

**The Holocaust as a Starting Point  
(teacher training program)**

**Planning the Learning Activity**

***Jewish persecution in early modern age***

**I. GENERAL DATA**

<b>Name of the relevant document according to which the teaching is performed (National Curriculum)/Subject:</b> History	
<b>Portugal</b> History (8 <sup>th</sup> grade) – unit “Renaissance and Religious reform” – 1 <sup>st</sup> term History A (10 <sup>th</sup> grade) – relationship with unit 4 (“The renovation of spirituality and religiosity”) – end of the school year Relationship with Citizenship and Development	<b>Spain</b> Social Studies (2ESO or 3ESO) – Cities in the Middle Age Ethic and Cultural Values (2ESO, 3ESO or 4ESO) - Respect, Tolerance and diversity
<b>Topic/Title of Learning Activity:</b> Jewish persecution in early modern age	
<b>Target group:</b> students between 13 and 16 years old	<b>Time:</b> 50' + 50' + 50'

**II. TEACHING AIMS**

1. The aim of this topic is to understand that persecutions of Jews have taken place throughout History.
2. The aim of this topic is to identify the Lisbon massacre as an example of anti-jewism.
3. The aim of this topic is to raise awareness of religious and racial tolerance today.

**III. LEARNING OUTCOMES**

Based on the example of the “Lisbon massacre”, it is intended to show the persecution of Jews throughout history. Through this episode and its consequences (persecution, violence, escape), a relationship is made with the concept of anti-Judaism and its relations with the present time, showing the importance of tolerance and good coexistence.

**IV. RATIONALE**

Throughout history, many minority groups have been persecuted, repressed and executed, including the Jewish people. When speaking of anti-Judaism, one immediately thinks of the Holocaust, but the persecution of Jews begins much earlier, as it can be expressed by the example of the Iberian Peninsula between the Middle Ages and the Early Modern Age.

As a starting point for this activity, we will be focusing on the Lisbon massacre of 1506 and then understand its consequences and other similar events in Portugal and Spain.

The purpose of the activity is to show the importance of coexistence and tolerance between peoples and cultures, aiming to prevent similar episodes from happening today.

#### V. CONTEXT OF LEARNING ACTIVITY

This learning activity is part of the History curriculum, enhancing the civic dimension and the past-present relationship.

Historical and geographical context: Iberian Peninsula in the 15<sup>th</sup> and 16<sup>th</sup> centuries.

#### VI. KEY QUESTION

From the example of the Lisbon massacre in 1506, Can we learn about tolerance with history?

Keywords: history; anti-judaism; (in)tolerance

## VII. DEVELOPMENT OF LEARNING ACTIVITY («SCENARIO»)

### VII. DEVELOPMENT OF LEARNING ACTIVITY (SCENARIO)

Timing	Number of outcomes	Description of teaching activities (scenario)	Models, strategies and methods of learning and teaching	Teaching media
15 min		<p><b>Introduction</b> This monument was inaugurated in Lisbon in 2006 in memory of the victims of Lisbon massacre occurred in 1506.</p>	<p>- General instruction for the whole class; Afterwards, groups of 3 or 4 students Searching information about this event. Write three or four ideas and discuss and share them with the rest of your partners.</p> <ul style="list-style-type: none"> <li>• Why does this monument contain the six pointed stars? What does it symbolize?</li> <li>• Who were the victims of the Lisbon massacre?</li> <li>• What is the meaning of anti-judaism? (Brainstorm and definition with students' own words)</li> </ul> <p><a href="https://commons.wikimedia.org/wiki/File:Homenagem aos Judeus - Massacre de Lisboa de 1506.jpg">https://commons.wikimedia.org/wiki/File:Homenagem aos Judeus - Massacre de Lisboa de 1506.jpg</a></p>	<p>Indication of online sources with historical quality (search through these expressions: <b>massacre of Lisbon; Easter Slaughter</b>).</p> <p>After the workgroup and presentation of the results, teacher makes a historical context, focused on the following topics:</p> <ul style="list-style-type: none"> <li>• 1492 - expulsion of Jewish from the Hispanic monarchy lands.</li> <li>• 1497 - compulsory conversion of Jewish in Portugal (new-Christians)</li> <li>• 1506 - pogrom of Lisbon</li> <li>• Distinction between <b>anti-Judaism</b> and <b>anti-Semitism/ "limpieza de sangre"</b> (Cf. Poliakov, in attachments)</li> </ul>
35 min		<p><b>1<sup>st</sup> Activity</b> Analysis of historical sources (<i>view attachments</i>)</p>	<p>Groups of 3 or 4 students - reading and observation of the sources and subsequent analysis by answering the following questions:</p> <ul style="list-style-type: none"> <li>• What kind of sources (primary or secondary) are we <b>working on</b>?</li> <li>• Contextualize the sources with the research you have done in the starting activity.</li> <li>• What is the origin of the massacre?</li> <li>• Stand out two or three main ideas from the text.</li> <li>• Describe the picture. What does it reveal? What can be seen? What does it show?</li> </ul> <p><a href="https://commons.wikimedia.org/wiki/File:Massacre de lisboa.jpg">https://commons.wikimedia.org/wiki/File:Massacre de lisboa.jpg</a></p>	<p>Distribution of sources among groups. General explanation to the whole class and group to group guidance.</p> <p>After workgroup, in plenary: Open dialogue about source analysis (relating concepts: anti-judaism; anti-semitism; intolerance) - definition and clarification of concepts</p>

<p><b>50 min</b></p>		<p><b>2<sup>nd</sup> Activity</b>  Research about similar persecutions in other cities of the Iberian Peninsula, in different times.</p>	<p>Groups of 3 or 4 students (each group works one of this events. Depending on the total number of groups, the topics can be repeated.)</p> <ul style="list-style-type: none"> <li>● Barcelona, 1391</li> <li>● Expulsion of Jewish by the catholic Kings, 1492</li> <li>● Forced conversion to the Catholicism in Portugal, 1496</li> </ul> <p>Students must prepare a PowerPoint presentation - each group shows the results of the research to the rest of the class. This presentation must end with a reflection on “coexistence and tolerance”</p>	<p>Indication of online sources with historical quality. General orientations and group-to-group work guidance.</p> <p>After workgroup, in plenary: presentation of the results. Peer comments</p>
<p><b>20 min</b></p> <p><b>30 min (indicative)</b></p>		<p><b>Evasion routes</b>  What happened with the survivors? (consequences)</p> <p><b>Presentation and Reflection</b></p>	<p>Groups of 3 or 4 students – Distribution of two clean maps (Europe and World); point on maps the evasion routes (according to Benart (1992), <i>Atlas of Medieval Jewish History</i>)</p> <p>Oral presentation about anti-judaism, anti-semitism and tolerance</p> <p><a href="https://commons.wikimedia.org/wiki/Category:Maps_of_16th-century_Europe#/media/File:(Putzger)_Europe_1559.jpg">https://commons.wikimedia.org/wiki/Category:Maps_of_16th-century_Europe#/media/File:(Putzger)_Europe_1559.jpg</a></p>	<p>Teacher distributes the maps and provides the link where students find the source to draw the evasion routes - from the Iberian Peninsula to Europe, North Africa and then to America.</p> <p>Final discussion: why was the coexistence of Christians and Jewish impossible? Compare this situation with the time we live in today.</p>
		<p><b>Evaluation of learning activity</b></p>	<p>Teacher evaluation:</p> <ul style="list-style-type: none"> <li>● The results of the researches</li> <li>● Oral expression performed on the presentation.</li> <li>● The formal aspects of the PowerPoint presentation.</li> </ul>	

## VIII. BIBLIOGRAPHY AND OTHER RESOURCES OF KNOWLEDGE USED IN TEACHING PREPARATION

BEIRNAT, HAIM: Atlas of Medieval Jewish History. Carta: Jerusalem, 1992. Page 85.  
[https://www.worldhistory.biz/download567/Haim\\_Beinart\\_Atlas\\_of\\_Medieval\\_Jewish\\_History\\_worldhistory.biz.pdf](https://www.worldhistory.biz/download567/Haim_Beinart_Atlas_of_Medieval_Jewish_History_worldhistory.biz.pdf)

MARTINS, J. (2006). Portugal e os Judeus. 3 volumes. Lisboa, Nova Vega.

SCHAMA, S. (2018). The Story of the Jews – 1492-1900 (Portuguese edition by Temas e Debates)

## IX. ATTACHMENTS



<https://commons.wikimedia.org/wiki/File:Homenagem aos Judeus - Massacre de Lisboa de 1506.jpg>

### Chronicle of Damião de Gois

«There is a chapel, in S. Domingos monastery, called “Jesus” and within this chapel, there is a Crucifix in which a sign was seen and to which miracle signs were given, although those who were in the chapel

thought otherwise. Among these, a New Christian[1] thought to see only a lit lamp beside the image of Jesus. After hearing this, some low social status men dragged him out of the church by the hair, killed him and burned his body in Rossio square.

The uproar was heard by many people who came to the square and to whom a monk directed a preaching inciting against New Christians. Afterwards, two monks left the monastery with a crucifix in their hands shouting: "Heresy! Heresy!" This event impressed a large crowd of foreigners, sailors from Holland, Zealand, Germany and other places. All together, more than five hundred began to kill New Christians found in the streets and the bodies, dead or half-alive were burned in bonfires lit by the Riverside (Tejo) and in the Rossio square. Slaves and Portuguese young men helped us in this task showing great diligence, bringing firewood and other materials to light the fire. In that Pascoela Sunday[2], more than five hundred people were killed.

Joining this mob of bad men and monks who walked the streets inciting people to such cruelty and showing no fear of God, more than a thousand men from Lisbon belonging to the same social status as foreign sailors, continued this horror with greater cruelty on Monday.

And as they couldn't find any other New Christians on the streets, they entered the houses and dragged them to the streets along with their sons, wives and daughters and threw them into the fires with no mercy. The cruelty was such that children and babies were executed, splitting them into pieces or crushing them against the walls. In addition to all this, their houses were plundered and all the gold, silver and trousseau were stolen. Such a dissolution was reached that even innocent men, women, boys and girls were plucked out of the churches, ripped out from the tabernacles and from the images of Jesus, Holly Mary and other Saints to whom the fear of death had left them embraced.

More than a thousand souls died without help on this Monday, as few people were in the city because of the plague. The honorable ones were out of town. And if the alcaides[3] and other officers wanted to help the New Christians so badly, they found so much resistance that they were forced to retreat to avoid that the same thing could happen to them.

On the next day, These men continued in their wickedness, although they no longer found anyone to kill, for all the New Christians who had escaped were made safe by honorable and pious people, yet they weren't able to prevent the death of more than one thousand and nine hundred souls.

The Regedor[4] Aires da Silva and the Governor Dom Álvaro de Castro came to the city in the afternoon of that day, along with the people they could gather, but it was almost over. They informed the king D. Manuel, who was in the village of Avis, and quickly the king sent both Prior do Crato and Dom Diogo Lopo, two special power men to punish the guilty. Many of them were arrested and hanged for justice, mainly the Portuguese, because the foreigners, with the robberies and spoil, took refuge in their ships and followed their destiny. As for the two monks who walked the crucifix through the city, they were expelled from the religious order and, by sentence, burned.»

Damião de Gois, Chronicle of the Great King Manuel, 1566

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[1] Jew converted to Christianity in Portugal after 1496

[2] Octave of Easter

[3] Magistrates chosen by the king, who performed military functions

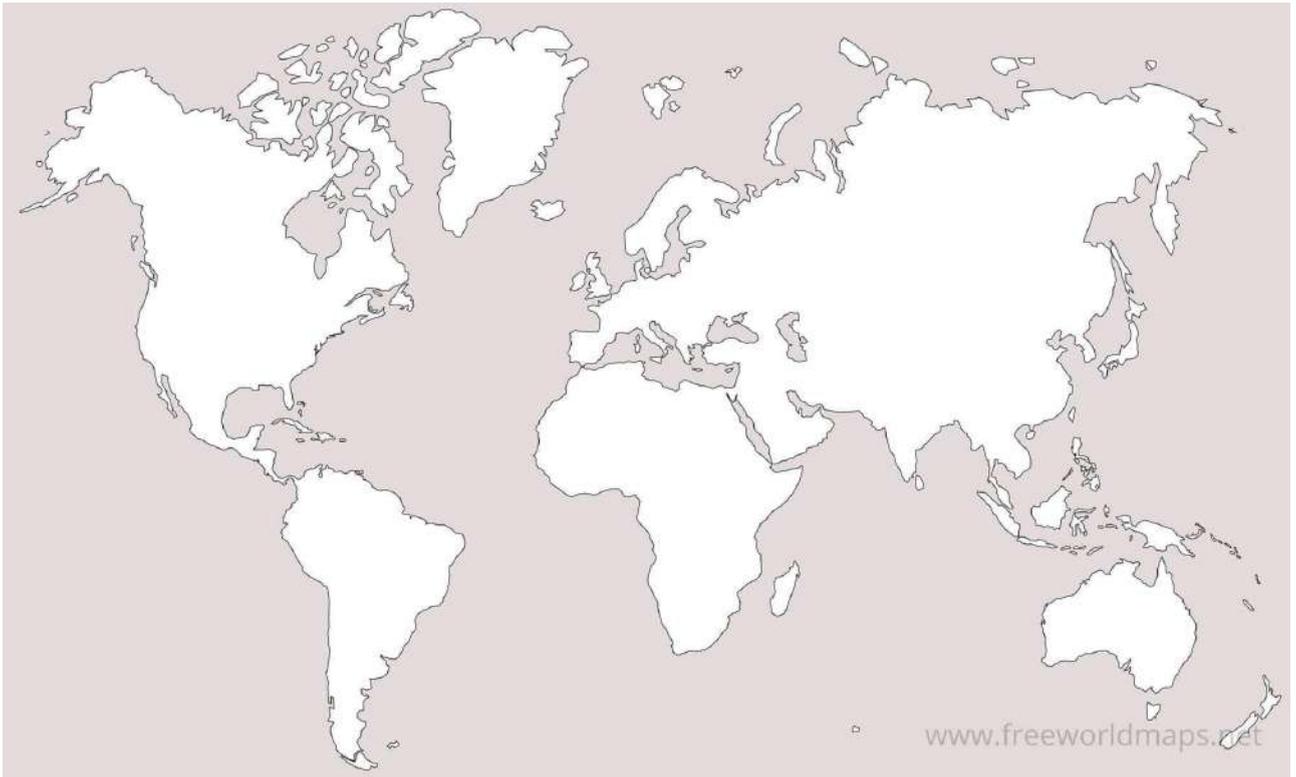
[4] Head of the king's court, with powers to try serious crimes



“The Christian Contend, which recently took place in Lisbon, capital of Portugal, between Christians and New Christians or Jews, because of the Crucified God ” - Anonymous pamphlet, printed in Germany (presumably just a few months after the Lisbon massacre)

[https://commons.wikimedia.org/wiki/File:Massacre\\_de\\_lisboa.jpg](https://commons.wikimedia.org/wiki/File:Massacre_de_lisboa.jpg)





<https://www.freeworldmaps.net/download/map.html>

### **Appendices:**

1. We offer some explanations and sources about some concepts we consider important. They can be consulted by teachers to increase their knowledge or by students in order to enlarge the activity:

#### **“Limpieza de sangre” (blood’s cleansing)**

We base on the book of León Poliakov, who made a large study about this phenomenon which took place in Spain along the Modern Age.



According to this author, the blood’s cleansing was an obsession, specially betseen XVIIth and XVIIIth centuries.

A blood's clean person was who could prove that he was an *old Christian*", that is, someone who is not a converted or, even more, someone who has not a converted background in his family along the generations. It was a compulsory requirement to save honour, to access and to progress in job...

From this point, the "*Santa Inquisición*" (the religious Court) invested all its efforts researching the history of people and their families. For that purpose it surrounded itself of a long row of informers and confidants. Finally, the procedure to obtain the "Blood's cleansing certificate" turned into an absolute and embarrassing way of corruption,, because at the end, people paid a lot of money for this certificate of blood purity.

This fact legally disappeared in the XIXth century, but not at all, because the weight of the tradition is so heavy and we can observe some remains of this stigmas in Spain still nowadays.

This racial obsession against Jews and their Christian descendents in the Europe of the beginnings of the Modern Age is considered by Poliakov as the bases of more recent disasters like Nazism and Holocaust.

Source:

Volvamos pues a estos esenciales problemas españoles. En el siglo XVII la obsesión "de la limpieza de sangre" alcanza su paroxismo. Es la época en que "los caminos de España" están transitados en todas las direcciones por los comisarios encargados de la informaciones, de las repetidas consultas a los archivos locales; la época en que los "viejos de los poblados tenían ocasión de poner a prueba su memoria y conocimiento de los vínculos de parentesco". Alrededor de 1635, el polemista Gerónimo de Zavallos se indignaba de "la enorme cantidad de gente ocupada en obtener informaciones; procuradores del honor y devoradores de las fortunas, que derrochan un dinero que podría ser utilizado provechosamente en sembrar y laborar los campos", en tanto que "hombres que habrían debido ocuparse de sus hijos y dejarles algo, consumen por estas pretensiones la fortuna que podrían haberles legado, lo que en gran parte es causa de la despoblación de España, pues en una familia señalada como impura, los hijos se hacen curas o monjes, y las hijas, religiosas..." [...] En la misma época, un autor anónimo deploraba "los incontables perjurios de los testigos que, ya por afecto o amistad, ya por temor o interés, dicen lo que las partes en cuestión quieren que digan, y hay gentes que sacan su sustento diario y hacen una profesión de añadir algo de su cosecha a todos los informes que obtienen, y si no se les paga, causan tanto estrago que hoy en día todos compran su honor, tanto los que son limpios como los que no lo son, para obtenerlo y aquellos para no perderlo".

En 1636, Jacinto, coronel de caballería, solicitaba su admisión en la orden de San Juan; estas decisiones siempre tenían que ver con el honor familiar. Desde Perú, su tío, como prelado experimentado que era, explicaba a su sobrino cómo había que arreglárselas para probar su pureza de sangre, de qué manera reclutar los testigos, ganarse a los investigadores e informantes, comprar a los folicularios a sueldo. Le mandaba mil ducados para "negociar" ese delicado asunto. Y terminaba su carta así: "Nuestra sangre es indudablemente una sangre irreprochable, pero no basta que lo sea, hay que demostrarlo sin titubeos." ¡No basta con serlo, hay que parecerlo! A partir de entonces hizo su aparición en la

vida española el *linajudo*, cazador de linajes que, ya por una pasión malsana, ya por un afán de lucro, coleccionaba las genealogías y provocaba el temor en su vecindad. [...]

La severidad de las *pruebas* las volvía inverosímiles, a la vez que aumentaba la desconfianza por la sangre infiel; y esto hasta tal punto que, al no encontrar mancha alguna en la ascendencia de un hereje, un inquisidor se volvió contra la nodriza que lo había amamantado, y logró establecer que ella tenía antepasados judíos, lo cual “lo hizo reflexionar mucho”, y sin duda le confirmó su sosiego intelectual.

Los que viven en el continente de España y Portugal –escribía Montesquieu en la setenta y ocho de sus *Cartas Persas* – se sienten orgullosos de que se los llame cristianos viejos, es decir, que no son de aquellos que la Inquisición ha persuadido en los dos últimos siglos de abrazar la religión cristiana.[...]

En el siglo XVIII [...] los nombramientos y los ascensos seguían subordinados al largo y costoso procedimiento de las “pruebas”. [Floridablanca] se indignaba de “la nota indecente y hasta infame aplicada a los convertidos y sus descendientes ¡de modo tal que la acción más sana del hombre –su conversión a nuestra santísima fe-, es castigada con la misma pena que la apostasía, su peor crimen”. Una ley de 1772 disponía que era necesario un certificado de *limpieza* para obtener el título de abogado, de maestro de escuela y hasta de escribano. En ciertas localidades, por ejemplo en Villena, había que presentarlo para poder obtener allí su domicilio.

[...] No fue hasta 1835 que se suprimieron en los establecimientos de enseñanza dependientes del ministerio del Interior [...] Por último, una ley de 1865 suprimía definitivamente y de una manera general los “informes”, tanto para contraer matrimonio como para ingresar en la administración pública.

Poliakov, León: Historia del antisemitismo volumen II. De Mahoma a los marranos. Ed. Muchnik: Barcelona, 1982. Pages: 291-297.

Translation:

Let us return to these essential Spanish problems. In the seventeenth century the obsession with "cleansing blood" reached its climax. It is the time when "the roads of Spain" are traveled in all directions by the commissioners in charge of information, from repeated inquiries to local archives; the time when the "old men of the villages had the opportunity to test their memory and knowledge of kinship ties." Around 1635, the polemicist Gerónimo de Zavallos was outraged at “the enormous number of people busy obtaining information; solicitors of honor and devourers of fortunes, who squander money that could be profitably used in sowing and working the fields”, while “men who should have taken care of their children and left them something, consume for these claims the fortune that they could have bequeathed them, which to a large extent is the cause of the depopulation of Spain, since in a family designated as impure, the sons become priests or monks, and the daughters, nuns...” [...] At the same time, an anonymous author deplored “the countless perjuries of witnesses who, out of affection or friendship, already out of fear or interest, say what the parties in question want them to say, and there are people who draw their daily sustenance and

make a profession of adding something of their it reaps all the reports they get, and if they are not paid, they cause so much havoc that today everyone buys their honor, both those who are clean and those who are not, to obtain it and those not to lose it ”.

In 1636, Jacinto, colonel of cavalry, requested the admission of him in the order of San Juan; these decisions always had to do with family honor. From Peru, his uncle, as an experienced prelate, explained to his nephew how to manage to prove the purity of his blood, how to recruit witnesses, win over investigators and informants, buy from the follicular salaried. He would send her a thousand ducats to "negotiate" this delicate matter. And he ended his letter thus: "Our blood is undoubtedly an irreproachable blood, but it is not enough that it is, it must be demonstrated without hesitation." It is not enough to be, you have to appear so! From then on, the linajudo made his appearance in Spanish life, a lineage hunter who, already out of an unhealthy passion or out of profit, collected genealogies and caused fear in his neighborhood. [...]

The severity of the trials made them implausible, while distrust of unfaithful blood increased; and this to such an extent that, finding no stain in the ancestry of a heretic, an inquisitor turned against the nurse who had suckled him, and succeeded in establishing that she had Jewish ancestors, which "made him reflect a lot", and no doubt it confirmed his intellectual calm.

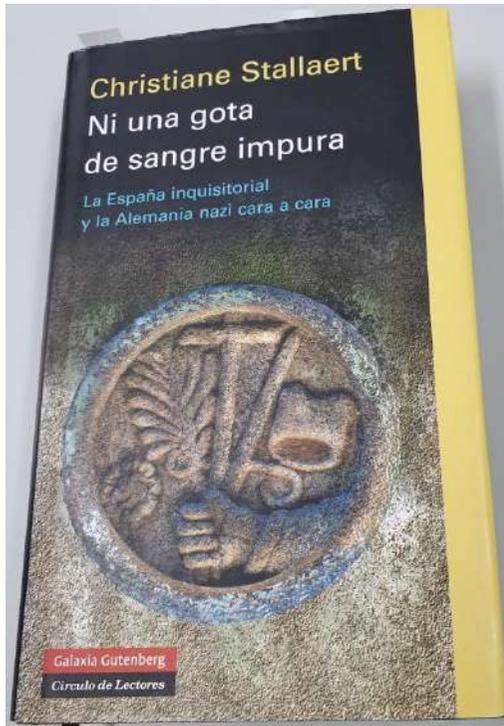
Those who live on the mainland of Spain and Portugal - Montesquieu wrote in the seventy-eight of his Persian Letters - feel proud that they are called Old Christians, that is to say, that they are not of those that the Inquisition has persuaded in both last centuries of embracing the Christian religion. [...]

In the 18th century [...] appointments and promotions were still subordinated to the long and expensive procedure of "tests." [Floridablanca] was outraged at "the indecent and even infamous note applied to converts and their descendants! In such a way that the healthiest action of man - his conversion to our most holy faith - is punished with the same penalty as apostasy, his worst crime ". A 1772 law provided that a cleanliness certificate was necessary to obtain the title of lawyer, school teacher and even notary. In certain localities, for example in Villena, it was necessary to present it in order to obtain his address there.

[...] It was not until 1835 that they were abolished in the educational establishments dependent on the Ministry of the Interior [...] Finally, a law of 1865 definitively and in a general way abolished the "reports", both to contract marriage and to enter public administration.

Poliakov, León: Historia del antisemitismo volumen II. De Mahoma a los marranos. Ed. Muchnik: Barcelona, 1982. Pages: 291-297.

You can expand the knowledge about this concept with this other book:



**Staller, Christine:** Ni una gota de sangre impura. La España inquisitorial y la Alemania nazi cara a cara. Ed. Galaxia Gutemberg

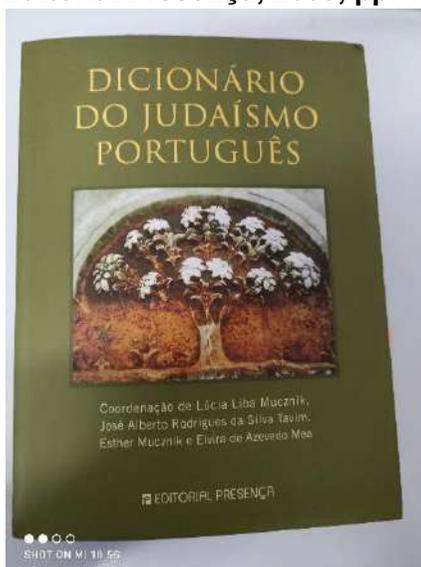
### **“Cristãos novos” (New Christians)**

With the edict to expel the Jews from Spain, in 1492, between 50 and 120 thousand Jews emigrated to Portugal. In 1496, King Manuel I decreed the expulsion of the Jews, seeking the forced conversion of all Jews in Portugal. The forced conversion and the late establishment of the Inquisition in Portugal (1536) led to the development of crypto-Judaism under more favorable conditions than in Spain.

Converted Jews were also called New Christians. Many of them distanced themselves from crypto-Jewish practices, maintaining economic links and ethnic solidarity with those who maintained the Jewish cult in hiding. The inquisition in Portugal was mainly concerned with false converts, especially until the middle of the 18th century.

Throughout the 16th century, a minority of the conversational population emigrated to countries where they could publicly return to Judaism, identifying communities in Venice, Livorno, Amsterdam, Hamburg, London, Bordeaux, Bayonne, as well as in the English and Dutch colonies of America.

**Source: Kaplan, Yosef – *Conversão, Conversos*. In Mucznik, Lúcia Liba et al (coord.) – *Dicionário do Judaísmo Português*. Lisboa: Editorial Presença, 2009, pp. 174-176.**



## 2. Evaluation

The evaluation of this activity can be done according to the following tables:

<b>Class:</b>	<b>Day/Time:</b>				
<b>Group being marked:</b>					
<b>Topic</b>					
<b>Marking Scheme for group presentations mark for detail, then award overall mark for each section</b>					1=poor 5=best
					1
<b>1) Content</b>					
<b>Introduction and:</b> Identifies objectives, purpose, engages audience from the start					
<b>Structure:</b> Gains audience's attention logical, clear, comprehensive					
<b>Key points and Body:</b> displays a good grasp of the subject an accurate account; addresses core issues is appropriate for audience					
<b>Well Researched:</b> Has consulted a number of sources					
<b>Accuracy:</b> All information is accurate					
<b>Close:</b> Provides conclusion, integration and control					
<b>1) Content Mark Overall - comments</b>					Content Mark /30
<b>2) Media used</b>					
Minimum <b>length requirement</b> met					

<b>Learning Outcomes met</b>					
Media is clear, easily understood, language accessible					
Use of colour, imagery etc.					
Media ties in with presentation well					
Other (use of extras etc.)					
<b>2) Media Mark Overall - comments</b>	PowerPoint Mark /30				
<b>3) Process/Professionalism:</b>					
<b>Clear speech:</b> audible, nervousness controlled					
<b>Personal energy:</b> has enthusiasm, show confidence/control; avoids reading from notes; addresses whole audience, projects personality,					
<b>Audience engaged:</b> attention captured and sustained					
<b>Good use of eye contact and gestures</b>					
<b>3) Process Mark Overall - comments</b>	Process Mark /20				
<b>4) Overview - Effectiveness and Reflections:</b>					
<b>Your overview of effectiveness:</b> Objectives have been met <b>Message was communicated and understood. The experience was a pleasurable one!</b>	Overview Mark /20				
<b>4) Overall Reflection and comments</b>					
<b>Overall Mark /100</b>					

**Percentage Grade on Project**

<b>Formative Peer assessment of an Oral Presentation</b>	<b>Not done</b>	<b>Done</b>	<b>Profitably done</b>
Group			
<b>Content</b>			
Structure of presentation			
Ideas & logic			
Originality & entertainment			
<b>Delivery</b>			
Body language/eye contact			
Voice – pace, volume, clarity			
Enthusiasm			
Language appropriate to purpose and audience			
Correct grammar, pronunciation, word selection			
Use of visual aids			

<b>Over all comment:</b> Two things that went well one thing that could be improved			
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### 3. Bibliography and webgraphy

#### **MASSACRE OF LISBON:**

“A matança da Páscoa” (“The Easter killing”)

Television documentary about Lisbon pogrom (duration: 06’39” - portuguese; not subtitled)

<https://ensina.rtp.pt/artigo/a-matanca-da-pascoa/>

Massacre em Lisboa no dia da pascoela” (“Massacre in Lisbon on Pascoela Day”)

Radio program related to historical events (duration: 4’13” portuguese)

<https://ensina.rtp.pt/artigo/massacre-em-lisboa-no-dia-da-pascoela/>

he last Kabbalist of Lisbon (Richard Zimmler) - Published in 23 languages

<https://www.zimmler.com/en/books/the-last-kabbalist-of-lisbon>

#### **NEW-CHRISTIANS AND CLEANSING OF BLOOD:**

**Kaplan, Yosef** – *Conversão, Conversos*. In Mucznik, Lúcia Liba et al (coord.) – *Dicionário do Judaísmo Português*. Lisboa: Editorial Presença, 2009, pp. 174-176.

**Poliakov, León:** *Historia del antisemitismo volumen II. De Mahoma a los marranos*. Ed. Muchnik: Barcelona, 1982. Pages: 291-297.

**Staeller, Christine:** *Ni una gota de sangre impura. La España inquisitorial y la Alemania nazi cara a cara*. Ed. Galaxia Gutemberg: Barcelona, 2007.

#### **EVASION ROUTES:**

**BEIRNAT, HAIM:** *Atlas of Medieval Jewish History*. Carta: Jerusalem, 1992. Page 85.

[https://www.worldhistory.biz/download567/Haim\\_Beinart\\_Atlas\\_of\\_Medieval\\_Jewish\\_History\\_worldhistory.biz.pdf](https://www.worldhistory.biz/download567/Haim_Beinart_Atlas_of_Medieval_Jewish_History_worldhistory.biz.pdf)

V.A; As diásporas dos judeus e cristãos-novos de origem ibérica entre o Mar Mediterrâneo e o Oceano Atlântico. Estudos. Edited by CH (Centro de História: Lisboa, 2020.

[https://repositorio.ul.pt/bitstream/10451/45543/1/EBook\\_As%20Diasporas%20dos%20Judeus%20e%20Cristaos.pdf](https://repositorio.ul.pt/bitstream/10451/45543/1/EBook_As%20Diasporas%20dos%20Judeus%20e%20Cristaos.pdf)