioners of Judaism as well as in other sources. In the chapter *Una Historia de Desencuentro*, the author elaborates on surnames of **Jewish origin of the royalty, nobility, aristocracy, clergy**, and also of **writers, educators and university teachers** during the Inquisition. Special attention is given to the *Chuetas of Mallorca*, the author's birthplace - **Pimentel** surname listed*



10.) *Raizes Judaicas No Brasil, (Jewish Roots in Brazil)* by: Flavio Mendes de Carvalho This book contains names of New Christians (or) Brazilians living in Brazil condemned by the Inquisition in the 17th and 18th centuries, taken from the inquisition archives of *Torre do Tombo* in Lisbon. Many times details including *D.O.B., occupation, name of parents, age, and location of domicile* are also included. *The list also includes the names of the relatives of the victims.* There are several cases in which many members of the same family were tortured and sentenced so some family lines may end here - ***Pimentel*** surname listed



11.) *Diccionario Sefardi de Sobrenomes* by: Guilherme Faiguenboim Paulo Valadares, Anna Rosa Campagnano - ***Pimentel*** surname listed



12.) *Noble Families Among the Sephardic Jews* by: Isaac da Costa
- ***Pimentel*** surname listed



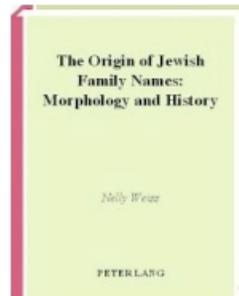
13.) *The Circumcision of Isaac and Abraham de Paiba (1715-1775)*

by: Miriam Rodrigues-Pereira - **Pimentel** surname listed

14.) *List of names of those Sephardim expelled from Santa Fe.*

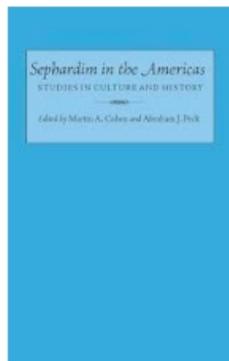
by: Nelly Weiss (The book provides the place of birth and the year of arrival.)

- **Pimentel** surname listed



15.) *The Origin of Jewish Family Names: Morphology and History*

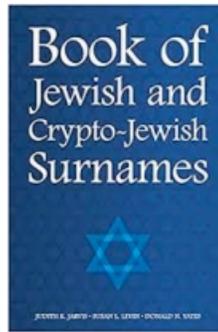
by: Nelly Weiss The *Lavoslav Glesinger Family Jewish Names List* in the Austrian Empire from 1000 to 1900 & 1500 to 1600 - **Pimentel** surname listed



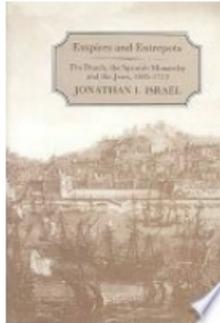
16.) *Sephardim in the Americas* by: Martin A. Cohen, Nathan J. Peck

156 **Pimentel, Alvaro**, 89 **Pimentel, Garcia**, 89, 90, 105 **Pimentel, Manuel**, 89, 90

Pimentel, Manuel, 105 **Pimentel, Prudentia**, 105 **Pimentel, Violante**,



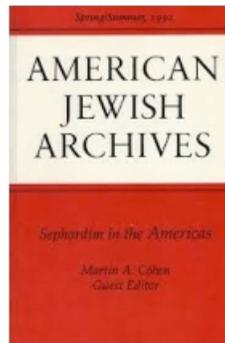
- 17.) *Book of Jewish and Crypto-Jewish Surnames*** by: Donald N. Yates (Author), Susan L. Levin (Author), Judith K. Jarvis (Author)
- ***Pimentel*** surname listed



- 18.) *Empires and Entrepreneurs*** by: Jonathan L. Israel
Dutch, Spanish Monarchy and the Jews. As evidence of this, it is significant that ***Antonio Lopez Pereira*** married ***Maria Pimentel (Judica Abendana)***, daughter of the noble ***Garcia de Pimentel*** - ***Pimentel*** surname listed

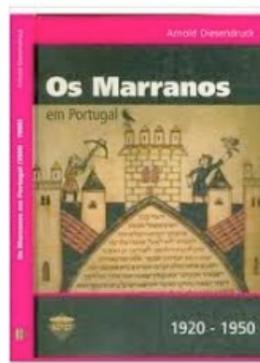


- 19.) *Jewish Given Names and Family Names*** by: Robert Singerman
Pimentel, Mozes Henriquez, and Isaac Cassuto "*Sephardische familiennamen.*"
In: *Encyclop. Sefardica Neerlandica* (Amsterdam, 1949-50), Vol. 2, pp. 135-42. 2005
- ***Pimentel*** surname listed



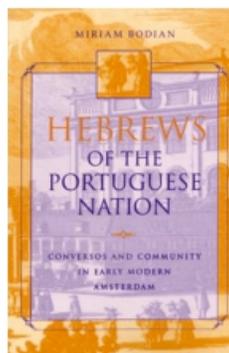
20.) *American Jewish Archives* by: Martin A. Cohen

...scion of the family **Henriques Pimentel, alias Abeniacar**...ten-volume documentary source book, dealing with Jewish life in the United States. with Martin Cohen's brilliant analysis of what he calls "The Sephardic Phenomenon and scion of the family **Henriques Pimentel, alias Abeniacar, Henriques Pimentel** family, p. 89



21.) *Os Marranos de Portugal* by: Arnold Diesendruck

This book is a study of "Marranism" in accessible language that records Hebrew prayers, and prayers mixed with expressions characteristic of Catholicism - evidence of the Marranos' efforts to maintain their traditions - **Pimentel** surname listed



22.) *Hebrews of the Portuguese Nation* by: Miriam Bodian

The following is a small excerpt of the significant role of the Sephardic **Pimentel** family in Amsterdam, "...the Pimentel were an extremely prominent Sephardic family at Venice and Constan-

tinople where one of Garcia's brother's was a rabbi, and it is safe to assume that he [Garcia] played a conspicuous part in the early Judaization of the Marrano immigrants at Amsterdam."

The author says that **Garcia Pimentel's** early ties to Venice was crucial in shaping communal life in Amsterdam - **Pimentel** surname listed



SephardicGen **Resources**

Sephardic Genealogy Databases

List of **1888 aliases** used by the Sephardic Jews of Amsterdam
There are **37 Pimentel records**

DATABASE PREPARED BY:

Vibeke Sealtiël Olsen

from the index compiled by:

Abraham de Mordechai Vaz Dias

preserved at the Amsterdam Stadsarchief

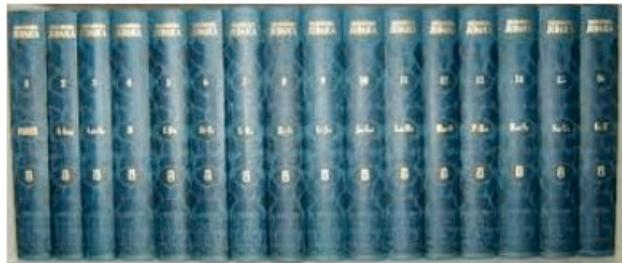
When Portuguese conversos fled Portugal to settle in Amsterdam, they were finally able to openly return to Judaism. However, they often had relatives and family still trapped in Portugal. Those family contacts, and the ability of the Jews of Amsterdam to speak *Portuguese, Dutch & Spanish* were great assets in their international trade ventures, but also posed risks. To avoid endangering their relatives and friends in Portugal, the Portuguese Jews used aliases in their dealings with them. Click the link for more details, and to see the ***Pimentel surnames table*** and ***database***.

<http://www.sephardicgen.com/databases/IndexSearchEngine.php?=&offset=159301>





ENCYCLOPEDIA JUDAICA - 16 volumes + 2



Jewish *Pimentel* family *PEDIGREES* in *ENCYCLOPEDIA JUDAICA*, 1906

<https://www.geni.com/projects/Jewish-Pedigrees-from-Encyclopedia-Judaica-1906/36654>



THE MEMI DE-SHALIT DATABASE OF JEWISH FAMILY NAMES AT BEIT HATFUTSOT IN TEL AVIV ISRAEL



BEIT HATFUTSOT
THE MUSEUM OF THE
JEWISH PEOPLE

This Israeli Jewish surname database in Tel Aviv contains some **94** records of **Jewish Pimentel family Surnames & Pedigrees**

<https://dbs.bh.org.il/search?q=PIMENTEL&collection=persons>

Communities of Portuguese Jews and their Contacts in the Dutch Atlantic World

Klooster, W. (2006), Clark University

https://www.researchgate.net/publication/225344250_Communities_of_port_Jews_and_their_contacts_in_the_Dutch_Atlantic_World

Key Dates and Events:

1568 Start of Dutch Revolt against Habsburg Spain

1580 Crown union between Spain and Portugal, extending Habsburg power to Brazil

1609-21 Twelve-year truce between United Provinces and Spain

1621 Foundation of Dutch West India Company

1624-25 Dutch occupation of Bahia, Brazil

1630 Dutch conquest of Recife, Brazil, followed by the capture of several Brazilian captaincies

1634 Dutch conquest of Curaçao

1640 Portugal declares independence from Spain

1645 Start of Portuguese rebellion against Dutch in Brazil

1648 Dutch Republic gains independence

1651 Arrival of first Jews in Curaçao

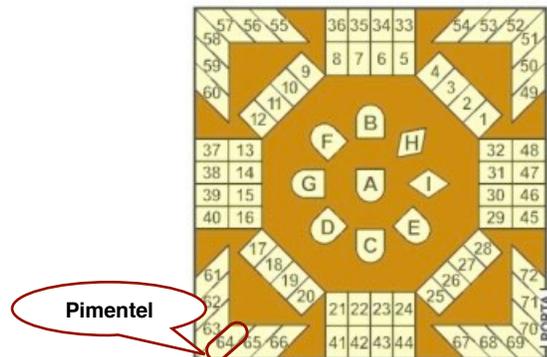
1654 Portuguese expel Dutch from Recife

Coat of Arms Room

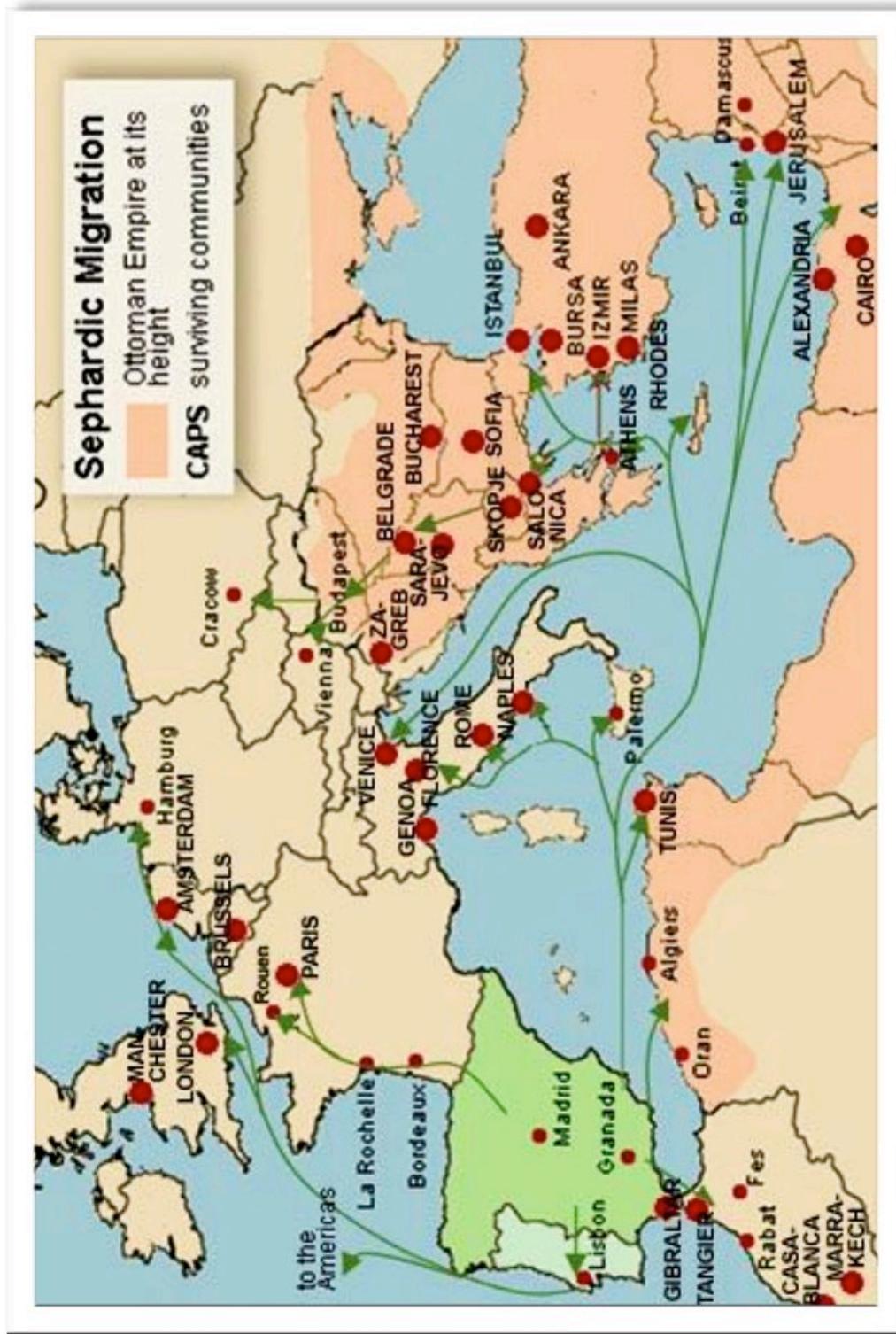


Layout of Coats of Arms

The coats of arms of the 72 most noble & distinguished families of Portugal during King Manuel's reign



A - Armas do Rei D. Manuel I; B - Infante Dom João; C - Infante Dom Luis; D - Infante Dom Fernando; E - Infante Dom Afonso; F - Infante Dom Enrique; G - Infante Dom Duarte; H - Infante Dona Isabel; I - Infante Dona Beatris; 42 - Aboim; 27 - Abreu; 71 - Aguiar; 23 - Albergaria; 14 - Albuquerque; 24 - Almada; 16 - Almeida; 15 - Andrade; 66 - Arca; 4 - Ataíde; 25 - Azevedo; 58 - Barreto; 55 - Bethancourt; 72 - Borges; 28 - Brito; 35 - Cabral; 43 - Carvalho; 26 - Castelo-Branco; 3 - Castro; 7 - Castro (da Penha Verde); 63 - Cerveira; 59 - Coelho; 32 - Corte-Real; 45 - Costa; 2 - Coutinho; 8 - Cunha; 5 - Eça; 69 - Faria; 18 - Febos Monis; 61 - Ferreira; 53 - Gama; 65 - Góios; 56 - Góis; 68 - Gouveia; 21 - Henriques; 33 - Lemos; 19 - Lima; 49 - Lobato; 30 - Lobo; 40 - Malafaia; 17 - Manuel; 38 - Mascarenhas; 41 - Meira; 12 - Melo; 22 - Mendonça; 6 - Meneses; 36 - Miranda; 44 - Mota; 29 - Moura; 54 - Nogueira; 1 - Noronha; 47 - Pacheco; 10 - Pereira; 46 - Pessanha; 57 - Pestana; 64 - **Pimentel**; 67 - Pinto; 60 - Queiróz; 34 - Ribeiro; 31 - Sá; 39 - Sampaio; 62 - Sequeira; 52 - Serpa; 13 - Silva; 48 - Sotomaior; 9 - Sousa; 37 - Tavares; 20 - Távora; 50 - Teixeira; 51 - Valente; 11 - Vasconcelos; 70 - Vieira;



Sephardic Migration of the Portuguese & Spanish Jews

CHRONOLOGY OF RULERS OF PORTUGAL 1128 - 1910

- HOUSE OF BURGUNDY -

Afonso Henriques, “The Conqueror,” born c. 1109, reigned 1128-1185
Sancho I, “the Colonizer,” born 1154, reigned 1185-1211
Afonso II, “the Plump,” born 1186, reigned 1211-1223
Sancho II, “the Hood,” born 1209, reigned 1223-1245
Afonso III, “the Bolognian,” born 1210, Regent 1246-1248, King 1248-1279
Denis, “the Husbandman,” born 1261, reigned 1279-1325
Afonso IV, “the Brave,” born 1291, reigned 1325-1357
Pedro I, “the Inflexible” or “the Cruel,” born 1320, reigned 1357-1367
Fernando I, “the Comely” or “the Fickle,” born 1345, reigned 1367-1383

- HOUSE OF AVIS -

João I, “of Happy Memory,” born 1357, **“Defender and Ruler,”**
1383-1385; **King** 1385-1433
Duarte, “the Eloquent,” born 1391, reigned 1433-1438
Afonso V, “the African,” born 1432, reigned 1438-1481
João II, “the Perfect Prince,” born 1455, reigned 1481-1495
Manuel I, “the Fortunate,” born 1469, reigned 1495-1521
João III, “the Pious,” born 1502, reigned 1521-1557
Catarina, Regent, born 1507, reigned 1557-1562
Cardinal Henrique, born 1512, **Regent,** reigned 1562-1568
Sebastião, “the Desired,” born 1554, reigned 1568-1578
Cardinal Henrique, King, reigned 1578-1580

- HOUSE OF HABSBURG -

Philip I, “the Prudent,” born 1527, reigned 1581-1598
Philip II, born 1578, reigned 1598-1621
Philip III, born 1605, reigned 1621-1640

- HOUSE OF BRAGANÇA -

João IV, “the Restorer,” born 1604, reigned 1640-1656
Luísa de Gusmão, Regent, born 1613, reigned 1656-1661
Afonso VI, “the Victorious,” born 1643, reigned 1661-1668
Pedro II, “the Pacific,” born 1648, reigned 1683-1706
João V, “the Magnanimous,” born 1689, reigned 1707-1750
José, “the Reformer,” born 1714, reigned 1750-1777 (**figurehead** after 1755)
Marquis of Pombal, born 1699, Dictator 1755-1777
Maria I, “the Pious,” born 1734, reigned 1777-1799
João VI, “the Clement,” born 1767, **Prince Regent** 1799-1816, **King** 1816-1826
Pedro IV, “the Liberator” or “the Soldier King,” born 1798,
King during 1826, **Emperor of Brazil** 1822-1831
Miguel, born 1802, reigned 1828-1834
Maria II, “the Educator,” born 1819, reigned 1834-1853
Fernando II, born 1816, entitled **King Consort** in 1837 but did not reign
Pedro V, “the Promising,” born 1837, reigned 1855-1861
Luís, “the Popular,” born 1838, reigned 1861-1889
Carlos, born 1863, reigned 1889-1908
Manuel II, born 1889, reigned 1908-1910

THE MARRANO FACTORY, The Portuguese Inquisition and Its New Christians 1536-1765

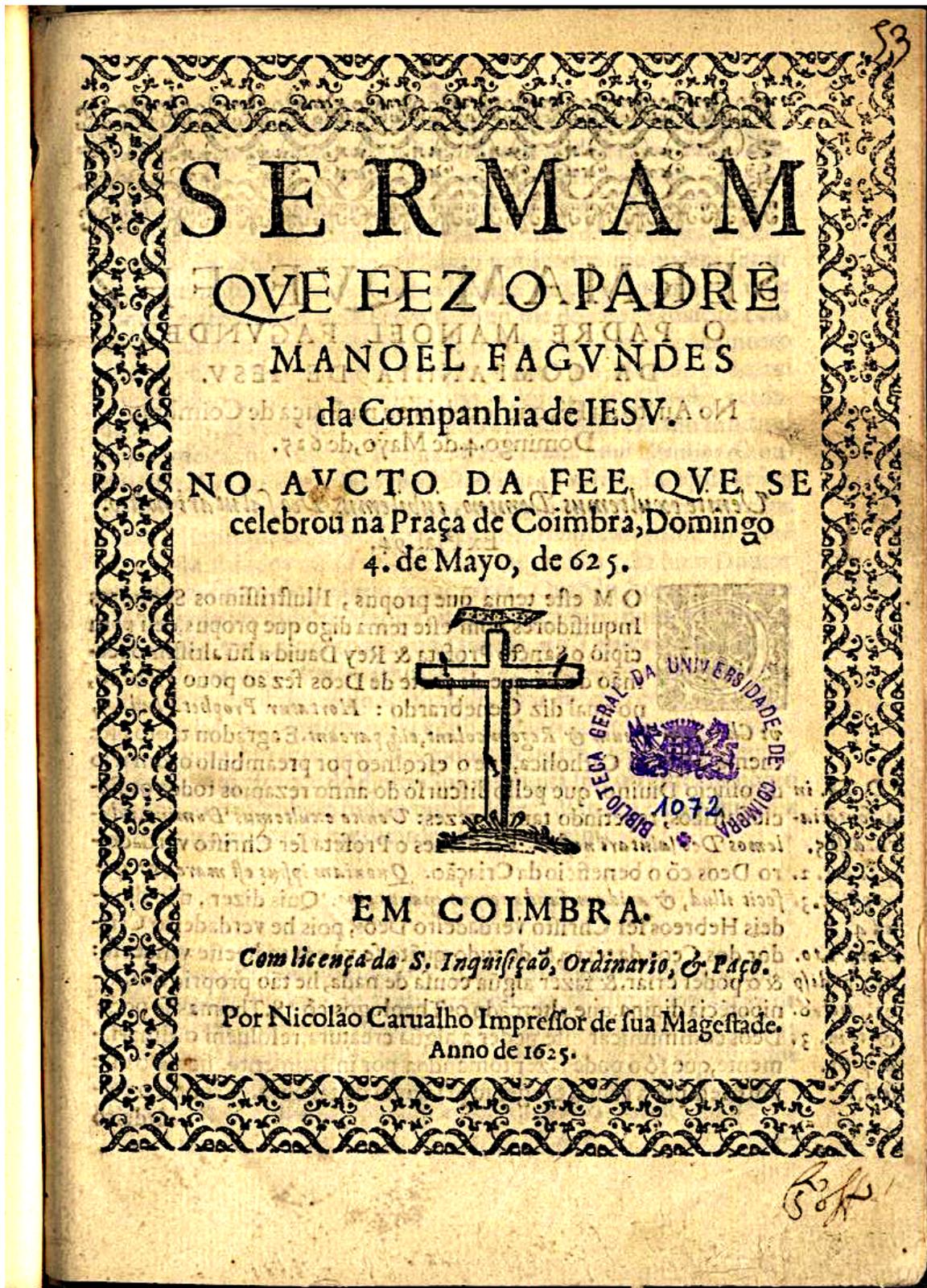
By: ANTÓNIO JOSÉ SARAIVA - BRILL · EIDEN · BOSTON · KÖLN , 2001

PORTUGUESE INQUISITORS GENERAL, 1536 - 1821

(During Interregnums the General Council Directed Operations)

- Friar Diogo da Silva (Franciscan), 1536-1539 (d. 1541)**
Cardinal Henrique, 1539-1579 (d. 1580)
Jorge de Almeida (Archbishop of Lisbon), 1579-1585 (d. 1585)
Archduke Cardinal Alberto (Viceroy of Portugal, 1583-1593),
1586-1593 (d. 1621)
António de Matos de Noronha (Bishop of Elvas), 1596-1602 (d. 1610)
Alexandre de Bragança (Archbishop of Évora), 1602-1604 (d. 1608)
Pedro de Castilho (Bishop of Leiria), 1604-1614 (d. 1614)
Fernão Martins Mascarenhas (Bishop of Algarve) 1616-1628 (d. 1628)
Francisco de Castro (Bishop of Guarda), 1630-1653 (d. 1653)
Pedro de Lencastre (Duke of Aveiro), 1671-1673 (d. 1673)
Veríssimo de Lencastre, 1676-1692 (d. 1692)
Friar José de Lencastre (Carmelite), (Bishop of Miranda,
then of Leiria), 1693-1705 (d. 1705)
Nuno da Cunha de Ataíde e Melo, 1707-1750 (d. 1750)
José de Bragança (Illegitimate son of King João V;
Archbishop of Braga), 1758-1760 (d.1801)
[Paulo de Carvalho e Mendonça (brother of the Marquis de Pombal),
member of the Council General, directed the Inquisition
1760-1770 without the title of Inquisitor General;
named “Court Inquisitor” in 1766 (d. 1770)]
Cardinal João Cosme da Cunha (Bishop of Leiria,
then of Évora), 1770-1783 (d. 1783)
Friar Inácio de São Caetano (Carmelite), 1787-1788 (d. 1788)
José Maria de Melo, Bishop of Algarve, 1790-1818
(detained in France 1808-1814) (d. 1818)
José da Cunha de Azevedo Coutinho (Bishop of Pernambuco,
then of Elvas), 1818-1821 (d. 1821)

Portuguese Inquisition - Auto-da-fé - Propaganda



- George Pimentel -



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<https://digitarq.arquivos.pt>



Inquisição de Lisboa, proc. 8129 (Lisbon Inquisition Tribunal Files)