

Chapter 1 : The Persecution of the Jews and Muslims of Portugal

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You can help by adding to it. June Jewish populations have existed in the area even before the country was established, back to the Roman era province of Lusitania, even though an attested Jewish presence in Portuguese territory, can only be documented since CE. In , the Moorish invasion of the Iberian Peninsula was seen by many in the Jewish population as a liberation, and marked as the beginning of what many have seen as the Golden age of Jewish culture in the Iberian Peninsula the Islamic Al-Andalus, even if the Jews, as well as the Christians the Mozarabs of the Visigothic rite, under Muslim rule were considered Dhimmi, and had to pay a special tax. Rapidly in the 8th century, the Christian kingdoms of the north mountainous areas of the Iberian Peninsula Kingdom of Asturias started a long military campaign against the Muslim invaders, the Reconquista. The Jews, since many knew the Arabic language, were used by the Christians as both spies and diplomats on this campaign that took centuries. This granted them some respect, although there was always prejudice. Jewish communities had been established prior to these years, an example of Jewish expansion can be seen in the town of Leiria founded by King Alfonso I in . The clergy, however, invoking the restrictions of the Fourth Council of the Lateran, brought considerable pressure to bear against the Jews during the reign of King Dinis I of Portugal, but the monarch maintained a conciliatory position. Until the 15th century, some Jews occupied prominent places in Portuguese political and economic life. Many also had an active role in the Portuguese culture, and they kept their reputation of diplomats and merchants. The Inquisition had been established in Spain in to repress heresy, especially among the many Jews who were suspected to secretly practice their old faith. Around 60, Jews had decided to move to the neighboring Kingdom of Portugal, a minor Jewish population was already residing in Portugal. Metal-workers and armorers would pay half. Six hundred wealthy families made a special contract to remain in Portugal, and were settled in the larger cities. King John II attempted to facilitate the transportation of Jewish families to other kingdoms. King Manuel I decided to use the port of Lisbon to ship the Jews of Portugal, delaying their expulsion the Jewish communities were forced into Portuguese society. Portuguese Inquisition and Expulsion of the Jews from Portugal Epistola de victoria contra infideles habita, In , Spain expelled its Jewish population as part of the Spanish Inquisition. However, the asylum was only temporary—after eight months, the Portuguese government decreed the enslavement of all Jews who had not yet left the country. However, in , under the pressure of the Spain through the marriage of Isabella, Princess of Asturias, the Church, and some Christians among the Portuguese people, King Manuel I of Portugal decreed that all Jews had to convert to Christianity or leave the country without their children. Like the Spanish Inquisition, it concentrated its efforts on rooting out converts from other faiths overwhelmingly Judaism who did not adhere to the strictures of Catholic orthodoxy; like in Spain, the Portuguese inquisitors mostly targeted the Jewish New Christians, conversos, or marranos. In some of these places their presence can still be witnessed, as in the use of the Ladino language by some Jewish communities in Turkey, the Portuguese based dialects of the Netherlands Antilles, or the multiple synagogues built by what was to be known as the Spanish and Portuguese Jews such as the Amsterdam Esnoga. Post-Inquisition[edit] Despite strong persecution, conversos of Jewish ancestry did stay in Portugal initially. Of those, a significant number converted to Christianity as a mere formality, practicing their Jewish faith in secret. These Crypto-Jews were known as New Christians, and would be under the constant surveillance of the Inquisition to such an extent that most of these, would eventually leave the country in the centuries [22] to come and again embrace openly their Jewish faith, joining the communities of Spanish and Portuguese Jews in places like Amsterdam, London or Livorno. Some of the most famous descendants of Portuguese Jews who lived outside Portugal are the philosopher Baruch Spinoza from Portuguese Bento de Espinosa, and the classical economist David Ricardo. Very few Jews, the Belmonte Jews, went for a different and radical solution, practicing their faith in a strict secret isolated community. Known as the Marranos, some dozens have survived until today basically only the community from the small

town of Belmonte, plus some more isolated families by the practice of inmarriage and few cultural contact with the outside world. Only recently, have they re-established contact with the international Jewish community and openly practice religion in a public synagogue with a formal rabbi. The first synagogue to be built in Portugal since the 15th century was the Lisbon Synagogue, inaugurated in 1926. In Salazar made it clear that Portuguese nationalism did not include pagan anti-human ideals that glorified a race, and in 1938, he published a book where he criticized the ideals behind the Nuremberg laws. Later, when Nazi anti-Semitic policies became evident, Amzalak got actively involved in rescue operations leveraging his friendship with Salazar. Yad Vashem historian Avraham Milgram says that modern anti-Semitism failed "to establish even a toehold in Portugal" [29] while it grew racist and virulent elsewhere in early twentieth-century Europe. Early in September 1939, Portugal proclaimed its neutrality to combat threats to its colonial possessions from nations in both the Allied and Axis camps. Upon the declaration of war, the Portuguese Government announced that the Anglo-Portuguese Alliance remained intact, but since the British did not seek Portuguese assistance, Portugal would remain neutral. The British Government confirmed the understanding. From the British perspective, Portuguese non-belligerency was essential to keep Spain from entering the war on the side of the Axis. However, under threat of military action from the Nazis Salazar issued orders on November 11, 1939, that consuls were not to issue Portuguese visas to "foreigners of indefinite or contested nationality; the stateless; or Jews expelled from their countries of origin". This order was followed only six months later by one stating that "under no circumstances" were visas to be issued without prior case-by-case approval from Lisbon. Portugal prevented Jews from putting down roots in the country not because they were Jews but because the regime feared foreign influence in general, and feared the entrance of Bolsheviks and left-wing agitators fleeing from Germany. A few weeks later, on the summer of 1940, the Jewish community on the Portuguese island of Madeira also grew considerably due to the Evacuation of the Gibraltarian civilian population during World War II to Madeira, which included a number of Jews, who attended the Synagogue of Funchal. Some of these evacuees were buried in the Jewish Cemetery of Funchal. Germany torpedoed a second Portuguese ship in December. England then invoked long-standing treaties with Portugal dating from Anglo-Portuguese Alliance and Treaty of Windsor and Portugal honored these by granting a military base in the Azores to the Allies. The Allies then promised all possible aid in the event of a German attack against Portugal. Portugal continued to export wolfram and other goods to both Allied countries and Germany partly via Switzerland until when Portugal declared a total embargo of wolfram to Germany. Even Ilsa and Rick, the star-crossed lovers in the film Casablanca, sought a ticket to that "great embarkation point. Not all found their way. The number of visas issued by Aristides de Sousa Mendes, Portuguese consul in Paris, cannot be determined. There is no consensus on the number of refugees that used Portugal as an escape route in those early days of World War II. Yehuda Bauer says that the number of visas must have been close to 10, [37] and that is the number of refugees who actually reached Portugal in the summer of 1940. To reach a more accurate figure, the visas granted by the Portuguese consulates in Rotterdam, Den Hague, Antwerp, Paris, Toulouse, Berlin, Geneva, and other cities would need to be counted, according to Yad Vashem historian Avraham Milgram in a study from published by the Shoah Resource Center [38] An analysis of the list of visas granted by Sousa Mendes to Jews and non-Jews in May and June indicates that the number of visas granted by the consul was lower than the numbers mentioned in the literature, raising questions about Portugal and the entry of Jewish refugees. Milgram concludes that the discrepancy between the reality and the myth of the number of visas granted by Sousa Mendes is great. To this number should be added approximately 2, Jews who came armed with American visas directly from Italy, Germany, and countries annexed by the Germans. Because of his efforts in opening up a refugee escape route, Sousa Mendes has been honored by Israel as one of the Righteous Among The Nations. The escape route remained active throughout the war, allowing an estimated one million refugees to escape from the Nazis through Portugal during World War II. Issuing visas in contravention of instructions was widespread at Portuguese consulates all over Europe. They rented houses and apartments in the outskirts of Budapest to shelter and protect refugees from deportation and murder. A devoted Jew and a Salazar supporter, Amzalak headed the Lisbon Jewish community for more than fifty years, from until 1945. Communities[edit] The roots of Portuguese Jewry lay way prior to the forging of the Portuguese kingdom. When Afonso I

of Portugal obtained recognition of his independent kingdom, in , Jews had lived in the Iberian Peninsula for at least one millennium. Nurturing no territorial ambitions wherever they found asylum, Jews solely contributed to the prosperity of their host countries which ensured a good reception. Nevertheless, there were times when Jews were not welcome. With the Edict of expulsion of the Jews by Manuel I and the official establishment of the Portuguese Inquisition by John III came a period of intolerance and prejudice that lasted for several centuries and led to the almost complete extermination of Judaism and the Jews in Portugal. Lisbon[edit] The Jewish Community of Lisbon was officially recognized in It brings together the Jews of Lisbon. Its headquarters are on Avenida Alexandre Herculano, no. According to its official website, the purpose of the Jewish Community of Lisbon is to promote religious education for the new generations according to the values of Judaism, to recruit new members and to strengthen its engagement in the local and national affairs, by means of dialogue and interaction with the authorities as well as with civil and religious institutions.

Chapter 2 : Portugal Virtual Jewish History Tour

Portugal was the first kingdom of the Iberian Peninsula to end definitively Christian-Jewish-Muslim coexistence, creating an exclusively Christian realm. Drawing upon narrative and documentary sources in Portuguese, Spanish and Hebrew, this book pieces together the developments that led to the events of and presents a detailed reconstruction of the persecution.

Peoples, Economies and Cultures, "The Persecution of the Jews and Muslims of Portugal. Goldsmiths College, University of London Citation: Volume 69], review no. For expulsion was not a rarity but a common occurrence. Thus during the Middle Ages Jews had been periodically expelled from France , , , , as well as from Gascony , Anjou , Maine , and England This diaspora, which Soyer notes in his conclusion p. For the Jewish population of late fifteenth-century Castile has been estimated at between 60, and 70,, that for Portugal during the same period at a maximum of 30, pp. As Soyer observes, the fate of Spanish Jewry has attracted greater scholarly interest than that of their Portuguese brethren. Indeed, his book is the first to deal specifically with the "7 persecution of both Jews and Muslims in Portugal. But that marriage alliance was conditional on the expulsion of Jews and Muslims from Portugal; a proviso with which recklessly Manuel complied, thereby creating a religiously homogeneous Catholic polity pp. Soyer, however, argues that there is little evidence to suggest that the sudden arrival of thousands of Jews expelled from Castile in created the conditions which lead to the tragedy in Portugal five years later. Having described Jewish and Muslim communal organization, including the various judicial and administrative roles filled by their leaders, he examines the range of heavy taxes both direct and indirect , tributes and services imposed upon the communities, in return for which they were placed under royal protection. More interesting still, Soyer also traces the social impact of increasingly restrictive legislation requiring Jews and Muslims to live in separate quarters of towns judiarías and mourarias ; the imposition of the death penalty for Jews or Muslims having sexual relations with Christians, as well as for Christians converting to Judaism or Islam; and the requirement that Jews and Muslims wear distinctive symbols on their clothing as badges of identification this even applied to Muslim slaves. Nor did the Portuguese crown or clergy generally engage in campaigns of either forced conversions or aggressive anti-Jewish or anti-Muslim preaching. Indeed, laws protected Jews and Muslims from murder or injury, the desecration of their sacred places and the observation of their religious festivals p. They even had their own places of worship, schools and cemeteries, as well as butchers who could practise ritual slaughter p. With new tribunals set up during the s and 90s throughout Castile and, despite considerable opposition, Aragon too, this terrifying institution aimed at preventing New Christians from reverting to Judaism. For though Jewish sources, particularly rabbinic documents " which were mainly concerned with questions of marriage and inheritance of property " tended to regard New Christians as willing apostates rather than forced converts, the earliest phase of the Spanish Inquisition was clearly directed against them. Consequently, it is unsurprising to learn that those Castilian conversos who fled from Seville and other regions were regarded unfavourably by Portuguese rabbis. Thus they were expelled from Lisbon in August and barred from entering Porto. According to a contemporary chronicler, severe repression followed: On 31 March Isabella and Ferdinand signed the edict ordering all Jews living within the borders of Castile and Aragon to convert or leave before the end of July. Accordingly, many Castilian Jews had little choice but to sell their property at discounted prices before paying a considerable tax to enter Portugal. Those without special royal licences were largely confined to refugee camps located close to the border with Castile. Appalling sanitary conditions, however, lead to deadly epidemics. Finally, on disembarking the Jews were assaulted and robbed by the garrisons of the Portuguese North African strongholds of Arzilla and Tangier, as well as suffering harassment by the local Muslim population. Then there were those caught attempting to enter Portugal without paying the entrance tax. Perhaps understandably a significant number of exiles converted to Christianity and then returned to Castile. Little wonder that as early as the Jews of Lisbon reportedly feared meeting the same fate as their Castilian brethren. Like Pharaoh, Manuel supposedly changed his mind and on learning that the majority of Jews preferred exile to conversion decided to force the issue. The Great Synagogue of Lisbon, for example, was

acquired by the Crown and granted to the Order of Christ in exchange for a chapel p. Hebrew books were also seized. Despite their value, many were sold cheaply while others were publicly burned at Lisbon pp. Then a week before Easter Jewish children were seized from their parents with the intention of dispersing them throughout the kingdom where they would be raised as Christians. Eyewitness accounts and inquisitorial trial dossiers indicate that they were forcibly baptised, yet most of the adults held steadfast. After refusing enticements to convert, Manuel lured them to Lisbon from where they hoped to embark for a new life. Instead thousands were crammed into a park behind the Estaus palace. There they suffered terribly. Reportedly deprived of food and drink, the Jews were dragged to nearby churches for baptism. As for the survivors who had preferred nominal Christianity to death, they were granted 20 years immunity from official scrutiny. Yet popular hostility remained undiminished. New Christians were later accused of causing an earthquake and their situation became even more dangerous in when Pope Paul III relented to political pressure and issued a bull establishing the Inquisition in Portugal. Only in was this Portuguese Inquisition officially abolished p. Contrary to some recent scholarship, Soyer suggests that it is difficult to detect increasing Christian anti-Muslim sentiment in late medieval Portugal. As a result the Portuguese Muslims, unlike the Jews, were allowed to leave with their children. Some may have migrated to Castile, where the Islamic population was converted in Others certainly went to North Africa. All in all then, this is a thoroughly researched work that makes use of a variety of sources in several languages, including Latin, Hebrew, Arabic, Spanish and Portuguese. I found it generally persuasive and certainly an important contribution to the fields of Portuguese, Jewish and Islamic history. September The author declined to respond to this review August Related reviews.

Chapter 3 : Portugal grants citizenship to nearly 1, Sephardic Jews - Israel National News

The Persecution of the Jews and Muslims of Portugal. King Manuel I and the End of Religious Tolerance () [The Medieval Mediterranean. Peoples, Economies and Cultures,

History of the Jews in Portugal Save The history of the Jews in Portugal reaches back over two thousand years and is directly related to Sephardi history, a Jewish ethnic division that represents communities that originated in the Iberian Peninsula Portugal and Spain. Before Portugal Jewish populations have existed in the area even before the country was established , back to the Roman era province of Lusitania , even though an attested Jewish presence in Portuguese territory, can only be documented since CE. In , the Moorish invasion of the Iberian Peninsula was seen by many in the Jewish population as a liberation, and marked as the beginning of what many have seen as the Golden age of Jewish culture in the Iberian Peninsula the Islamic Al-Andalus , even if the Jews, as well as the Christians the Mozarabs of the Visigothic rite , under Muslim rule were considered Dhimmi , and had to pay a special tax. Rapidly in the 8th century, the Christian kingdoms of the north mountainous areas of the Iberian Peninsula Kingdom of Asturias started a long military campaign against the Muslim invaders, the Reconquista. The Jews, since many knew the Arabic language , were used by the Christians as both spies and diplomats on this campaign that took centuries. This granted them some respect, although there was always prejudice. Jewish communities had been established prior to these years, an example of Jewish expansion can be seen in the town of Leiria founded by King Alfonso I in The clergy, however, invoking the restrictions of the Fourth Council of the Lateran , brought considerable pressure to bear against the Jews during the reign of King Dinis I of Portugal , but the monarch maintained a conciliatory position. Until the 15th century, some Jews occupied prominent places in Portuguese political and economic life. Many also had an active role in the Portuguese culture, and they kept their reputation of diplomats and merchants. The Inquisition had been established in Spain in to repress heresy, especially among the many Jews who were suspected to secretly practice their old faith. Around 60, Jews had decided to move to the neighboring Kingdom of Portugal, a minor Jewish population was already residing in Portugal. Metal-workers and armorers would pay half. Six hundred wealthy families made a special contract to remain in Portugal, and were settled in the larger cities. King John II attempted to facilitate the transportation of Jewish families to other kingdoms. King Manuel I decided to use the port of Lisbon to ship the Jews of Portugal, delaying their expulsion the Jewish communities were forced into Portuguese society. Inquisition Epistola de victoria contra infideles habita, In , Spain expelled its Jewish population as part of the Spanish Inquisition. However, the asylum was only temporary“after eight months, the Portuguese government decreed the enslavement of all Jews who had not yet left the country. However, in , under the pressure of the Spain through the marriage of Isabella, Princess of Asturias , the Church , and some Christians among the Portuguese people , King Manuel I of Portugal decreed that all Jews had to convert to Christianity or leave the country without their children. Like the Spanish Inquisition , it concentrated its efforts on rooting out converts from other faiths overwhelmingly Judaism who did not adhere to the strictures of Catholic orthodoxy; like in Spain, the Portuguese inquisitors mostly targeted the Jewish New Christians , conversos , or marranos. In some of these places their presence can still be witnessed, as in the use of the Ladino language by some Jewish communities in Turkey , the Portuguese based dialects of the Netherlands Antilles , or the multiple synagogues built by what was to be known as the Spanish and Portuguese Jews such as the Amsterdam Esnoga. Post-Inquisition Despite strong persecution, conversos of Jewish ancestry did stay in Portugal initially. Of those, a significant number converted to Christianity as a mere formality, practicing their Jewish faith in secret. These Crypto-Jews were known as New Christians , and would be under the constant surveillance of the Inquisition “to such an extent that most of these, would eventually leave the country in the centuries[22] to come and again embrace openly their Jewish faith, joining the communities of Spanish and Portuguese Jews in places like Amsterdam, London or Livorno. Some of the most famous descendants of Portuguese Jews who lived outside Portugal are the philosopher Baruch Spinoza from Portuguese Bento de Espinosa , and the classical economist David Ricardo. Very few Jews, the Belmonte Jews , went for a different and radical solution,

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However, under threat of military action from the Nazis Salazar issued orders on November 11, 1941, that consuls were not to issue Portuguese visas to "foreigners of indefinite or contested nationality; the stateless; or Jews expelled from their countries of origin". This order was followed only six months later by one stating that "under no circumstances" were visas to be issued without prior case-by-case approval from Lisbon. Portugal prevented Jews from putting down roots in the country not because they were Jews but because the regime feared foreign influence in general, and feared the entrance of Bolsheviks and left-wing agitators fleeing from Germany. A few weeks later, on the summer of 1941, the Jewish community on the Portuguese island of Madeira also grew considerably due to the Evacuation of the Gibraltarian civilian population during World War II to Madeira, which included a number of Jews, who attended the Synagogue of Funchal. Some of these evacuees were buried in the Jewish Cemetery of Funchal. Germany torpedoed a second Portuguese ship in December. England then invoked long-standing treaties with Portugal dating from Anglo-Portuguese Alliance and Treaty of Windsor and Portugal honored these by granting a military base in the Azores to the Allies. The Allies then promised all possible aid in the event of a German attack against Portugal. Portugal continued to export wolfram and other goods to both Allied countries and Germany partly via Switzerland until when Portugal declared a total embargo of wolfram to Germany. Even Isla and Rick, the star-crossed lovers in the film Casablanca, sought a ticket to that "great embarkation point. Not all found their way. The number of visas issued by Aristides de Sousa Mendes , Portuguese consul in Paris, cannot be determined. There is no consensus on the number of refugees that used Portugal as an escape route in those early days of World War II. Yehuda Bauer says that the number of visas must have been close to 10,[37] and that is the number of refugees who actually reached Portugal in the summer of 1941. To reach a more accurate figure, the visas granted by the Portuguese consulates in Rotterdam, Den Hague, Antwerp, Paris, Toulouse, Berlin, Geneva, and other cities would need to be counted, according to Yad Vashem historian Avraham Milgram in a study from published by the Shoah Resource Center[38] An analysis of the list of visas granted by Sousa Mendes to Jews and non-Jews in May and June indicates that the number of visas granted by the consul was lower than the numbers mentioned in the literature, raising questions about Portugal and the entry of Jewish refugees. Milgram concludes that the discrepancy between the reality and the myth of the number of visas granted by Sousa Mendes is great. To this number should be added approximately 2, Jews who came armed with American visas directly from Italy, Germany, and countries annexed by the Germans. Because of his efforts in opening up a refugee escape route, Sousa Mendes has been honored by Israel as one of the Righteous Among The Nations. The escape route remained active throughout the war, allowing an estimated one million refugees to escape from the Nazis through Portugal during World War II. Issuing visas in contravention of instructions was widespread at Portuguese consulates all over Europe. They rented houses and apartments in the outskirts of Budapest to shelter and protect refugees from deportation and murder. A devoted Jew and a Salazar supporter, Amzalak headed the Lisbon Jewish community for more than

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Chapter 4 : Portugal, New Christians: the Marranos, and the right of return

*The Persecution of the Jews and Muslims of Portugal (Brill's Paperback Collection) [François Soyer] on racedayv1.com *FREE* shipping on qualifying offers. In , King Manuel I of Portugal forced the Jews of his kingdom to convert to Christianity and expelled all his Muslim subjects.*

Jews lived and remain active in social and commercial life of the peninsula during the Visigoth and Muslim periods of occupation 5th -8th century C. Several important Jewish communities were already active when the kingdom of Portugal was founded in the 12th century. During the first dynasty, Jews enjoy relative protection from the crown. The crown recognized the Jewish community as a distinct legal entity and appointed specific rulers to adjudicate their cases. The clergy wanted to invoke restrictions of the Lateran Council against the Jews , but King Dinis resisted and reassured the Jews that they did not have to pay tithes to the church. In the early 14th century, more than , Jews lived in Portugal, which was about 20 percent of the total population. Jews lived in separate quarters, but had freedom to move within the country; these quarters remained until the Jewish expulsion from Portugal. Each of these quarters had its own synagogue , slaughter house, hospital, jails, bath houses and other institutions. A rabbi served as the administrative and legal authority within the commune. Portugal was home to many famous Jews during this period. Abraham Zacuto wrote tables that provided the principal base for Portuguese navigation, including those used by Vasco Da Gama on his trip to India. Isaac Abravanel was one of the principal merchants and a member of one the most influential Jewish families in Portugal. Jews became the intellectual and economic elite of the country. Jews were involved in all aspects of the explorations, from financing the sailing fleets to making scientific discoveries in the fields of mathematics, medicine and cartography. Many were employed as physicians and astronomers as well royal treasurers, tax collectors and advisors. It was common to see Jews adorned in silk clothing, carrying gilt swords and riding beautiful horses. They were given preferential treatment by the kings. Fights between Jews and Christians became more common after the influx of Jews from Spain into Portugal, in . During the reign of King Joao I , Jews were forced to wear a special habit and to obey a curfew. More than , Spanish Jews came to Portugal seeking permanent refuge. King Joao II of Portugal allowed them to enter because he was preparing for war against the Moors and wanted to take advantage of their wealth and expertise in weapon-making. At a price of Cruzados a family, wealthy Jewish families were granted permanent residence. A number of craftsmen, skilled in making weapons, were also allowed to become permanent residence. The rest were permitted to stay in Portugal for eight months, upon payment of 8 cruzados per adult. At the end of those eight months, shipping was still not available, so the King forfeited Jewish liberty and declared the remaining Jews slaves. Another tragedy befell the Jewish community in , when the King ordered the separation of Jewish children from their parents. Seven hundred children were sent to the newly discovered island of Sao Tome, off west coast of Africa. In , descendants of those children held a ceremony commemorating the event. His legitimacy as heir to the throne was challenged, so he decided to solidify his position by marrying Princess Isabel of Spain. Isabel told Manuel that she would only marry him if he expelled the Jews. Their marriage contract was signed on November 30, , and, five days later, he issued a decree forcing all Jews to leave Portugal by October . Manuel was never content with his decision, mainly because he appreciated the economic value of the Jews to the country. To make it more difficult for Jews to leave, he made Lisbon the only viable port of exit. He also tried to convert as many Jews to Christianity as he could to keep them in Portugal. On March 19, the first day of Passover , Jewish parents were ordered to take their children, between the ages of four and fourteen, to Lisbon. Upon arrival, the parents were informed that their children were going to be taken away from them and were to be given to Catholic families to be raised as good Catholics. Children were literally torn from their parents and others were smothered, some parents chose to kill themselves and their kids rather than be separated. After awhile, some parents agreed to be baptized, along with their children, while others succumbed and handed over their babies. In October , about 20, Jews came to Lisbon to prepare for departure to other lands. They were herded into the courtyard of Os estaos, a palace and were approached by priests trying to convert them. Some capitulated, while the rest waited around until the

time of departure had passed. Those who did not convert were told they forfeited their freedom and would become slaves. Finally the rest were sprinkled with baptismal waters and were declared "New Christians. The Portugese majority still considered the "New Christians" Jews , despite their outward affiliation with Christianity. Claims against the Marranos were presented to the King, along with a list of crypto-Jews. In , 3, "New Christians" were massacred in Lisbon. Afterward, King Manuel executed 45 of the main culprits who had incited the mob. Popular support for a Portugese Inquisition surfaced in , when many Christians blamed the New Christians for the recent earthquake. The right to seize and confiscate the property of the accused led to the arrest of every prominent "New Christian" family. Once arrested, death was only escaped if one admitted to Judaizing and implicated friends and family. Other sentences included public admission of the alleged sins, the obligatory wearing of a special penitential habit and burning at the stake. Urged by greed, eventually even genuine Christians were martyred. The stream of refugees did not stop until the end of the Inquisition in the late 18th century. The last public auto-de-fe took place in ; however, the Inquisition was not formally disbanded until after the liberal revolt in . The first Jewish settlers to come were British. Tombstones, written in Hebrew and dating back to , can be found in a corner of the British cemetery in Lisbon. Other Jewish immigrants came from Morocco , Tangiers and Gibraltar. Official recognition to the Jewish community was not granted until . After granting the community recognition, Shaare Tikvah synagogue was built in Lisbon, however, the synagogue was not allowed to face the street. The Jewish community was able to maintain places of worship, a cemetery and a hevra kadisha burial society and could slaughter animals in accordance to Jewish law, register births, deaths, and marriages and collect charity. Basto, a Marrano Jew, decided to convert to Orthodox Judaism at the age of . He became an engineer, served as a professional soldier, was decorated after World War I for his bravery and eventually was promoted to captain. Known as the "Portugese Dreyfus," Basto was dismissed from the army because he was a Jew. After leaving the army, Captain Basto established a synagogue in the city of Oporto. He also began writing a weekly newspaper and began visiting remote villages, often in full military regalia. Accompanying him on these trips were two medical doctors who performed circumcisions when needed. Circumcision was one of the first Jewish customs to be dropped because of its identifying nature. The synagogue of Oporto grew and moved into a new building donated by Ellie Kadoorie, a wealthy Sephardic Jew. The "Kadoorie" synagogue was built on property bought and donated by Baron Edmond de Rothschild of Paris. Another synagogue was established in Braganca, with its own Rabbi. Basto also established a yeshiva in Oporto, which ran for nine years educating more than 90 students. These activities did not go unnoticed by the government, especially after an estimated 10, families across Portugal admitted to practicing Judaism in secret. Trumped up charges were brought against the Captain and he was court-martialed, stripped of his rank and was forced to close the yeshiva. Thus the Marrano renaissance was brought to an end. Marranos practiced Judaism privately in their own homes, however, they abandoned any obvious identifying Jewish practice, such as circumcision , mikveh and the celebration of any public holiday. The celebration of Yom Kippur and Passover were done a couple days late to confuse the Inquisitors. Shabbat lamps were hidden inside clay pots, so those outside could not see the light burning. Jewish women also led prayer services, since this was the job normally performed by males. If a community member died, a minyan gathered at the home of the families members, but made it appear as if their attendance was just done to consol the mourners. Catholicism did make some inroads into the lives of the Marranos, resulting in a unique combination of Jewish and Christian rituals and terms. The phrase, "I enter this house, but I do not adore sticks or stones , only the G-d of Israel," was muttered before entering a Catholic Church and is still stated by Marrano Jews. Because sacred Jewish texts could not be used, the Marrano community created their own prayer books, one of these is called the Rebordelo manuscript. Rebordelo is a remote village in Portugal. Inside this handwritten prayer book are prayers for different occasions, which seem to date to the early 18th century. The book also contains a list of recommendations on how to live an ethical life. Also, there is a folk ballad about a wandering Jewish troubadour who elopes with a girl trying to avoid a marriage to a rich man. Besides for books like these, the only references available to the Marrano community about Jewish life and history is the Old Testament. Many of these Marrano practices are still being performed behind closed doors and shaded windows. In , in the town of Braganca, no child under the age of 12 was

permitted to attend religious meetings, out of fear of the child innocently exposing their secret faith. In , David Augusto Canelo, a non-Jew, wanted to write a book about the last Crypto-Jews and was only able to obtain interviews with the community members if he agreed not to use their names. Community members still fear being "tried" by the Inquisition. In a French TV crew wanted to film the ceremony of matzah preparation performed by the Marrano community to be seen in a French documentary. The crew was allowed to tape the ceremony, which was still performed secretly. A door knock in the middle of the filming scared many of the participants, despite the fact that the Inquisition had ended more than years earlier. After France fell to Nazi Germany, Portugal adopted a liberal visa policy allowing thousands of Jewish refugees to enter the country, however, those of Russian origin or birth were excluded. More stringent restrictions were made in immigration policy, from late to spring , resulting in decrease usage of its ports. During the Holocaust , Aristides de Sousa Mendes, disobeyed government orders and issues visas enabling Jews to travel from France to Portugal. He was dismissed for disobedience and died impoverished. During the second part of the war, Portugal agreed to give entry visas to those coming via rescue operations, on the condition that Portugal would only be used as a transit point. Portugal also joined other neutral countries in the efforts made to save Hungarian Jewry.

Chapter 5 : persecution of the Jews - German translation "Linguee"

Despite persecution, many conversos of Jewish ancestry did stay in Portugal. A significant number converted to Christianity as a mere formality, practicing their Jewish faith in secret. These Crypto-Jews were known as New Christians, and would always be under the constant surveillance of the.

Advertisements Before Portugal Jewish populations have existed on the area even before the country was established , back to the Roman era , or even before - an attested Jewish presence in Portuguese territory, however, can only be documented since [1]. With the fall of the Roman Empire , Jews were persecuted by the Visigoths and other European Christian kingdoms who controlled the area then on. In , the Moorish invasion of the Iberian Peninsula was seen by the many in the Jewish population as a liberation, and marked as the beginning of what many have seen as the Golden age of Jewish culture in the Iberian Peninsula the Islamic Al-Andalus , even if the Jews, as well as the Christians the Mozarabs of the Visigothic rite , under Muslim rule were considered Dhimmi , and had to pay a special tax. Rapidly in the 8th century, the Christian kingdoms of the north mountainous areas of the Iberian Peninsula Kingdom of Asturias started a long military campaign against the Muslim invaders, the Reconquista. The Jews, since many knew the Arabic language , were used by the Christians as both spies and diplomats on this campaign that took centuries. This granted them some respect, although there was always prejudice. The clergy, however, invoking the restrictions of the Fourth Council of the Lateran , brought considerable pressure to bear against the Jews during the reign of King Dinis I of Portugal , but the monarch maintained a conciliatory position. Until the 15th century , some Jews occupied prominent places in Portuguese political and economical life. Many also had an active role in the Portuguese culture, and they kept their reputation of diplomats and merchants. In , under the pressure of the newly born Spanish State , the Church and also the Christian people , King Manuel I of Portugal decreed that all Jews had to convert to Christianity or leave the country. Like the Spanish Inquisition , it concentrated its efforts on rooting out converts from other faiths overwhelmingly Judaism who did not adhere to the strictures of Catholic orthodoxy; like in Spain, the Portuguese inquisitors mostly targeted the Jewish New Christians , conversos , or marranos. In some of these places their presence can still be witnessed, like the use of the Ladino language by some Jewish communities in Turkey , the Portuguese based dialects of the Antilles, or the multiple Synagogues built by what was to be know as the Spanish and Portuguese Jews such as the Amsterdam Esnoga. Many Jews did stay in Portugal, however. A significant number converted to Christianity as a mere formality, practicing their Jewish faith in secret. These Crypto-Jews were known as New Christians , and would always be under the constant surveillance of the Inquisition - many, if not most of these, would eventually leave the country in the centuries to come and again embrace openly their Jewish faith such was the case, for example, of the family of Baruch Spinoza. Some Jews, very few, like the Belmonte Jews , went for a different and radical solution, practicing their faith in a strict secret isolated community. Known as the Marranos , some have survived until today basically only the community from Belmonte, plus some more isolated families by the practice of intermarriage and few cultural contact with the outside world. Only recently have they re-established contact with the international Jewish community and openly practice religion in a public synagogue with a formal Rabbi. In the 19th century, some affluent families of Sephardi Jewish Portuguese origin, namely from Morocco , returned to Portugal such as the Ruah and Bensaude. When the first Brazilian Constitution of allowed freedom of belief, the first Jews to openly emigrate to Brazil were also Sephardi Jewish from Morocco. The first synagogue to be built in Portugal since the 15th century was the Lisbon Synagogue , inaugurated in Early in September , Portugal proclaimed its neutrality to combat threats to its colonial possessions from nations in both the Allied and Axis camps. At the outbreak of World War II, to the nearly Jews that were living in Portugal an additional Jewish refugees from Central Europe were granted a quasi-resident status. However, under threat of military action from the Nazis Salazar issued orders on November 11, , that consuls were not to issue Portuguese visas to "foreigners of indefinite or contested nationality; the stateless; or Jews expelled from their countries of origin". This order was followed only six months later by one stating that "under no circumstances" were visas to be issued without prior case-by-case

approval from Lisbon. Following the Nazi invasion of Russia which cutoff their supply of wolfram tungsten from Asia, Germany initiated tactics to extract wolfram from Portugal, initially by artificially running up prices in an attempt to get the people to by-pass the Portuguese government and sell directly to German Agents. Germany then torpedoed a second Portuguese ship in December. England then invoked long-standing treaties with Portugal dating from Anglo-Portuguese Alliance and Treaty of Windsor and Portugal honored these by granting a military base in the Azores to the Allies. The Allies then promised all possible aid in the event of a German attack against Portugal. Portugal continued to export wolfram and other goods to both Allied countries and Germany partly via Switzerland until when Portugal declared a total embargo of wolfram to Germany [4]. Aristides de Sousa Mendes was eventually dismissed by Salazar from his diplomatic post and reduced to poverty. Because of his heroic efforts in opening up a refugee escape route at a time when none had previously existed, Aristides de Sousa Mendes has been honored by Israel as one of the Righteous Among The Nations. The escape route remained active throughout the war allowing an estimated million refugees to escape from the Nazis through Portugal during World War II [5]. There are a series of kosher products being produced in Portugal including wine. It is hard to say how many Jews live in Portugal as of The Portuguese census estimates a Jewish population of individuals as of , with a between-census estimate as of of But the Marranos Crypto-Jews and returned Sephardim represent the remainder. Sampaio does not consider himself Jewish stating that he is agnostic [7].

Chapter 6 : Descendants of Jews who fled persecution may claim Portuguese citizenship | The Times of Is

Despite the persecution and expulsion of their ancestral territory have, many Sephardic Jews of origin portuguese and their descendants kept not only the Portuguese language, but also the traditional rites of the ancient Jewish worship in Portugal, saving over generations their surnames, objects and documents proving their Portuguese origin.

Printable version The persecution of the Jews This photo shows two SA members blocking the entrance to a Jewish-owned shop so that no customers can go inside. The owners of this shop are parasites and gravediggers of German trade. They pay their German workers starvation wages. The owner is the Jew Nathan Schmidt. It was one of the first anti-Jewish measures that the Nazis took after they came to power. A history of persecution Jews have been discriminated against in the western world for more than 2, years. They have been excluded from society and forced to live separately on many occasions. In especially bad times they have been hunted, tortured and killed. But many Jews felt safe in Germany and considered Germany their home. There was definitely anti-Semitism in Germany in the first part of the Twentieth century. But it was worse in places like the Soviet Union, Poland and France. Germany was considered a modern and civilized society. The Catholic Church was still preaching that Jews should be held responsible for the death of Christ and some famous Americans were known to be very anti-Semitic. These included famous industrialist Henry Ford and aviator Charles Lindberg. Henry Ford constantly spoke out against "the Jewish plan to control the world. The Nazis used Jews as a convenient scapegoat: According to the Nazis, there was a Jewish conspiracy to destroy Germany and all it traditionally stood for. With his political opponents behind bars, the Nazis had a free hand to attack the Jewish community. The first major action against Jewish-German citizens was the nationwide boycott of German shops. Soon after the boycott, Jewish workers were dismissed and Jewish businesses were confiscated. Increasingly, Jewish schoolchildren were excluded and bullied. Nazi teachers even ridiculed their Jewish students in front of other students. The German Jews who could not, or did not, want to flee from Germany, despite the increasing discrimination, became isolated from other Germans. Gradually all the rights that the Jews had were taken away from them. The measures affected all areas of life. They were not even allowed to have pets anymore. Jews were arrested, beaten and killed throughout Germany. Businesses and synagogues were burnt to the ground. Mass murder Kristallnacht was a horrible event and traumatized the Jewish community of Germany. But it was only the beginning. The anti-Jewish measures continued and became worse. The start of the Second World War signaled the darkest chapter in Jewish history. This meant the murder of every Jewish man, woman and child in Europe. The Nazis killed more than 6 million Jews between and This mass murder of the Jews is known as the Shoah or Holocaust.

Chapter 7 : Searching for the Traces of Judaism in Portugal Â» Mosaic

Return of some Jews to Portugal. In the 19th century, some affluent families of Sephardi Jewish Portuguese origin such as the Ruah and Bensaude, resettled in Portugal from Morocco. The first synagogue to be built in Portugal since the 15th century was the Lisbon Synagogue, inaugurated in

Portugal Passes Law of Return years after forced baptism what does it all mean? Four years later, on December 4, King Manuel of Portugal ordered all Jews to leave Portugal, but in , in an about face, the king ordered all Jews forcibly baptized; only about 60 were allowed to leave the country. The king promised the newly converted Jews that there would be no inquiries as to their private religious practices for 20 years and no inquisition. For almost years the secret Jews of Portugal who did not flee the country were terrorized by state and Church, imprisoned, tortured, and burned alive. Their houses, land and assets were seized by the Inquisition. Families were torn apart. Now Historians can minutely research the lives of thousands of New Christian Jews. The New Christians resisted. Many continued to secretly adhere to the essential rituals of Judaism, observing Shabbat and dietary laws, celebrating the high holidays, reciting prayers and fasting on Tuesdays and Thursdays; obviously circumcision was discontinued. Books were prohibited but they were smuggled into the country. The resistance to the Inquisition continued to the 20th century as the now famous secret community of Belmonte attests. Now, after more than years, the Portuguese national Assembly unanimously passed a law permitting any descendant of forcibly baptized Portuguese Jews to regain Portuguese citizenship. In , the year of Kristallnacht, the Captain completed the Kadoorie Mekhor Haim synagogue in Porto, one of the largest synagogues in Europe, still standing. What is happening in Portugal? Is the new law of return just a ploy to entice Jews to invest in Portugal at a time of crisis, as some suggest? There are no national museums of Judaism or the Inquisition, and until recently there were no local Jewish museums either. The persecution of Jews is a a dark stain on Portuguese history. But things are changing. Five hundred years is a long time, but not long enough to eradicate collective memory, to completely destroy the roots of a vibrant foundation. Until , Portugal was a tolerant country where the people of the three books lived side by side in relative harmony. Jews have lived in Portugal before the country even existed. In the medieval period, every king and queen in Europe wanted a Portuguese doctor, Jewish of course. The enshrining of the law of return in Portuguese law is another step in the awakening of Jewish memory in Portugal. It may also attract new immigration and capital which is sorely needed. It could help create a Jewish civil life for the remnants of the Jewish people, which in Portugal encompasses a great part of the population, DNA studies notwithstanding. I rest my case.

Chapter 8 : Spain Table of Contents

Before Portugal. Jewish populations have existed on the area even before the country was established, back to the Roman era, or even before - an attested Jewish presence in Portuguese territory, however, can only be documented since [1].

Received Oct 18; Accepted Jan The use, distribution or reproduction in other forums is permitted, provided the original author s or licensor are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms. This article has been cited by other articles in PMC. Abstract The first documents mentioning Jewish people in Iberia are from the Visigothic period. It was also in this period that the first documented anti-Judaic persecution took place. Other episodes of persecution would happen again and again during the long troubled history of the Jewish people in Iberia and culminated with the Decrees of Expulsion and the establishment of the Inquisition: In the 18th century the official discrimination and persecution carried out by the Inquisition ended and several Jewish communities emerged in Portugal. From a populational genetics point of view, the worldwide Diaspora of contemporary Jewish communities has been intensely studied. Nevertheless, very little information is available concerning Sephardic and Iberian Crypto-Jewish descendants. Belmonte was the first Jewish community studied for uniparental markers. The construction of a reference model for the history of the Portuguese Jewish communities, in which the genetic and classical historical data interplay dynamically, is still ongoing. Recently an enlarged sample covering a wide region in the Northeast Portugal was undertaken, allowing the genetic profiling of male and female lineages. In this regard, other Sephardic population studies will be reviewed for contextualization. The historical background of the Sephardic Jews, with an emphasis on the Portuguese history, will be addressed. Until the decree of expulsion and the establishment of the Inquisition in Portugal during the 15th century, the Portuguese Jewish communities had quite a similar history. From the 15th century on, however, most of the Portuguese Jews were either exiled, or assimilated into the general population with the exception of a few Crypto-Jewish communities. The Crypto-Jewish phenomenon is defined as the secret adherence to Judaism while publicly professing another faith. These communities have kept, for more than years, their hidden religious practices and their cultural identity using complex social strategies. Uniparental genetic markers were typed in both communities Adams et al. The oldest archeological evidence of the Jewish presence in Iberia known so far, was recently found in the south of Portugal Silves with a chronology of CE [http: Written documents mentioning the presence of Jewish communities in Iberia accumulate from the beginning of the Visigothic period onward: The decree of expulsion of all Iberian Jews who would not embrace the Christian faith by the Visigothic King Sisebut in CE marks the beginning of Crypto-Judaism and was a harbinger of their subsequent dramatic history in the Iberian Peninsula Martins, ; Wilke, A climate of tolerance between Jews, Muslims and Christians marked the Islamic period in Portugal from to Jews were at that time a demographically non-negligible minority with a very heterogeneous social status Martins, From the 12th to the end of the 13th century, the geography of Judaism changed significantly with the Christian settlement policies, to which the first Jewish medieval colonies owe their existence Wilke, From the beginning of the Portuguese nation in , until the Expulsion Edict in , the successive Portuguese monarchs balanced the predominance of the Jewish social and economic life against the anti-Judaic clerical and popular pressures Martins, Contrasting with the favorable measures toward the Jewish population, several opposite restrictive policies were also adopted by the successive Portuguese kings Paulo, ; Azevedo, ; Pignatelli, ; Martins, The 14th century marks a dramatic change in this fragile equilibrium, which nevertheless allowed the emergence of Jewish communes in Portugal. The estimates of the size of the Portuguese Jewish population vary between 30 to more than 60 This number would increase substantially with the arrival of around Spanish Jews fleeing from their country Carvalho, ; Martins, These events would have a strong impact in the future of the Portuguese Jews Canelo, ; Pignatelli, ; Martins, The initial tolerance toward the Spanish exiles and the Portuguese Jews was, however, doomed. Accordingly, in December of the King signed the Portuguese Edict](http://www.iberianjewish.com/)

of Expulsion, ordering the departure of Moors and Jews by October of the following year Canelo, ; Pignatelli, However, in May of , about 20 Jews from all over Portugal, who were preparing for exile, were forcibly baptized. As a result, there were officially no more Jews in Portugal, and instead, a new identity was created: The ambiguous policies adopted toward these communities, where some rulings favored the Jews and others worked against them, highlights their socioeconomic importance. In fact, King Manuel I of Portugal prohibited inquiries regarding the Jewish faith for 20 years, allowing for an accepted crypto-Judaism Pignatelli, ; Martins, In the 17 and 18th centuries, the inquisitorial processes intensified and as a result, there was a significant exodus of Jewish people to other countries, particularly of manufacturers and the merchant elite Paulo, The exact number of people who emigrated is not known, however, it is thought that in the Jewish population was reduced to 10 Carvalho, The rebirth of the Jewish communities in Portugal took place in the early 19th century, when the Marquis of Pombal ended the official discrimination and persecution performed by the Inquisition Carvalho, ; Martins, In the medical field, the Ashkenazi community has been by far the most investigated Jewish group. There is a vast list of published studies focusing on genetic diseases in the Ashkenazi population Ostrer, ; Alcalay et al. Thus, genetic diseases commonly found in Sephardic Jews can comprise particular disorders that are exclusive to a specific sub-populations of this heterogeneous group Rosner et al. With regard to the genetic disorders of the Sephardic Jews who stayed in Iberia after the decrees of expulsion and the establishment of the Inquisition, very little is known. The only recognized Jewish population in the Spanish territory that follows this criterion are the Chuetas. Several reports are available with clinical relevance Buades et al. As to Portugal, there is only one report on a Jewish genetic condition, an autosomal recessive form of retinitis pigmentosa studied in the Crypto-Jews of Belmonte Gerber et al. Similar to other Sephardic specific variants, as the consequence of sustained inbreeding practices, this seems to have arisen " years ago, after the establishment of this isolated population in Belmonte Gerber et al. Recent studies also reported a high prevalence of this disorder in Ashkenazi Jews Zelinger et al. Both genetic systems have been used since the 90 s in the analysis of Iberian Peninsula populations, producing a detailed genetic landscape Arroyo-Pardo et al. Subsequent studies Hammer et al. A high-resolution Y chromosome haplotype analysis on unrelated Israeli and Palestinian Moslem Arabs showed a common pool for the male lineages. However, some significant differences were also detected between Jews and Arabs, suggesting a recent divergence of the Arab clade from the common ancestral population Nebel et al. The research on the Jewish Priestly lineages, Levites and Cohanim was again addressed by Behar et al. A very recent study Tofanelli et al. These motifs were observed in independent lineages from different ethnic, cultural and geographic groups, probably due to multiple founder events, recombination and admixture of the Jewish genetic pool in the course of their history Tofanelli et al. Sephardic Jews were also included in studies of the Y chromosome phylogeography Semino et al.

Chapter 9 : Portuguese Jews, New Christians, and "New Jews"

By , the Portuguese persecution reached its nadir with the mass conversion of all remaining Jews, both Portuguese [natives] and Spanish refugees, such that the entire Iberian Peninsula was rendered [officially] Judenrein: free of Jews. Amazingly, [these Jews] persisted.