

even the remembrance is not permitted, is not an isolated fact, emanating from an incidental conversion, whether compulsory or voluntary. He will realize, too, that this close and many-sided, although variously alternating, relation between the Christians and the Jews in Spain is the result of causes which lie deeper, and a knowledge of which throws a light truly not unimportant on the history of both: the history, namely, of one of the most remarkable nations and States of Christian Europe, and of that still more extraordinary people which, in spite of temporary alienation from the God and Messiah of its fathers, found nevertheless in the Spanish Peninsula during more than fourteen centuries a second fatherland, and then lost it again.

Various particulars remain to be mentioned in connexion with still other inquiries and assertions of 'C. & A.' But this article is already long enough. I will return in a later issue of *De Navorscher* to the subject of names of Jews in Spain and Portugal, about which I have further remarks to add. For the present, *Sat prata biberunt*.

POST SCRIPTUM. Just a word must be said regarding the ridiculous assumption of 'C. & A.' that I may have taken it for granted that Portuguese Jews belonging to the aristocratic community of the Synagogue had some claim, *ipso facto*, to nobility. This accusation appears to me to be nothing but malicious prejudice. On the contrary, I have said that according to the custom of this country the ancient noble traditions of the Spanish and Portuguese Jews had made way for a later patrician status (involving eligibility for election to the Council of Elders of the Synagogue). The families from whom Jewish patrician society was principally recruited usually belonged actually to those whose claim to nobility we have here vindicated; but for the reasons mentioned above many of these families were excluded from this select society whose noble descent was not in dispute.

III¹

The author of the answers to the questions put by 'C. & A.', published in *De Navorscher*, pp. 209-17 and 269-74, is of opinion that he still owes some explanations to 'C. & A.', especially with reference to the note on p. 268.

As the editors have so courteously extended their columns for this purpose, he will be in a position to supply a few further particulars regarding genealogico-historical facts, and this will conclude his remarks on the subject.

First, however, he would ask for permission to give a few not unimportant particulars regarding two examples of families of old noble descent, which were especially conspicuous among the Spanish and Portuguese Jews settled in the Netherlands:

¹ Reprinted from *De Navorscher*, viii. 71.

the families of Pereira and Henriques Pimentel, both belonging to the congregation of the Portuguese Synagogue at Amsterdam and The Hague.

There existed in Portugal, the Netherlands, France, and Austria, and still exist to some extent, families which bear that name Pereira. How far these families are related to each other in the male line is not known to the author of this article, and he is of opinion that it would be very difficult to find that out.

The most noble family or branch of that name in the Netherlands was descended from Abraham Israel Pereira¹ and his sons. They also had the names Pereira, Pereira Coutinho, Pereira Belmonte, Ximenes Pereira, &c. As far as I know there is no male descendant in existence in the Netherlands belonging to the patrician society of the Portuguese Synagogue. Baron de Pereira at Vienna, as well as the Lopez Pereiras mentioned earlier in these pages, do not appear to belong to the Pereiras mentioned above (i.e. they are not descendants of Abraham Israel Pereira).

The heirs of the family here in question have in their possession an important document, which is of particular interest from an artistic point of view; the author of this article has in the past examined it carefully, and feels certain that it is still in existence to-day, in the possession perhaps of some relation or heir of the last male Pereira of that stock.

It is a manuscript in colossal large folio, bound in red velvet and containing eight parchment pages, on which is recorded, on behalf of Count Dom Manuel Pereira, the genealogical tree of this Portuguese nobleman, beginning from Ruy (Rodrigo) Pereira, surnamed 'o Bravo' (the Brave), his great-grandfather's great-grandfather. The manuscript, dated 22 February 1535, is signed and issued by the King of Arms (named 'Portugal' by virtue of his office) of King John III of Portugal. It contains an orderly list of the various families, usually of royal Portuguese blood, from which this Dom Manuel Pereira descended in the female line, and sets forth also in what way the King of Portugal, then reigning, was for his part similarly descended in the female line from the Pereiras.² The escutcheons, elegantly depicted in colours upon metal, of every person mentioned (thirty in all) with miniature portraits of the various Counts and Princes, are reproduced upon this splendid pedigree.

There is a declaration on the sixth and last page by the King of Arms, expressed in the rather slovenly Portuguese characteristic of such documents at that period, to the effect that the request of Count Dom Manuel for confirmation of his descent from the family of royal blood through his ancestor Ruy Pereira is granted, as this fact

¹ He was Regent (Parnas) of the Portuguese Synagogue in 5411 (1651), in 5417 (1657), in 5421 (1661), and in 5430 (1670).

² Through Doña Beatriz, Duchess of Braganza, only daughter of the Constable of Portugal, Nuno Alvares Pereira, the son of the brother of Ruy Pereira o Bravo.

is found to be most true, being derived truly out of the chronicles of Portugal and Castile; and that the King of Arms did put his hand and seal accordingly to this document, inscribed and illustrated by Anton Dolamda and João Menelau, 'Officaes da nobreza', upon two and a half sheets of vellum, divided into five full pages, etc., etc.

The author does not know how far the Pereiras of Amsterdam have been able to prove their affiliation to these Portuguese Pereiras, as he has not been in a position to examine the documents of this branch of the family, which is now wholly extinct. The three following circumstances can, at the most, only establish a presumption that this relationship existed—the similarity of traditions and documents of emigrant Spanish and Portuguese Jews; the extraordinary consideration which the family enjoyed in the Synagogue at Amsterdam as one *pre-eminently noble and illustrious*;¹ and lastly the almost unthinkable improbability that this so highly valuable and important document should have become the possession of another Pereira family than that on whose behalf it had been issued.

The arms of the Pereiras, illustrated many times in this document, and always used by the family in Portugal, are, in *gules*, a silver cross with lilies (*croix fleurdelysée*). The Pereiras of the Synagogue certainly did not include this cross in their coat of arms, but they did, I think, use a tree with allusion to the name 'peral', i.e. pear-tree, either as arms or as a device included therein. The fact that families returning or being converted to Judaism did not retain the cross is explained by a motive all too deplorable in the eyes of a Christian. The Teixeiras, too, used in Portugal a cross of gold in azure, but in this country it also, I think, became a tree, quartered with the checkered gold and sable of the Sampayos. That branch of the Teixeiras which was ennobled in the Netherlands used this escutcheon in its entirety.²

Although we have been unable to prove the connexion between the Amsterdam Pereiras and the family which kept possession of the genealogical tree from Portugal,

¹ See among others the 'Epistola al muy Ilustre Señor Jacob Pereira', by the Spanish-Jewish poet de Barrios, in his *Triumphal Carro*, pp. 53-6. This Jacob Pereira was the second son of the above-named Abraham Israel Pereira, famous also as author of two moral treatises, written in the Spanish language, *La Certeza del Camino* ('The Sureness of the Way') and *Espejo de la Vanidad del Mundo* ('Mirror of the World's Vanity'). These writings are eulogized both for literary merit and for erudition by D. José Rodrigues de Castro in his *Bibliotheca Española* (also compare Wolf, *Bibl. Hebr.* i. 98, 99, and 141, and Barbosa, *Bibl. Portuguesa*, s.v.) and later in the *Memoorias de Litteratura Port.* of the Royal Academy of Science and the Arts at Lisbon, vol. iii (1792), pp. 257, 258. The

author of the treatise *Concerning the Sacred Literature of the Portuguese Jews in the 17th Century* indicates that Abraham Israel Pereira was born in Madrid, but that Villafloren in Portugal was the birthplace of his parents. He also reminds us that the name which Abraham Pereira used in Madrid was Thomas Rodrigues Pereira. The patronymic Rodrigues, now used before the family name Pereira, was also adopted (amongst others) by one of the nobles (João Rodrigues Pereira) of that family, who participated in the election of Johan, Grand Master of Avis, as King of Portugal (1385). (*Hist. Genealog. da Casa Real Portuguesa*, by D. Antonio Caetano de Sousa, Provas, i. 347.)

² See van Weleveld and Rietstap.

we have, however, been in a position to prove such an affiliation between the branches of the family of Pimentel.

Mr. Moses Henriques Pimentel, an official at the Ministry of Finance and chief mathematical teacher in the Municipal Academy at The Hague, has both father and grandfather with the name and coat of arms of that very old Portuguese and Spanish family. He has been so good as to allow the author of this article to see a most important document, which proves his undisputed right to use the arms.

Less magnificently executed, and without any illustrations such as those found in the above-mentioned pedigree of the Pereiras, this family document of the Pimentels is of no less importance for the contribution it gives us to our knowledge of the genealogies of the Portuguese- and Spanish-Jewish families now settled in the Netherlands.

This document has also been submitted to the Master of the Rolls, Dr. Bakhuizen van den Brink. This learned gentleman has examined the document, and he too does not doubt that it is a true and authentic copy (signed and issued in the year 1594 by Don Augustin de Campo) of the original charter, in which King Henry III of Castile and Leon, on 17 May 1398, at Tordesillas, invests his true liege and nobleman, Don Juan Alonso Pimentel, with the title of Count and the possession of the town of Benavente in Leon, with the high jurisdiction and privileges thereto belonging.¹

The escutcheon of the Pimentels is portrayed three times at the head of this interesting document (the authentic copy of 1594). In the centre is the coat used by the Pimentels in Portugal: in *or* three crossbeams *gules*, quartered (2 and 3) with five scallops of St. James *argent*, on a field *sinople*, and a border *argent*, charged with crosses; crest, a bull's bust in *gules* with horns and fore-legs *argent* and one of the scallops of the shield before the head. At either side is a further reproduction of the escutcheon, but as the Spanish Pimentels used it, i.e. without the border of crosses and the crest, and charged only with the count's coronet.

The authentic copy of the grant of government of the town of Benavente is followed by a number of successive declarations and acts executed in various places, and sealed by competent authorities, first in Spain and later in Belgium, for the benefit of descendants of the eighth Count of Benavente, who, like his famous ancestor, was named Don Juan Alonso; viz.:

Don Enrique Pimentel, 1615, at Ocaña, and Don Antonio Alonso Pimentel, at Madrid, 1622 (as nearly as the figures can be deciphered), are granted permission to use the title as above.

¹ The Charter has also been printed, with others, in the *Nobiliario Genealogico* of Alonso Lopes de Haro (1522), i. 128-9.

Don Francisco Pimentel, Madrid, 1622, obtains permission to use the escutcheon.

Dom Geronimo Pimentel, 1634—declaration of the correctness of his descent as above. (This declaration is expressed in Portuguese, whereas everywhere else Spanish is used in the text.)

Dom (?) Pedro Pimentel, authorization as above, at Toro, 1603 (?).

Dom (?) Diego Pimentel, with the addition of—'descendant of the Count as above', 1674.

The last declaration has been given in favour of Ishac Henriques Pimentel, alias Manuel Pimentel, and is written in French, which reads literally as follows:

De par sa Majesté Impériale et Catholique, Département de Bruzelles. Le Conseil Souverain de l'Empereur Charles Six, Roy Dalemagne, de Castille, de Leon, D'aragon, et Duc de Bourgone, de Lothier, de Brabant et Limbourg, de Luxembourg, de Gueldre, de Milan, &c. Déclare que le présent acquit valable pour Ishac Henriques Pimentel, alias Manuel Pimentel. Vue en la ville de Bruxelles, sous le cachet secret de sa Majesté le treize de Juillet 1704 (1714?).

Then follows the signature of de Rocquigny, preceded by the Imperial seal.

Mr. Moses Henriques Pimentel proves, by means of notarial and other documents, that he descends from Manuel Pimentel, so named on the document last mentioned, and called, in the Synagogue at Amsterdam, of which from 1682 he was a contributing member, Ishac Henriques Pimentel, in the following manner:

Ishac Henriques Pimentel, alias Manuel Pimentel, married Sara de Joseph Pereira, and of their sons:

Samuel Henriques Pimentel (from 1719 a citizen of Amsterdam) married Judica de Meza and was the father of

Moses Henriques Pimentel, married to Rachel vaz Diaz, and father of

Samuel Henriques Pimentel, who married Miriam da Silva and became the father of the above-mentioned gentleman—Moses Henriques Pimentel, who married Rebecca, daughter of Principal Rehuel Cohen Lobatto, at Delft.

We may conclude with some further historical particulars regarding the ancient and noble Pimentels of Spain and Portugal, a family both famous and fruitful in valiant and distinguished members.

Originally of Portuguese origin, this family is frequently mentioned in the so-called *Livro Velho das Linhagens* (Ancient Book of Families), which contains particulars regarding the noble persons and families of Portugal. This book, which is of still earlier date than the well-known *Nobiliario* by Count Dom Pedro, natural son of Dionysius, King of Portugal in the first half of the fourteenth century, has been

republished in the work of D. Antonio Caetano de Sousa, already mentioned here (Part I of the *Bijlagen* or Appendices).

Under the reigns of Dom Alfonso IV and Dom Pedro I, Kings of Portugal during the fourteenth century, lived the Commander of Santiago, Rodrigo Alfonso Pimentel. His son married Dona Leonor Telles de Meneses, sister of the consort of King Dom Fernando, who was son and heir of the just-mentioned King Dom Pedro, husband of Inez de Castro of tragic fame. In the wars between the Kings of Castile and King John I of Portugal concerning the succession of that country, this Pimentel chose the side of Castile, and after the battle of Aljubarota had been decided in favour of Portugal, Pimentel took service under King Henry III of Castile and Leon. He is the Don Juan Alonso Pimentel who was created Count of Benavente by that Prince, and is the progenitor of the whole numerous and illustrious family of the Spanish Pimentels, which, from that time forward, in renown no less than in ancestry belong to the most eminent families of the Spanish nobility.¹ They have become related, through various marriages, to the royal family itself, and, since their settlement in Castile, have been honoured with various titles (of Count and Margrave) in addition to that of Benavente.

The main branch, however, remained with the title of Count of Benavente, and afterwards also of Mayorga. This title, moreover, was so famous in the Spanish kingdom that its possessors have several times refused to allow their exaltation to a dukedom, which otherwise was consistent with their importance.

These Counts of Benavente, together with their numerous sons and blood-relations, were acclaimed with honour from generation to generation, under all the kings of Castile from Henry III until the days of Charles III, on all great ceremonial occasions of war and state.²

Under the Emperor Charles V this house of Pimentel belonged to those (about thirty families, I believe) to whom that prince thought fit to restrict the title of Grandee, which before those times had been allowed much more extensively. They also were among the sixteen families to whom alone that same potentate, after the wranglings with the German princes about the right to remain covered in the Royal or Imperial Presence, gave back the well-known right of Grantees specifically of the first class.

¹ The Portuguese branch of the family descends from the brother of D. Juan Alonso, named Martin Alonso Pimentel, who remained of Portuguese nationality. This branch distinguishes itself by using the ancestral crest and the border charged with crosses. The reason why the Dutch Pimentels, though undoubtedly descendants of the branch which became Spanish (which has been proved conclusively above), have adopted the Portuguese crest

anew, is not clear to us. The reason why the crosses were not similarly adopted is plain enough.

² It appears that during the last half of the eighteenth century the title of Benavente succeeded to female descendants, as has been the case with so many old Grantees of Spain, passing over more distant relations of the male line. Who now uses the title in Spain is unknown to me.

Don Juan Alonso Pimentel, the eighth Count of Benavente, succeeded his brother, Don Luiz, in the title. These two again, through their mother, who was a daughter of the fifth in succession to the Castilian throne, Don Fernando Henriques, Duke of Medina de Rioseco, were descended from the old kings of Castile, viz. through King Don Alonso XI, whose natural son was Don Fadrique Henriques, progenitor of the Castilian house of that name and title.¹

This Don Juan Alonso Pimentel was first Viceroy of Valencia, then of Naples, during the reign of King Philip III. He was twice married—first to an hereditary Duchess de Luna, and, secondly, to Doña Mencia de Zuñiga y Requesens, daughter of Don Luiz, who was very well known in our Dutch history as the mild successor of the harsh Governor, the Duke of Alva.

From these two marriages the eighth Count of Benavente left no fewer than eighteen sons, who have been greatly distinguished in high civil, military, and ecclesiastical offices. Most of these have been mentioned by Alonso Lopes de Haro, and from that record most of the names have been reproduced on the family document of Mr. Pimentel of The Hague. The ancestor of this gentleman is Manuel, alias Ishac, who is thus descended in the fourth generation from Don Juan Alonso Pimentel, and, in the fifth generation (by marriage), from Don Luiz de Requesens. This information is gleaned from a very simple combination of the particulars supplied by de Haro with those given in the document above described.

The successor to the title of Benavente and that of Grandee was Don Antonio Alonso Pimentel (who also is mentioned on the Pimentel document). Through his mother he was also Count de Luna.

His son, another Don Juan Alonso, the tenth Count of Benavente, was made Knight of the Golden Fleece during the reign of King Philip IV. He died in the year 1652. Some years later one of his nearest relations was, as we have seen, a member of the congregation of the Portuguese Synagogue at Amsterdam; and again, a little later, his son was a simple broker of that city. This change of rank is curious, but by no means uncommon in the history of our Spanish- and Portuguese-Jewish families.

That still other members of the family in the Portuguese Synagogue and elsewhere used the family name of Pimentel before the generation of Manuel, alias Ishac Henriques Pimentel, is certain. It is less certain that these families belong to that of the Count of Benavente. The family Abenhacar Pimentel, one of the oldest of

¹ The second Count of Benavente was also married to a Henriques (D. Leonor), daughter of the first pretender to Castile from that family (arms: Castile and Leon). The combination Henriques Pimentel appears to have

been derived from these repeated connexions. An illustration of the united arms, I was told by Mr. M. H. Pimentel, was in the possession of his father, who is now dead.

those which emigrated to the Netherlands and Italy, certainly bore upon their escutcheon the scallops of St. James, and one of their members (an earlier Manuel Pimentel) was more than once admitted to the court and intimate circle of King Henry IV of France. This, however, does not by any means prove an identity between the two families so conclusively as we have seen that Mr. Moses Henriques Pimentel is in a position to prove his descent.

Among the names of those condemned by the Inquisition for Judaism we do not find recorded, at least by Llorente, that of Pimentel; but there was a tradition in the family of Mr. Henriques Pimentel of The Hague that a female member of the family was burned at the stake on account of adherence to her national religion.

It would in any case betray only very slight knowledge of the history of the Jews of the Peninsula and of the characteristics of the Christian families descended from them, if, from this conversion or return of a few members of a family to the Synagogue, it were concluded without further proof that the entire family remained for centuries in secret adherence to Judaism. Such a conclusion would be particularly untrue in the case of the Pimentels who remained in the Peninsula (so far at any rate as the present writer knows the history of Spain and Portugal).

We shall return, however, to this point with a few general remarks in conclusion, provided the editors of *De Navorscher* will kindly afford us the necessary space.

IV¹

THE author of the articles in *De Navorscher* (vol. vii, p. 274) undertook to provide some further particulars regarding the families and names (personal as well as family names) of the Jews and descendants of the Jews in Spain and Portugal.

Extensive books could be written regarding the origin and meaning of personal and family names in general. This particularly applies to the Jews of all periods and places. We are hoping just now to see a treatise on this subject by the learned Jew Steinschneider.² We only offer here a few general remarks, or rather examples, in connexion with a few genealogical and documentary particulars concerning Jewish families of the Spanish Peninsula.

The personal names borne by Jews both there and elsewhere, in Europe and Asia, as well as in Africa, are usually numerous and varied. These are not only derived from the Bible, being therefore of directly Jewish origin, but also from Babylon and Persia, and other countries where the Jews were dispersed before and after the beginning of the Christian era.

¹ Reprinted from *De Navorscher*, ix. 110 and 174.

² *Catalogus Codicum Hebraeorum Bibliothecae Acade-*

miae Lugduno-Batavae, Auctore M. Steinschneider (1858),
p. 86.