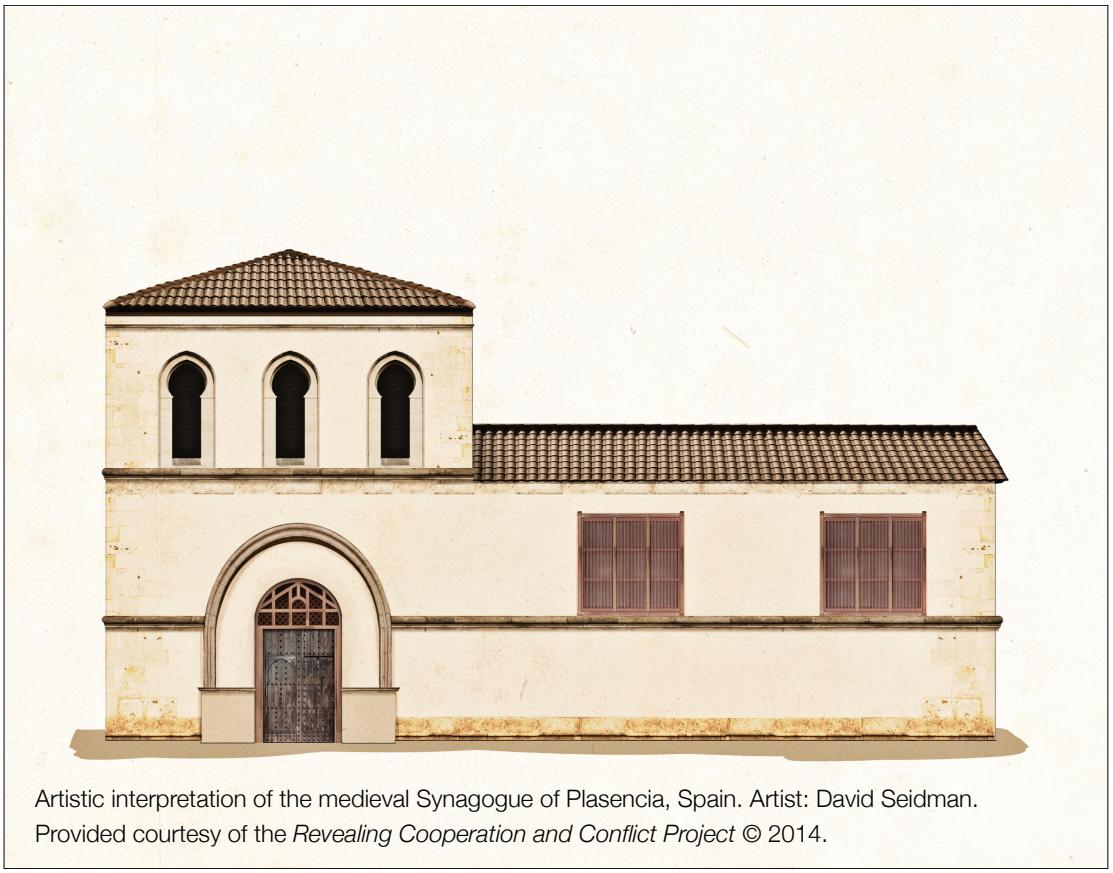
SEPHARDIC ORIGINS AND TRANSFORMATIONS IN THE SPANISH EXTREMADURA: THE SEPHARDIC EXTREMADURAN GENEALOGY DATABASE



Artistic interpretation of the medieval Synagogue of Plasencia, Spain. Artist: David Seidman. Provided courtesy of the *Revealing Cooperation and Conflict Project* © 2014.

Project Synopsis and Database User Guide
17 June 2014, Version 2.0

Prepared for:

International Institute for Jewish Genealogy and Paul Jacobi Center (IIJG-PJC)

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EXECUTIVE SUMMARY

On 16 October 2011, the *International Institute for Jewish Genealogy* and *Paul Jacobi Center (IIJG-PJC)* funded the *Sephardic Origins and Transformations in the Spanish Extremadura* project that was conducted by Dr. Roger L. Martínez-Dávila. Over the course of two years, the researcher performed onsite archival, electronic, and text-based research on the late medieval Sephardic Jewish communities of the Spanish Extremadura. This research identified over 900 Jewish and *converso* (Jewish converts to Christianity) individuals who lived in-between the twelfth and eighteenth centuries of the common era. From this investigation, the researcher developed a genealogical database (a GEDCOM file) that was delivered to the *IIJG-PJC* on 17 June 2014. This *User Guide* provides an overview of the project, an overview of the *Sephardic Extremaduran Genealogical Database*, how to utilize the database with commercially-available or free genealogical software, and how to access the *IIJG-PJC* web-based version of the database.

HISTORY OF THE SEPHARDIC ORIGINS AND TRANSFORMATIONS IN THE SPANISH EXTREMADURA PROJECT

On 29 June 2011, Dr. Roger Martinez submitted the *Sephardic Origins and Transformations in the Spanish Extremadura: Tracing Jewish and Converso Families on the Eve of the Atlantic Diaspora (late-14th to early-16th Centuries)* proposal to the *International Institute for Jewish Genealogy* and *Paul Jacobi Center.* The *IIJG-PJC* funded this endeavor on 16 October 2011.

As proposed, the project argued that tracing the origins and movement of the Sephardim is one of the greatest challenges that historians and genealogists encounter. Not only are we frustrated by the effective lineage masking efforts of Jews and *conversos* (Jewish converts to Christianity) intent on concealing their identities, but also the difficulties of locating the fragmentary primary sources that reveal their transformation. A solution to the problem of tracking the transition of Jewish lineages and identities during the era of anti-Jewish pogroms, "cleanliness of blood" statutes (*limpieza de sangre*), and the Spanish Inquisition, lies concealed in an unusual location – the manuscripts held in Spanish cathedral and municipal archives. Similarly, national archives in Spain have collected important transactional documents that record Jewish individuals. Within these Catholic and royally-created institutions, some of which were intent on eradicating Judaism from Spain, are the foundational documents that detail the origins of the Sephardic community that filtered into Portugal and the Atlantic World.

The Extremadura, a Spanish border region adjacent to Portugal, is exceptionally interesting because large Sephardic communities resided in this area, which was one of the prominent sources of migrants to the Americas. Key to this project are Dr. Martínez's prior research findings that indicate the Extremadura was as an "identity

transformation hub" where Jewish lineages were laundered into Catholic ones and practicing Jews either hid or relocated to Portugal and the Americas.[1]

The central objective of the research plan was to synthesize unpublished, archival evidence on late fourteenth through early sixteenth century Jewish and *converso* families in the region of the Extremadura. The overarching agenda was to produce three scholarly deliverables (a published genealogical database, a peer-reviewed article, and a prospectus for an original monograph) after completing three research trips to Spain (from summer 2012 through summer 2013).The comprehensive budget for this research project was $11,415.00 USD, of which the researcher requested $11,000.00 USD from the *IIJG-PJC*; the remaining $1,415.00 USD was funded with university and Dr. Martínez's personal resources. The *IIJG-PJC* graciously granted an award of $7,500.00 USD. With reduced funding, the project was scaled-back to include only two research trips.

On 1 November 2012, 13 March 2013, and 7 September 2013, Dr. Martínez delivered project status reports to the *IIJG-PJC*. On 17 June 2014, Dr. Martínez delivered a final database to *IIJG-PJC* and this *User Guide* (with a HTML version of the genealogy database). Dr. Martínez will deliver a scholarly article or report that evaluates the genealogical information within a broader historical-cultural context (as well as an updated database) to the *IIJG-PJC* on or before 31 May 2014.

INITIAL PROJECT FINDINGS

Although a scholarly report will be delivered to the *IIJG-PJC*, some initial project findings can be discerned from the database that reveal valuable geographic, familial and genealogical, cultural and religious, and political and economic details.

Geographic Findings

- Extremaduran Jews and *conversos we*re not exclusively an urban population, rather they were distinctly represented in city as well as rural and pastoral communities.
- Reflectively of the primary and secondary sources utilized in this study, the vast majority of the population represented in this database is a northern Extremaduran and Castilian community. It is bounded to the north by Ciudad Rodrigo and Bejar, to the south by Caceres and Trujillo, to the west by Coria, and to the east by Guadalupe and El Barco de Avila. (See *Population Concentration Map* below.)

[1]See Martínez-Dávila, Roger L. "Trans-Atlantic 'Hebrew' and Converso Networks: Conquistadors, Churchmen, and Crypto Jews in the Spanish Extremadura and Colonial Spanish America." *Journal of Spanish, Portuguese, and Italian Crypto-Jews*, Volume 4, Spring 2012: 135-166. Martínez-Dávila, Roger L. "Jews, Catholics, and Converts: Reassessing the Resilience of Convivencia in Fifteenth Century Plasencia, Spain." *Journal of Spanish, Portuguese, and Italian Crypto-Jews*, Volume 1, Spring 2009: 95-119. Martínez, Roger L. *From Sword to Seal: The Ascent of the Carvajal Family in Spain (1391-1516).* Doctoral dissertation. University of Texas at Austin, 2008.

- Extremaduran Jews and *conversos* were not an isolated, frontier community — their familial and social relationships connected them to a much broader Sephardic community, including those in Toledo, Sevilla, Cordoba, and Burgos.

Familial and Genealogical Findings

- Jewish surnames in the Extremadura reflect the enduring impact of Semitic languages and Islamic civilization on western Spain. That is, a significant portion of Jews' surnames were derived for Semitic origins, as evidenced by last names such as Albuer, Amiz, Aranón, Azari, Hamid, and Hamiz. These surnames survived after the Christian Reconquest of the Extremadura (during the thirteenth century) and remained in use well into the fifteenth century.
- Medieval Extremadura Jews demonstrated a cultural preference for biblically inspired given names, which likely communicated their Jewish identity. In this manner, Jewish community members were readily identifiable from Christians and Muslims in the Extremadura, and thus, a distinct and recognizable community in Spain. The most commonly used given names of men included Abraham, David, Isaqúe, Jacob, Mosé, Samuel, Salomón, and Yuçe.
- Jewish converts to Christianity (*conversos*) typically abandoned Semitic surnames and adopted Castilian surnames. As noted by prior scholars, *conversos* publicly distanced themselves from their Jewish pasts by using new surnames. In this database, *conversos* can be found using surnames such as Blasco, Hernández, López, Muñoz, and Santa María. Their efforts to conceal their Jewish identities serve a significant impediment to genealogists' efforts to rebuild Jewish-*converso* genealogies. Additionally, it should be noted that it is not a reasonable conclusion to assume that specific Castilian surnames, such as Hernández, were ones adopted by and exclusively used by *conversos*.

Cultural and Religious Findings

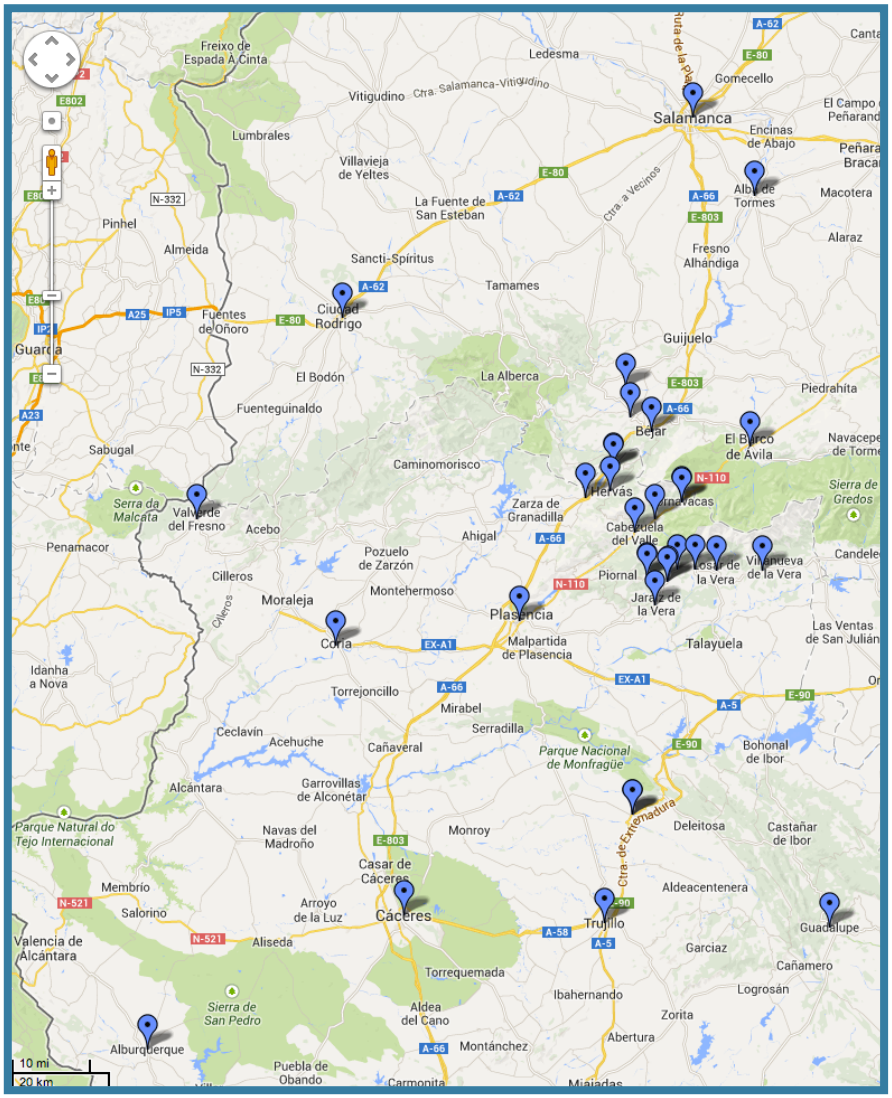
- The Extremaduran rabbinic class was very diverse and represented by large collection of families. These include: Abentaf, Abençur, Abendi, Aben Yuxen, Abimever, Aloya, Anejo, Çaces, Çarfati, Carrion, Cased, Castro, Chico, Hagay, Hain, Juanali, Levi, Melamed, Sobrado, Subel, Truchas, Useda, Valenza, Zarco, Zarfan, and Zarfati families.
- Rabbis, as prominent local leaders, often occupied dual roles as religious and economic leaders. For example, Rabbis Abrahan Abendi and Sento Melamed were both guardians of Judaism and head tax collectors.

Political and Economic Findings

- Jewish community members were a key component the Castilian nobility. Time and time again, Christian notaries were careful to note the higher social station of some individuals, such as Don ("Lord") Mosé Çerfati and Doña ("Lady") Sol Cerfaty, when they appeared in the written record.

- Castilian record keepers would, on occasion, note the professions of Jewish members of society. Those professions included: *trapero* (cloth-shearer), blacksmith, *tundidor/tunidor* (cloth-shearer), rabbi, *mercador* (merchant), *zapatero* (shoemaker), *tejedor* (weaver), *fisico* (physician), tax collector, and *platero* (silversmith).
- Jewish property and trade wealth is not only well represented in the database, but it also demonstrates the Extremaduran population was a wealthy one. Property sales and lawsuits indicate that several transactions were in the 10,000 to 20,000 *maravedis* (silver pieces) range. This is impressive given a typical, multi-room house in a city such as Plasencia might rent for 100 to 200 *maravedis* a year during the fifteenth century.

Population Concentration Map



SEPHARDIC EXTREMADURAN GENEALOGICAL DATABASE

The *Sephardic Extremaduran Genealogical Database* is an electronic file that reports the personal and familial background for Jewish, *converso*, and a few Christian individuals (who were closed associated with Jewish and *converso* persons). The file, or database, is a standardized GEDCOM (GEnealogical Data COMmunications. GEDCOM) format. The database was created using *RootsMagic 6* (a Windows OS software application).

Some the characteristics of the *Sephardic Extremaduran Genealogical Database* include:

- 924 individuals,
- 123 families/surnames,
- Earliest date for an individual is 1153 C.E. (common era) and the latest is 1706 C.E.,
- 3,503 recorded life "events" - for example "living" in a particular village,
- 50 place locations,
- 28 primary and secondary sources, and
- 1,202 individual citations recorded.

RESEARCH METHODS AND SOURCES

Dr. Martínez conducted original research in Spain for this project, as well as employed three undergraduate students in the preparation of the database. Dr. Martínez wishes to acknowledge the important efforts of the following University of Colorado-Colorado Springs students: Ms. Kim Sweetwood, Mr. Andrew Roome, and Ms. Kelcey Vogel. The three primary methods of conducting research for this project included:

- Onsite review of manuscripts and documents in local municipal, ecclesiastical, and national archives in Spain,
- Electronic review of the *Spanish Ministry of Educacion, Culture, and Sports* online search tool for national and state archives (known as the *Portal de Archivos Españoles*, or *PARES, http://pares.mcu.es/*), and
- Textual review of printed primary and secondary sources.

Due to reduced funding for the project, as well as Dr. Martínez being denied access to cathedral archives in Plasencia (Spain) and Coria (Spain) because of church staffing limitations, project research and findings were scaled back. However, the delivered database (17 June 2014) included over 900 persons of Jewish and *converso* status. In limited cases, Christians closely-associated with Jewish and *converso* persons were included in the database as well.

The local Spanish institutions consulted onsite by Dr. Martinez included the Archivo Historico Municipal de Bejar, Museo Judio David Melul (Bejar, Spain), Archivo Historico Municipal de Coria, Archivo Historico Municipal de Ciudad Real, Archivo de la Catedral de Ciudad Real, Archivo Historico Municipal de Plasencia, Biblioteca del Seminario Mayor Diocesano de Plasencia, Archivo Historico Nacional (Madrid), and Archivo del Duque de Alba.

Via the the *Portal de Archivos Españoles,* the following archives were consulted: Archivo General Simancas (AGS) – Valladolid, Archivo del Duque de Alba, Archivo de la Real Chancilleria de Valladolid, Archivo Historico Nacional (Madrid), and Archivo Historico Nacional-Sección Nobleza (Toledo). Dr. Martinez consulted multiple printed primary and secondary sources as well.

BIOGRAPHY FOR ROGER L. MARTÍNEZ-DÁVILA

Since fall 2010, Dr. Martínez has served as an Assistant Professor of History at the University of Colorado at Colorado Springs. From fall 2008 – spring 2010, he served as the Burton Postdoctoral Fellow at St. Joseph's University (Philadelphia, Pennsylvania) and earned his Ph.D. in May 2008 from the Department of History at the University of Texas at Austin. His dissertation, *From Sword to Seal: The Ascent of the Carvajal Family in Spain (1391-1516)*, evaluated the political and cultural integration of the *converso* Santa Maria (Ha-Levi) and Carvajal families in the Extremadura. Roger specializes in the study of inter-cultural relations and how group and individual identities hybridize. He is a scholar of medieval and early modern Spain, religious minorities and religious converts in Spain (in particular, Jews and *conversos*), and Spanish trans-Atlantic migration to Mexico and Bolivia.

Relying on his specialized training in Spanish paleography and Spanish and Portuguese language expertise, Dr. Martínez has conducted research in approximately 40 local, ecclesiastical, provincial, and national archives in Spain, Mexico, Bolivia, and the United States for his dissertation and current book project. His forthcoming text, *Blood, Faith, and Fate: Jews, Conversos, and Old Christian in Early Modern Spain and Colonial Spanish America*, is under contract with a university press. He has published in the peer-reviewed Journal of *Spanish, Portuguese, and Italian Crypto-Jews* and reviewed books for *The Sixteenth Century Journal* and *The Americas*. Roger is the fortunate recipient of several research fellowships and awards, including ones provided by the *Mellon Foundation*, the *Council for European Studies*, *Spanish Ministry of Culture's Program for Cultural Cooperation*, the *International Institute for Jewish Genealogy (IIJG)* and *Paul Jacobi Center* at the *National Library of Israel*, and *UCLA's Maurice Amado Program in Sephardic Studies and Center for Jewish Studies*.

Roger continues an active research agenda, especially in the area of applying digital tools to the study of medieval and early modern inter-religious Jewish, Catholic, and Muslim coexistence. Currently, Dr. Martínez is the project director for an emerging digital humanities project titled, *Revealing Cooperation and Conflict: An Integrated Geovisual and Transcription Project for Plasencia, Spain (circa 1390-1450)*. The Revealing Cooperation and Conflict project will invigorate the humanities and public's imagination by creating a visually-compelling, data-robust, and historically-lush digital world known as Virtual Plasencia. Our endeavor will generate a 3D walk-through model of part of the city of Plasencia that reveals Jewish, Catholic, and Muslim interrelations. We aim to recreate the cooperative and challenging processes that emerged during this era of intercultural realization and violence in Spain and Europe.

Currently, Dr. Martínez serves as a board member for the *Society for Crypto-Judaic Studies*, a 20+ year old international organization that fosters research on historical and contemporary issues relating to Sephardic Jews and *conversos* who hid their Jewish identities during an age of persecution. He is an active member of the *Association for Spanish and Portuguese Historical Studies* and *Sixteenth Century Society*.

Prior to returning to the university, Dr. Martínez worked for eight years in the public sector, including research and consulting positions at the Institute for the Future, the Texas Legislature, and MGT of America. He holds a Bachelor of Arts in the Humanities from the University of Texas at Austin and a Master of Public Policy from the University of California at Berkeley. Roger is a native of San Antonio, Texas; he has resided in South America, Spain, and both the west and east coasts of the United States. During his formative years he lived in Caracas, Venezuela, and La Paz, Bolivia. Lastly, he is a descendant of the *converso* Carvajal family of Mexico and Spain.

DESCRIPTION

As previously noted, the *Sephardic Extremaduran Genealogical Database* is an electronic GEDCOM file that reports the personal and familial background for Jewish, *converso*, and a few Christian individuals who lived in the Spanish Extremadura during the twelfth through eighteenth centuries C.E.

CONTENTS

Again, the *Sephardic Extremaduran Genealogical Database* includes:

- 924 individuals,
- 123 families/surnames,
- Earliest date for an individual is 1153 C.E. (common era) and the latest is 1706 C.E.,
- 3,503 recorded life “events” - for example “living” in a particular village,
- 50 place locations,
- 28 primary and secondary sources, and
- 1,202 individual citations recorded.

DATA DEFINITIONS

Person Data Definitions

The following table presents the data definitions for individuals or “persons” in the database. For each person the database provides a comprehensive inventory of genealogical, relationship (spouse, child, sibling, etc.), life “event”, and life “fact” information.

Person Data Definitions

Fields	Data Type	Description
Person-Name **INDI.NAME**	Text.	The person's full name.
Person-Given Name **INDI.NAME.GIVN**	Text.	The given or first name of the person.
Person-Surname **INDI.NAME.SURN**	Text.	The family name, last name, or surname of the person

Fields	Data Type	Description
Person-Sex **INDI.SEX**	Text.	The gender of the person. It is recorded as male, female, or unknown.
Person-Family **INDI.FAMS**	Text.	The person's family members.
Person-Event **INDI.EVEN.TYPE** **INDI.EVEN.DATE** **INDI.EVEN.PLAC** **INDI.EVEN.SOUR** **INDI.EVEN.NOTE**	Text and/or date.	An event revealing when the person was alive, dead, or miscellaneous (uncertain if the person was currently alive or dead at time the document was produced) during a certain date, place location, and any other details pertaining to the event. Specific references to page numbers for the source document are found in the "Research notes/ comments" field of a person "event."
Person-Fact-Residence **INDI.RESI**	Text.	An fact revealing where the person lived (a place location). A date and additional details may be available for the fact. Specific references to page numbers for the source document are found in the "Research notes/comments" field of a person "event."
Person-Fact-Religion **INDI.RELI**	Text.	A fact revealing the religious affiliation for the person. The field will report "Jew" or "*Judio/a*", "Convert" or "c*onverso/a*", "New Christian or "*nuevo/a cristiano/a*", or Christian or "cristiano/a". *Converso* and New Christian are synonyms for Jewish converts to Christianity. Specific references to page numbers for the source document are found in the "Research notes/comments" field of a person "event."

Fields	Data Type	Description
Person-Fact-Occupation **INDI.OCCU**	Text.	A fact revealing the occupation and/or nobility status for the person. Occupations are reported in Spanish and/or English. Specific references to page numbers for the source document are found in the "Research notes/comments" field of a person "event."

Source Data Definitions

The following are the data definitions for each source (or, where the information was located for the person) in the database. Sources include primary sources (archival documents) and secondary sources (published books, published catalogues of documents, etc.)

Source Data Definitions

Field	Data Type	Description
Source-Master Source **SOUR.TITL** **SOUR.ABBR** **SOUR.NOTE**	Text.	Primary sources and secondary sources are treated differently in this database. Primary sources (manuscripts, etc.) are attributed to the institution that currently holds the document. These include the following types: archive (archivo) and library (biblioteca). Secondary sources are referred to by their book title.

The Spanish archives consulted for this project include: Archivo Historico Municipal de Bejar, Museo Judio David Melul (Bejar, Spain), Archivo Historico Municipal de Coria, Archivo Historico Municipal de Ciudad Real, Archivo de la Catedral de Ciudad Real, Archivo Historico Municipal de Plasencia, Biblioteca del Seminario Mayor Diocesano de Plasencia, Biblioteca Pública del Estado de Cáceres (BPEC), Archivo Historico Nacional (Madrid), Archivo General Simancas (AGS) – Valladolid, Archivo del Duque de Alba, and Archivo de la Real Chancilleria de Valladolid.

OVERVIEW OF THE DATABASE

The printed primary and secondary sources consulted by Dr. Martínez include:

- Archivo de Granadilla. *Granadilla: De La reconquista Al Destierro De Lasaguas Siglos XXII- XXI*. (No additional publication information available.)
- Lacave, J.L. "Documentos hebreos de Plasencia," *Sefarad* 52, 2. Madrid: CSIC, 1999.
- Lera Maillo, Jose Carlos de. *Catalogo De Los Documentos Medievales De la Catedral De Zamora*, 1999.
- Baer, Y. *Die Juden in chriotlichen Spanien*. 1929.
- Cantera Burgos, Francisco. *Sinagogas Españolas*. Madrid: Reimpresión Madrid, 1984.
- Hervás, Marciano de. *Historia de los judíos de Plasencia y su tierra.* Plasencia: Excmo. Ayuntamiento de Plasencia (Colección Estudios Judaicos), 2009.
- Hervas, Marciano de. *La invención de la tradición judía*. Bejar: Centro de Estudios Bejaranos-Artes Graficas Bretón, 2010. ISBN: 978-84-931624-6-7.
- Hervas, Marciano de. *La Vida en las Tierras de Granadilla: Romanos, Judios y Cristianos*. Granadilla: Asociacion Caparra para el desarrollo de la comarca, 2003.
- León Tello, P. (1963). *Judios de Ávila*. Ávila: Excma. Diputación Provincial de Ávila.
- Llorente, Juan Antonio. *Historia crítica de la Inquisición en España, Tomo I.* Madrid: Hiperión, 1981. Second Edition.
- Lera Maillo, Jose Carlos de. *Catalogo De Los Documentos Medievales De la Catedral De Zamora.* Zamora, 1999.
- Sanchez Loro, Domingo. *Historias Placentinas Ineditas. Volumen B.* Caceres: Institucion Cultural del la Excma. Dupotacion Provincial de Caceres, 1983.
- Vaca Lorenzo, Angel. *Documentación Medieval Del Archivo Parroquial de Villalpando (Zamora)*. Salamanca: Ediciones Universidad de Salamanca y Colegio Universitario de Zamora, 1988.
- Vaca Lorenzo, Angel. *Documentación Medieval Del Monasteriode Santa Clara de Villalobos (Zamora)*. Salamanca: Ediciones Universidad de Salamanca y Colegio Universitario de Zamora, 1991.
- Valiente Lourtau, Alejandro. B*reve Historia de Coria*. Coria: Imprenta CERRO, 2002.

Important Note:

References to specific pages or folios in a data source (primary or secondary) are not recorded in the "Source Data" section of the database. Specific references to page numbers are found in the "Research notes/ comments" field of a person "event:. See "Person Data Definitions" above.

LIMITATIONS OF DATA AND SOURCES

Important notes on the completeness of the data:

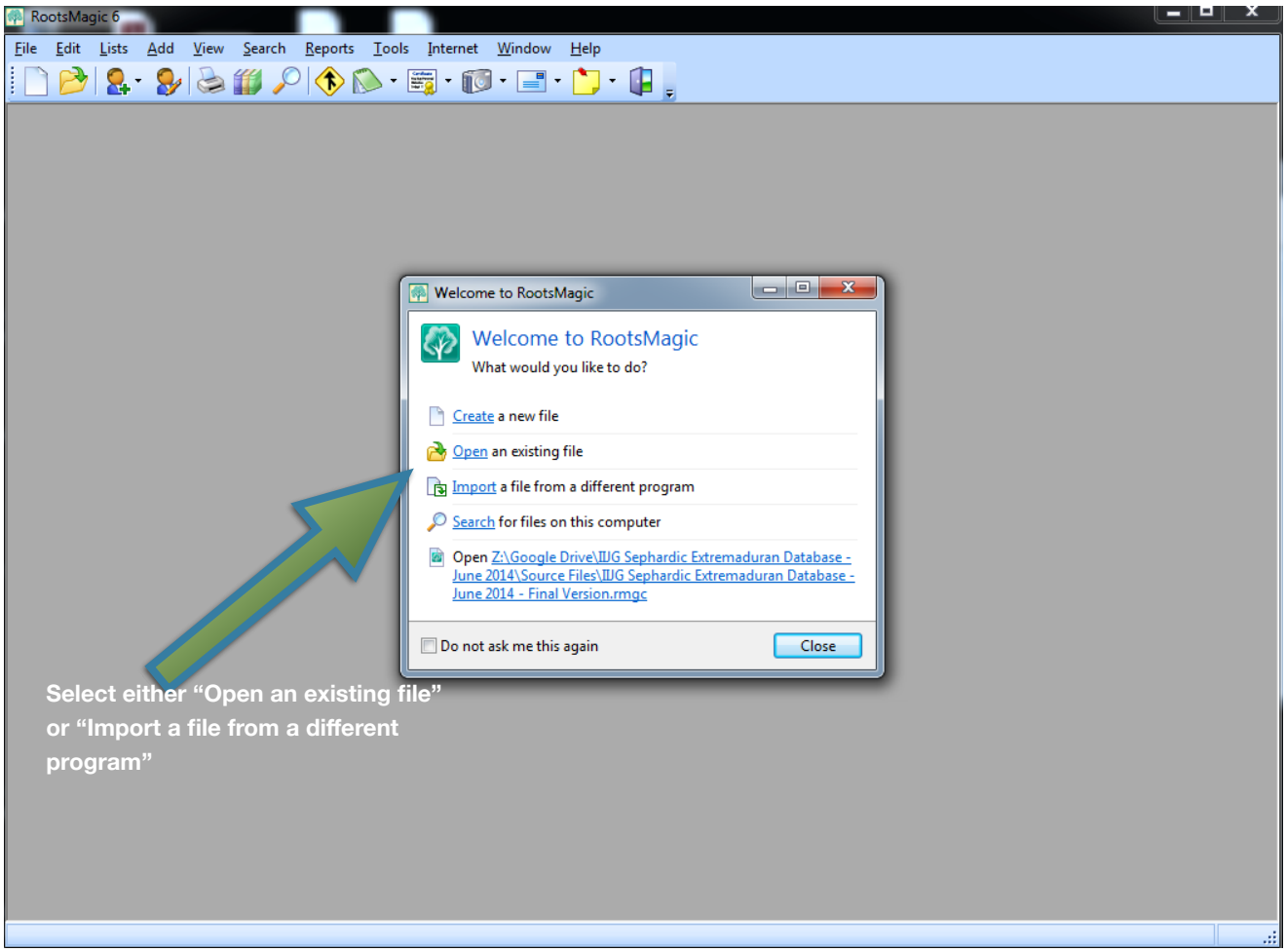
- Not all data fields are populated for each person — if there is no information, then the field is left blank. At times the database will report "unknown" or "?" if there is no information.
- Not all person facts will be tied back to a citation source. In some cases, only one citation source can be provided for a person. At times, each person will only have one citation source.
- At times, English occupational titles may not be reported accurately due to issues with translating the original Spanish term into the English language.
- At times, the primary and secondary sources used by the researcher provide incomplete reference data or citations. For example, a publisher's name may be unavailable for a text.

USING *ROOTSMAGIC 6* TO VIEW THE DATABASE

Opening or Importing the Database

The *Sephardic Extremaduran Genealogical Database* was created using *RootsMagic 6* (a Windows OS software application), one of several commercially-available and free genealogical software applications. To access the database using this software, the user should launch *RootsMagic 6* and select "Open an existing file" if opening "IIJG Sephardic Extremaduran Gen Database - 17 June 2014 - Final Version.rmgc" or select "Import a file from a different program" if using "IIJG Sephardic Extremaduran Gen Database - 17 June 2014.ged". The former is a native *RootsMagic 6* file and the later is a standard GEDCOM file. If using a genealogical software program other than *RootsMagic 6*, then user should import the genealogical records using the GEDCOM file (.ged).

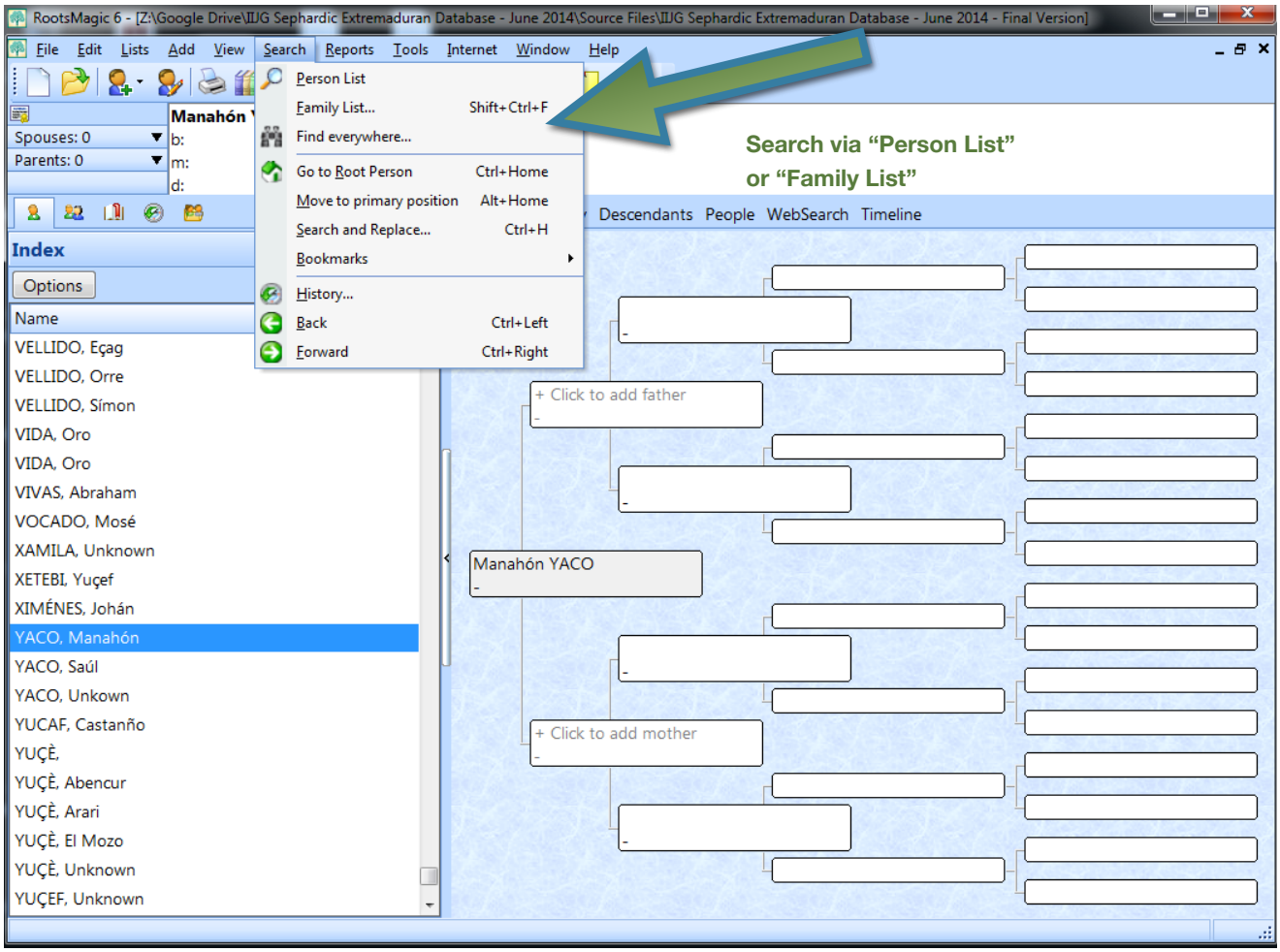
Screenshot of Opening or Importing the Database



Searching for Persons or Families

Within *RootsMagic 6*, the user can subsequent utilize the search feature to locate persons via “Person List” or “Family List”.

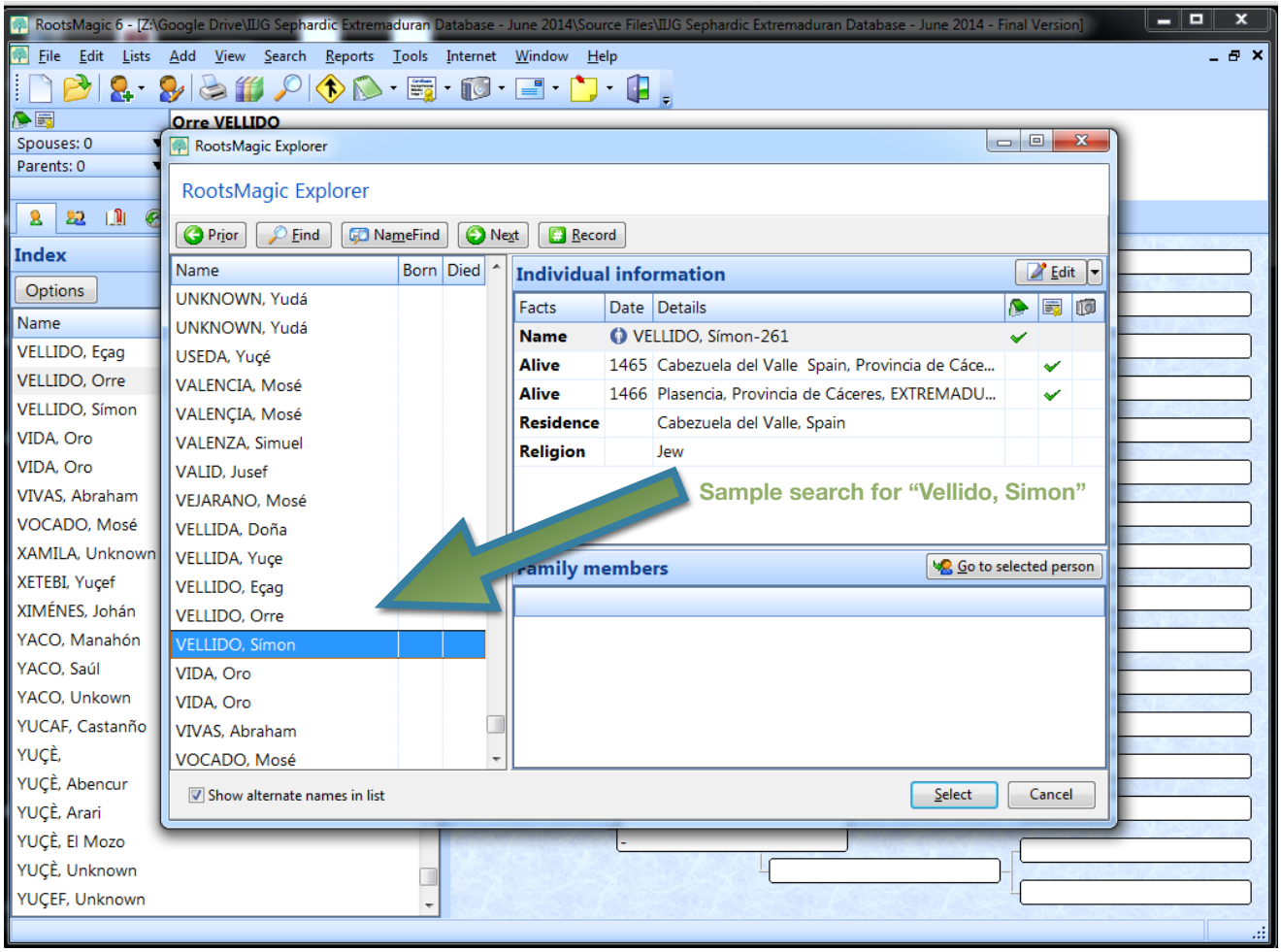
Screenshot of Search Feature



Typical Results of a Person Search

For example, the screenshot below shows a “Person Search” for “Vellido, Simon”.

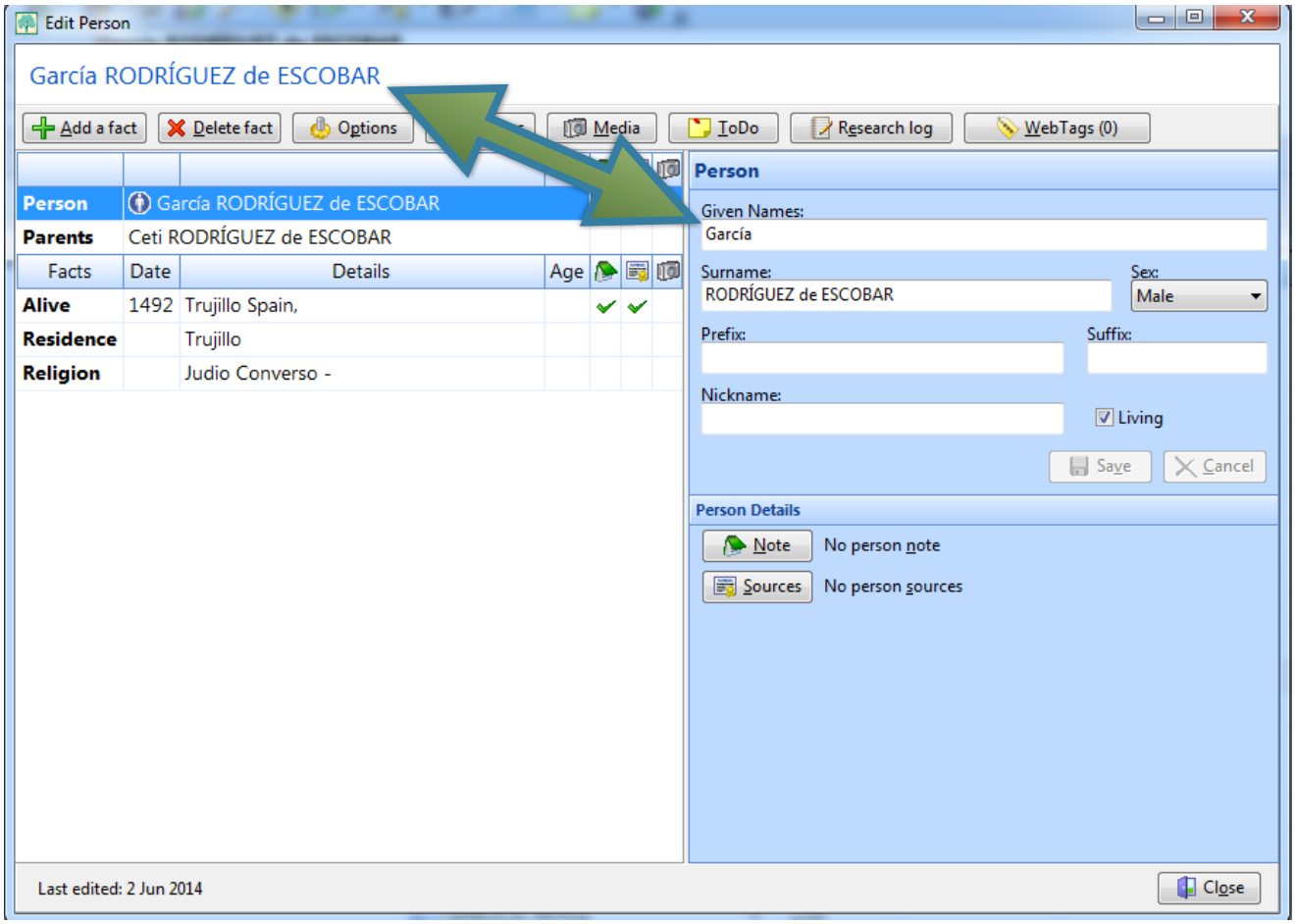
Sample “Person Search” - Screenshot of Search for “Vellido, Simon”



Typical Detailed Person Record

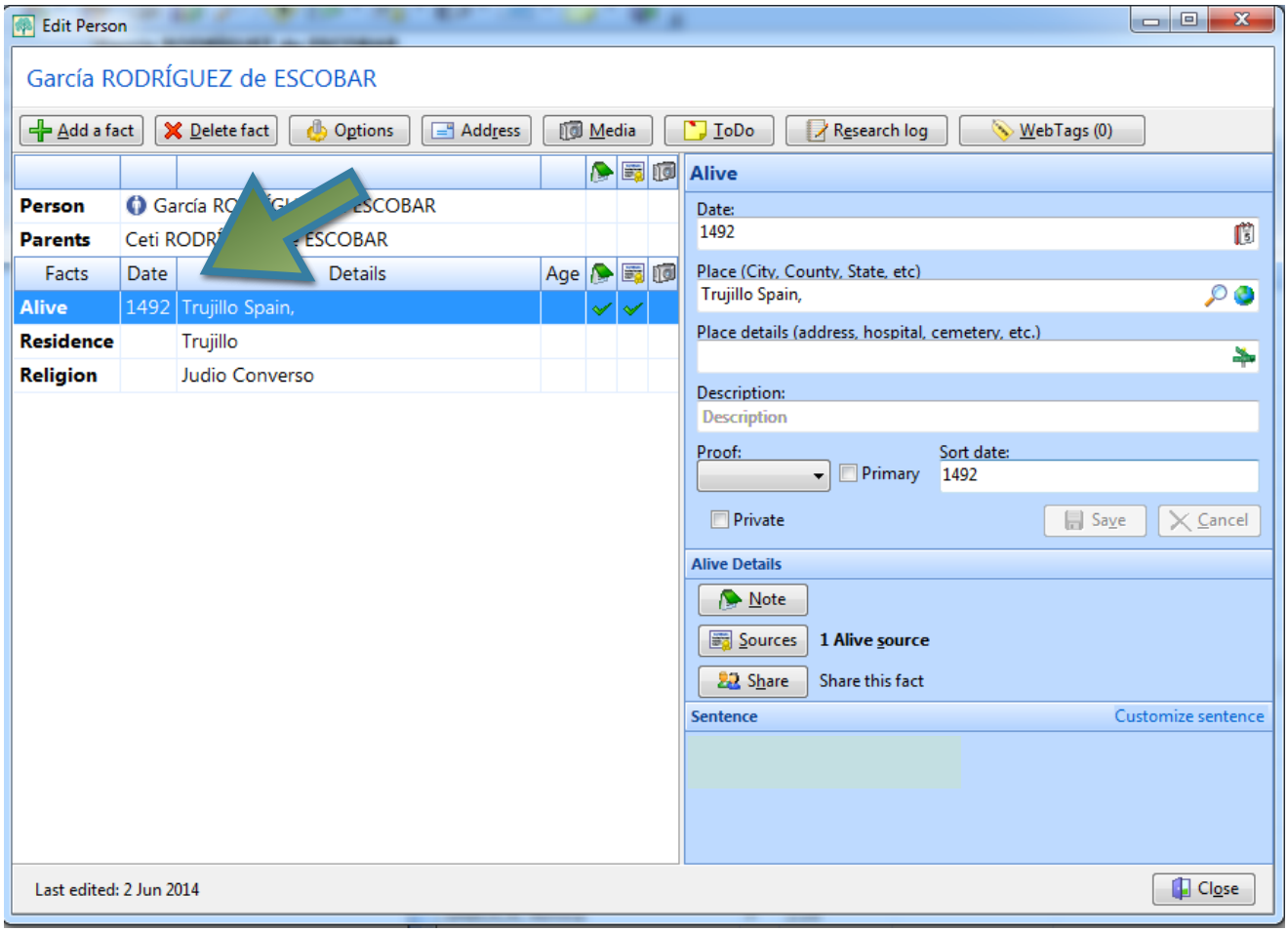
The following images are screenshots of typical "person" and "source" windows in *RootsMagic 6*. Person and source records contain granular information for each individual in the database. In the screenshot below, a detailed person record is presented.

Sample Person #1 - Screenshot of General Information for "Garcia Rodriguez de Escobar"



In this screenshot, the user can view how to access specific reference details for the person.

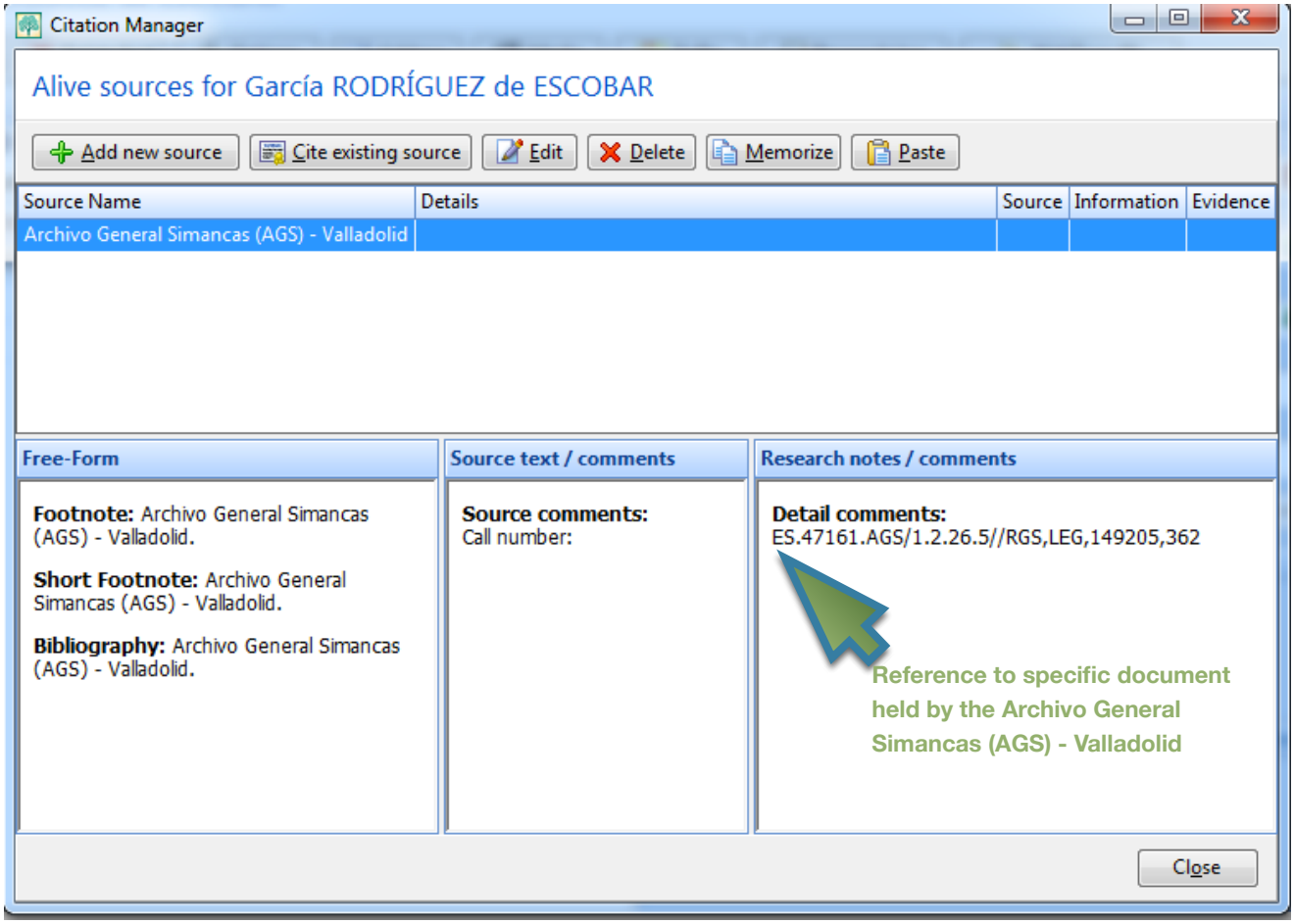
Sample Person #1 - Screenshot of Event Data - A person recorded as “Alive” in “1492” in “Trujillo, Spain”



Typical Detailed Source References for a Person

In this screenshot, the user can view the specific reference citation for the person. In this example, the user can determine the source for the genealogical record is the *Archivo General Simancas* at Valladolid, Spain. The citation for the specific document is "ES.47161.AGS/1.2.26.5//RGS, LEG,1492205,362".

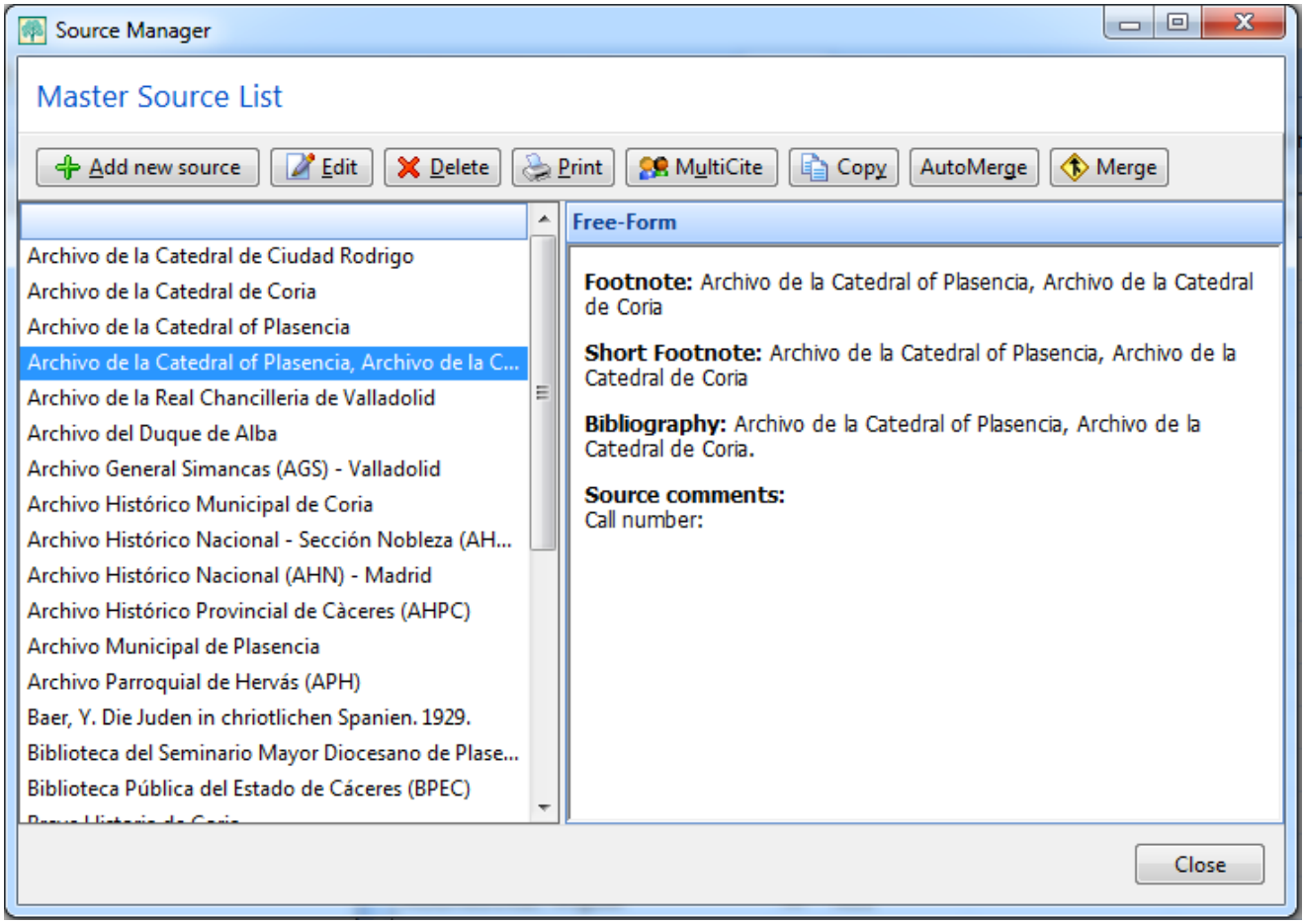
Sample Person #1 - Screenshot of Event Data Person recorded as "Research notes/comments"



Master Source List

In this screenshot, the user can review the inventory of primary and secondary sources used in the database. The source list can be accessed by selecting the “List” menu and choosing “Source List”.

Screenshot of Sources



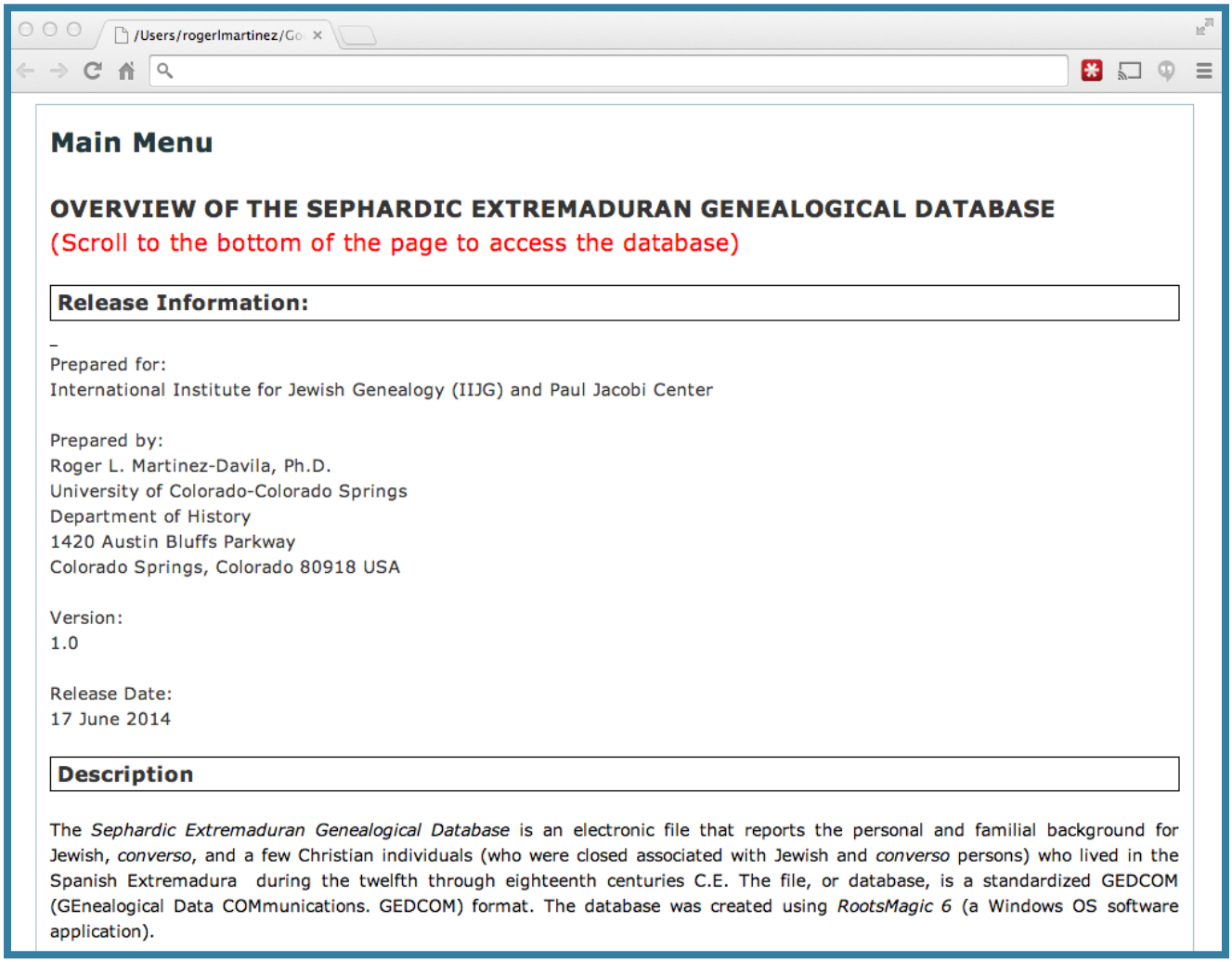
This concludes the overview of the database using *RootsMagic 6*.

ACCESSING THE DATABASE ON IIJG-PJC WEBSITE

The Database On the Web

The *Sephardic Extremaduran Genealogical Database* is also available on the *IIJG-PJC* website as a HTML-based collection of files. The database is accessed by starting at the "Main Menu" page, or index.html. The screenshot below presents the top-portion of the "Main Menu" page.

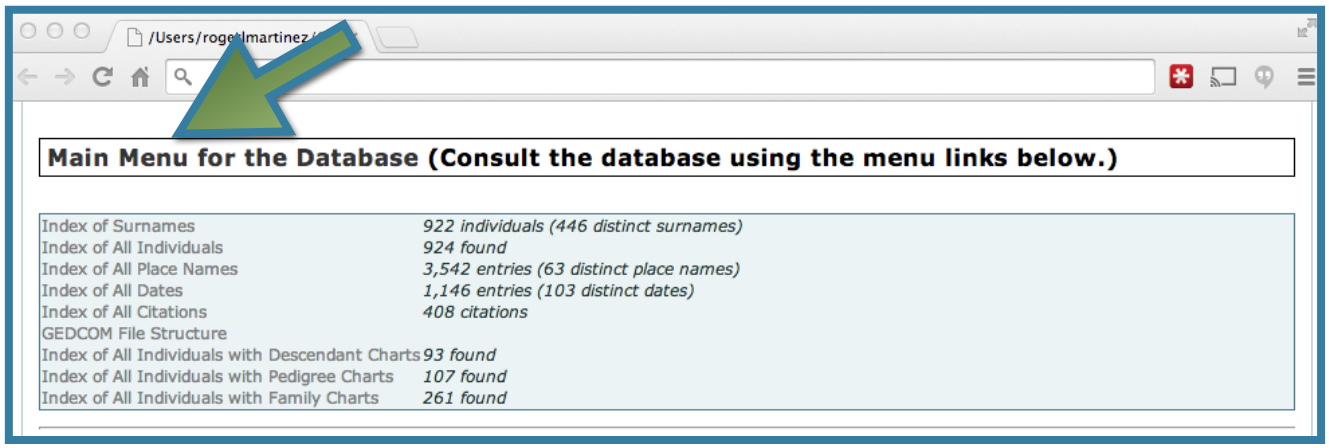
Screenshot of Opening Page of the HTML-based Database



ACCESSING THE DATABASE ON IIJG-PJC WEBSITE

After reading an opening narrative discussing the structure and format of the web-based database, the user can subsequently scroll to the bottom of the page and access the menu-driven database. The screenshot below presents the "Main Menu"; these clickable menus are used to search for persons, families, places, and other information.

Screenshot of Main Menu of the HTML-based Database



Overview of the HTML Menus for the Database

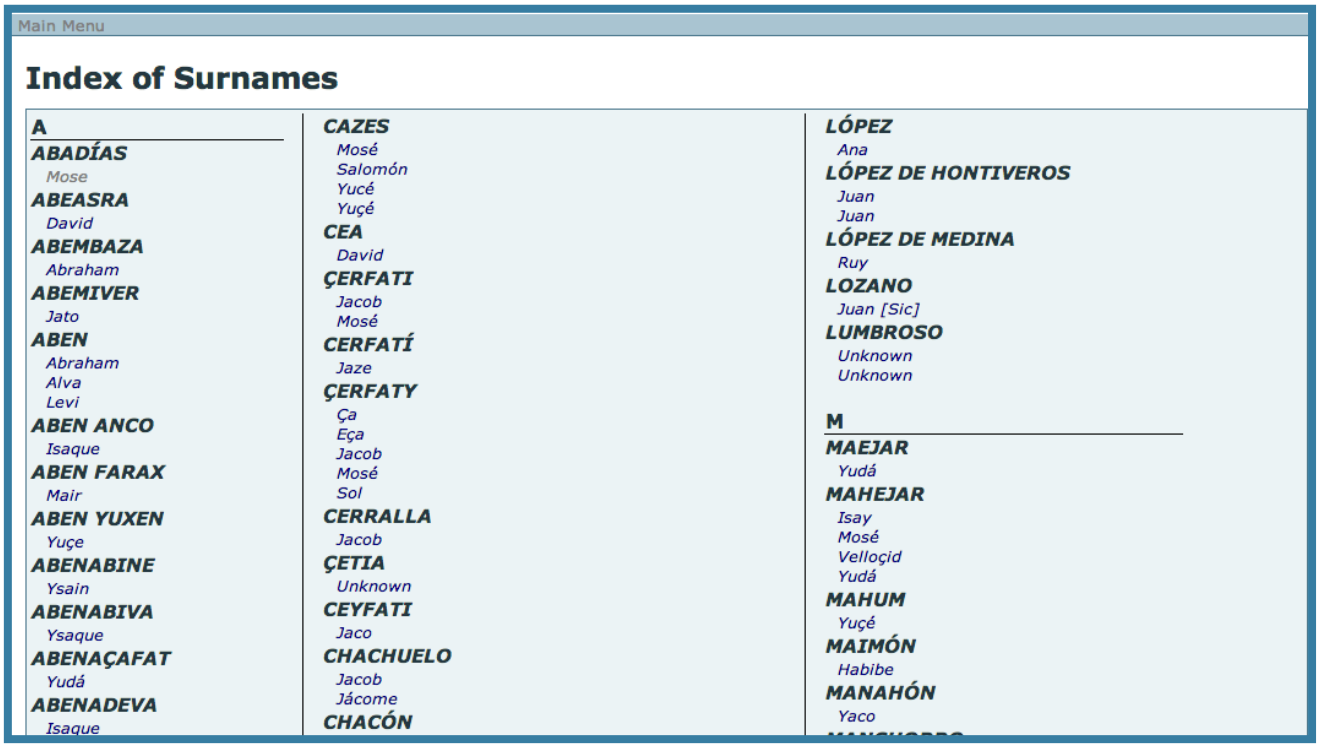
The web-based database includes the following main and sub-menus. Website users can utilize these menus to search for persons by reviewing familial surnames, specific individuals, geographic locations, time periods, etc.

- *Main Menu.* The opening index page for the database.
- *Sub-Menus.*
    - *Index of Surnames.* The index page for all surnames (i.e. family names, last names) recorded in the database. The index is reported alphabetically.
    - *Index of All Individuals.* The index page for all persons in the database. Data reported includes: surname, forename (i.e. given name, first name), spouse surname, and spouse forename.
    - *Index of All Place Names.* The index page for all geographic locations reported in the database.
    - *Index of All Dates.* The index page for all recorded dates in the database.
    - *Index of All Citations.* The index page for all sources (archival and print sources) and notes (references to specific documents).
    - *GEDCOM File Structure.* The index page presenting the file structure for the database.
    - *Index of All Individuals with Descendant Charts.* The index page for all persons with descendants.

- *Index of All Individuals with Pedigree Charts*. The index page for all persons with ancestors.
- *Index of All Individuals with Family Charts.* The index page for all persons with family members.

For example, the screenshot below presents the “Index of Surnames” *Sub-Menu*. From this page the user can search for surnames and click on individual/person names to review a specific genealogical record.

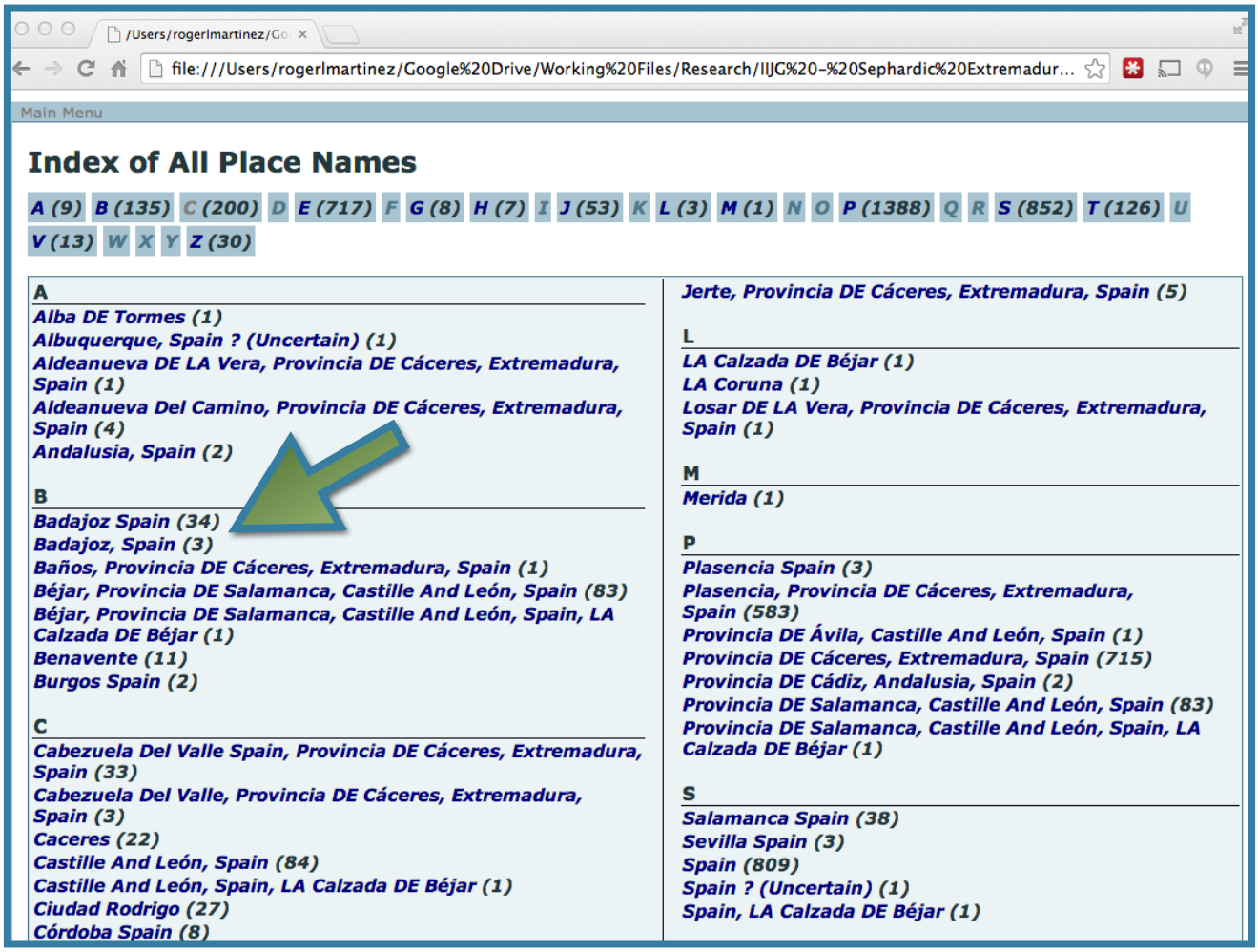
Screenshot of Index of Surnames (An Example of a Sub-Menu)



ACCESSING THE DATABASE ON IIJG-PJC WEBSITE

Another search technique that may be valuable to researchers is the "Index of All Place Names". The screenshot below presents this *sub-menu* where the user can search for communities and towns of interest. By clicking on a place name, such as "Badajoz", the user can view all the persons in the database that resided in that city.

Screenshot of Index of All Place Names (An Example of a Sub-Menu)



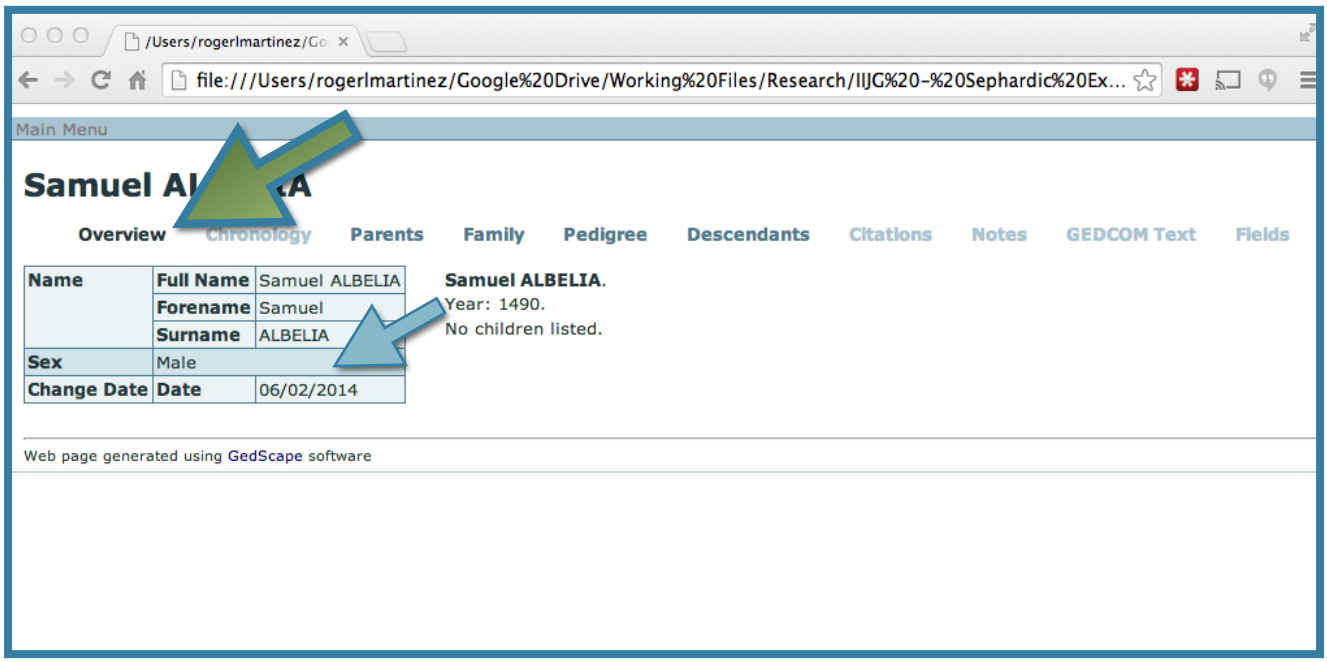
Overview of an Individual (Person) Record

As a user delves deeper into the database, they will encounter a detailed record for each individual (person). On the following pages, a review of the most important individual pages ("Overview", "Chronology", "Citation", "Notes", "GEDCOM Text", and "Fields") are presented.

- *Individual Overview Page.* This page reports the person's full name, forename, surname, sex/gender, and last date the record was updated.

For example, the screenshot below of the "Overview" page reveals "Samuel Albelia" was a "male".

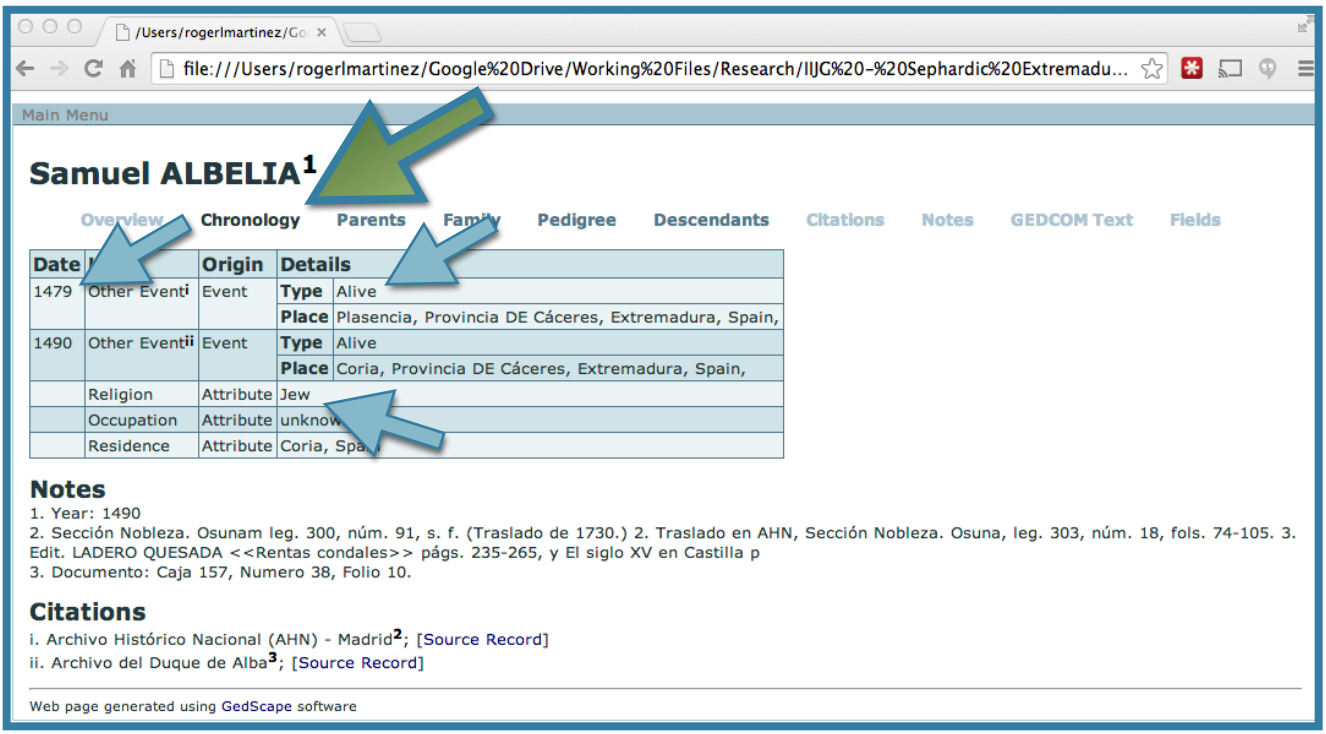
Screenshot of an Individual Overview Page



- *Individual Chronology Page.* This page reports life events and facts for person. This includes the calendar year (common era) in which the person was alive or dead, their place of residence, and the religious status of the person (jew/*judio/judia*, convert/*converso/conversa*, New Christian/*nuevo cristiano/nueva cristiana*, Christian/*cristiano*). In some cases, this page will report "Notes" and "Citations" for the record. However, the user should review the *Individual Citation Page* and *Individual Note Page* for complete references to source documents.

For example, the screenshot below of the "Chronology" page reveals "Samuel Albelia" was a "Alive" in "1479" in the city of "Plasencia". In "1490", he was recorded as "Alive" in "Coria". Samuel's religion status is reported as "Jew" and there is no occupational information available for him.

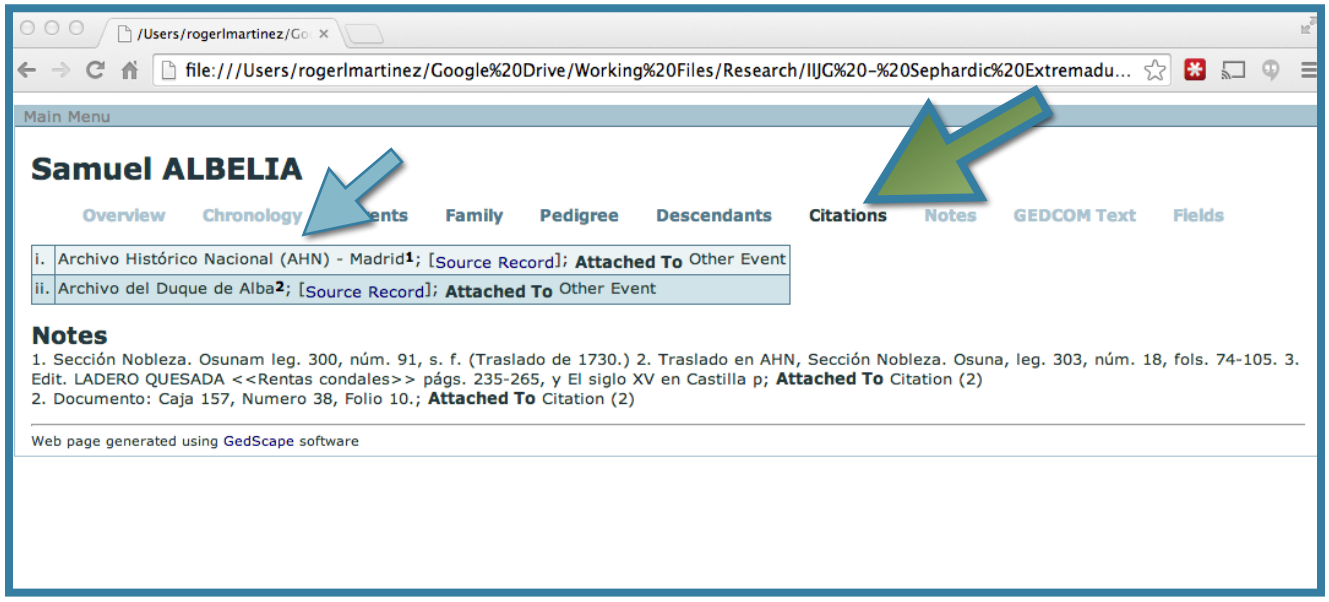
Screenshot of an Individual Chronology Page



- *Individual Citations Page.* This page provides references to the primary and secondary sources for the person. Additionally, a "Notes" field may report a specific document or page reference.

For example, the screenshot below of the "Citation" page reveals Samuel Albelia's life events and facts can be found at Spain's "Archivo Historico Nacional (AHN) - Madrid" and in the "Archivo del Duque de Alba".

Screenshot of an Individual Citation Page

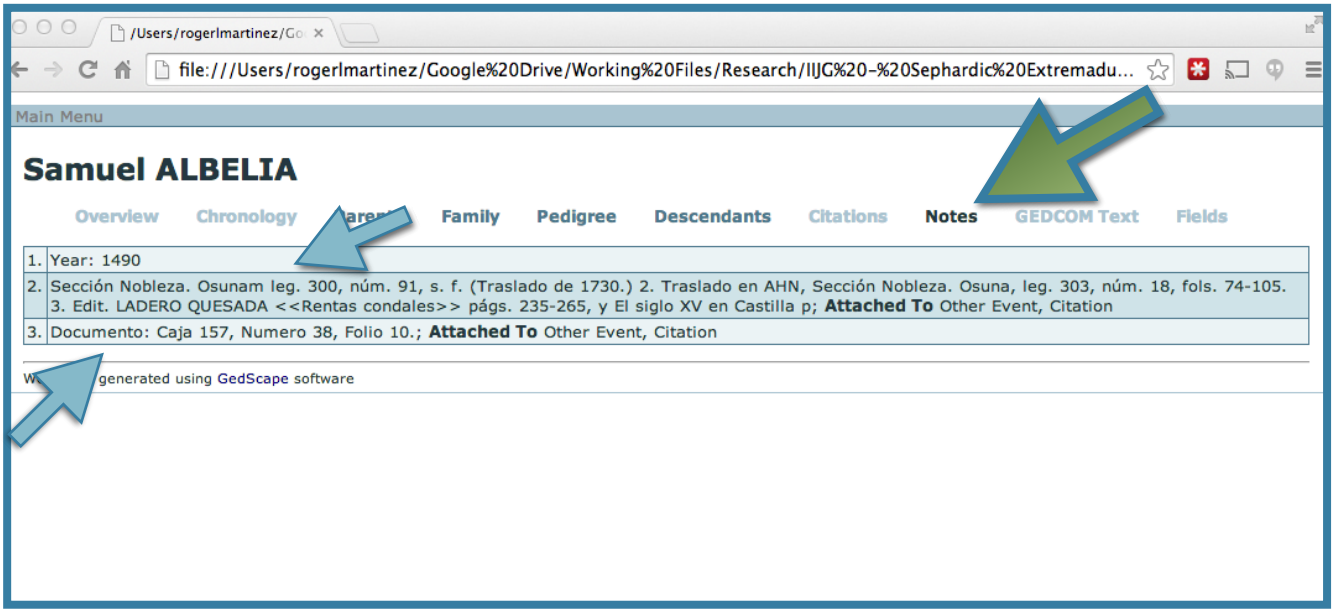


- *Individual Notes Page.* This page provides a reference to the specific document or page citation. Additional research notes may be available for the person, which are often students' basic translations of Spanish text.

For example, the screenshot below of the "Notes" page reveals Samuel Albelia's life events and facts can be located specifically at:

- Spain's "Archivo Historico Nacional (AHN) - Madrid" in document "Osunam [sic] leg. 300, num 91., s.f."
- Spain's "Archivo del Duque de Alba" in document "Caja 157, Numero 38, Folio 10".
- This citation also refers to other secondary texts not included in this database.

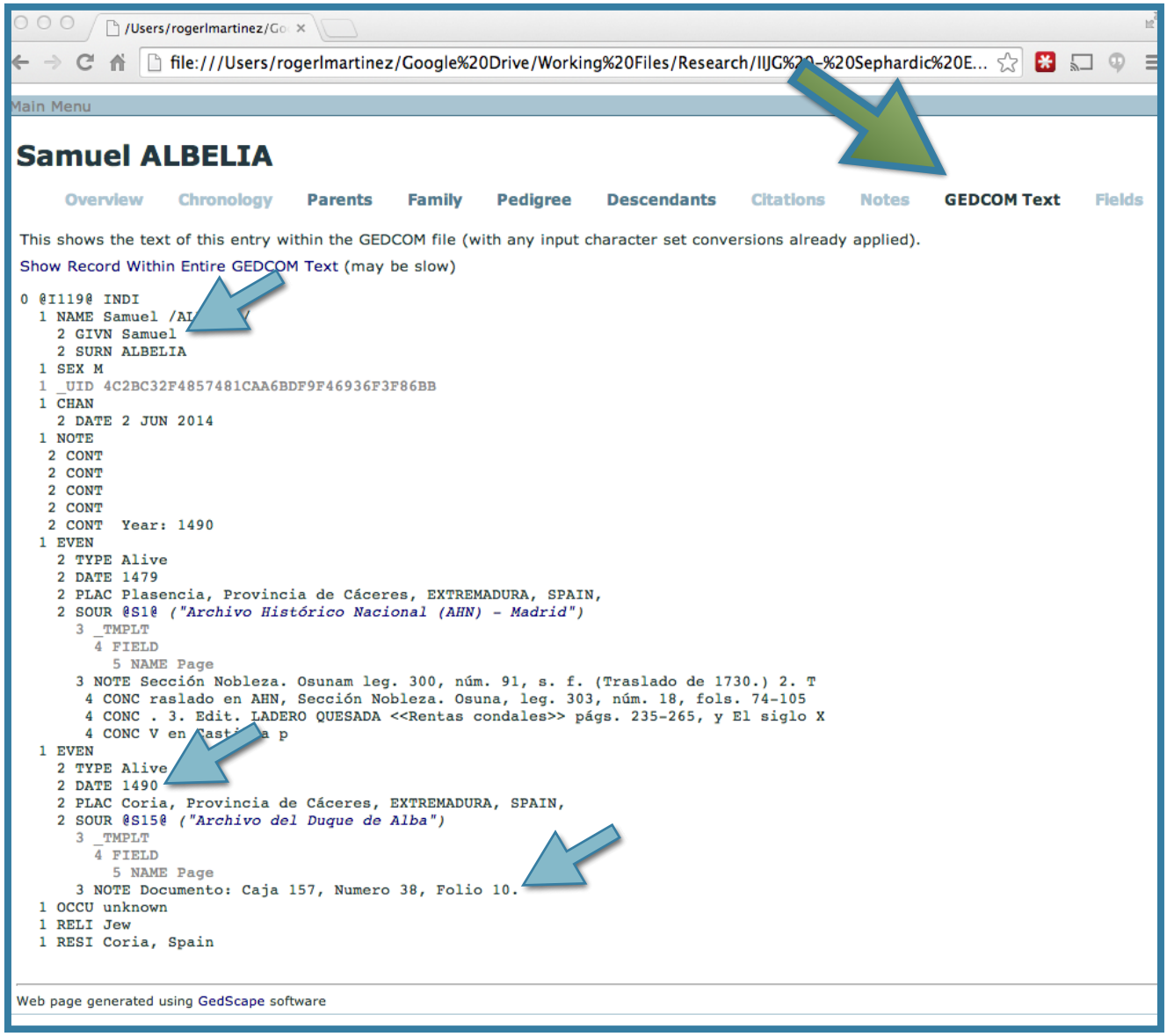
Screenshot of an Individual Notes Page



- *Individual GEDCOM Text Page.* This page presents the structure of the genealogical record and its attributes.

For example, the screenshot below of the "GEDCOM Text" presents both the database fields and values for the individual. For example, in this record for Samuel Albelia, the user can verify the data field "INDI.NAME.GIVN" reports a value of "Samuel". Similarly, in terms of the source for this genealogical information, the user can verify that Samuel was reported as "Alive" (EVEN.TYPE) in "1490" (EVEN.DATE) at "Coria…" (EVEN.PLAC). This information is located in the "Archivo del Duque de Alba" (EVEN.SOUR) in document "Documento: Caja 157, Numero 38, Folio 10" (EVEN.SOUR.NOTE).

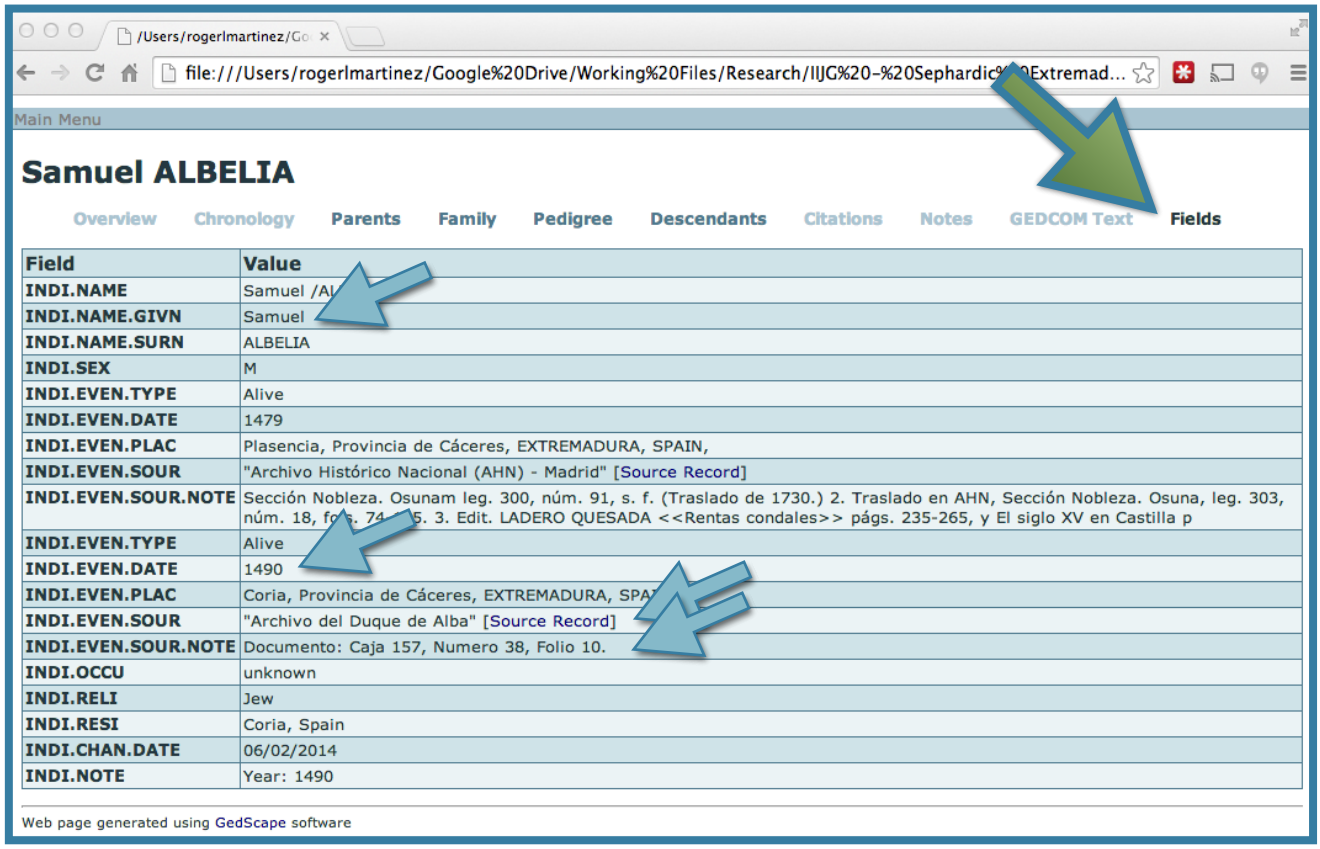
Screenshot of an Individual GEDCOM Text Page



- *Individual Fields Page.* This page reports unique fields recorded for the person in the database. This information is the same reported in the "GEDCOM Text" page, however it is presented in a different format. The individual fields, and their definitions, are:
    - INDI.NAME. The individual/person's full name.
    - INDI.NAME.GIVN. The individual/person's given name.
    - INDI.NAME.SURN. The individual/person's surname name.
    - INDI.SEX. The individual/person's sex/gender.
    - INDI.EVEN.TYPE. An event or fact that occurred in the person's life. In most cases this is reported as "alive", "living", "dead", or "misc." – an uncertain event.
    - INDI.EVEN.DATE. The year the event or fact occurred.
    - INDI.EVEN.PLAC. The geographical place the event or fact occurred.
    - INDI.EVEN.NOTE. Any notes related to the event or fact.
    - INDI.EVEN.SOUR. The primary or secondary source for the event or fact.
    - INDI.EVEN.SOUR.NOTE. The specific document or page reference for the event or fact.
    - INDI.OCCU. The individual/person's occupation.
    - INDI.RELI. The individual/person's religious status.
    - INDI.RESI. The individual/person's place of residence.
    - INDI.FAMS. The individual/person's associated family members.
    - INDI.CHAN.DATE. The last date the individual/person's record was modified.

For example, in this record for Samuel Albelia, the user can verify the data field "INDI.NAME.GIVN" reports a value of "Samuel". Similarly, in terms of the source for this genealogical information, the user can verify that Samuel was reported as "Alive" (INDI.EVEN.TYPE) in "1490" (INDI.EVEN.DATE) at "Coria…" (INDI.EVEN.PLAC). This information is located in the "Archivo del Duque de Alba" (INDI.EVEN.SOUR) in document "Documento: Caja 157, Numero 38, Folio 10" (INDI.EVEN.SOUR.NOTE).

Screenshot of an Individual Fields Page



Lastly, for each individual (person) record in the database, there are several pages relating to parents, family, pedigree, and descendants. Unfortunately, there is very limited data in this section of the database because the sources did not offer these details. No screenshots are presented of these pages.

- *Individual Parents Page.* This page reports the mother and father of the person.
- *Individual Family Page.* This page reports family members.
- *Individual Pedigree Page.* This page reports an ancestors chart.
- *Individual Descendants Page*. This page reports the descendants of the person.

This concludes the overview of the HTML-based database.

APPENDIX

Questions and Answers Regarding Determining the Religious Status of Persons in the Database

Dr. Jeffrey Malka, a genealogical adviser to the *IIJG-PJC*, presented the following questions to Dr. Roger Martinez regarding the processes of determining the religious status of persons in the database. This Q&A is offered to assist the genealogical researcher in understanding these crucial issues.

Question 1: How were Jews identified in the database? You further mention in the synopsis that some Christians closely associated with Jews are included in the database. Was the Jewish identification solely based on their use of biblical first names? During that period not all Jews used biblical first names.

> Answer 1: As an archival historian, my primary concern is always to represent information from manuscripts and texts in accurate manner. As we can appreciate, humans who create records can be very inconsistent in the manner they note details. Again, as an archival historian, my approach is to err on the side of caution, expose ambiguity, and allow the records to speak for themselves. As much as possible, I attempt to report the evidence and separate my own assumptions and conclusions from this evidence. The beauty, and horror, of Spanish records during the Middle Ages is their single-mindedness when it comes to naming individuals in original manuscripts. Specifically, if someone is not a Christian (*cristiano/a*), then the original record will 9 times out of 10 state the religious status of the person. It's quite amazing to see the records in this respect because they will state -- "Yucef Abentaf *judio*" or "Yucef Rahman *moro*" -- or "Jew" or "Moor". So, I have taken no liberties in assigning religious statuses to persons in this database. In this same respect, this explains the variability in naming conventions for religious status. At times, records will state "*judio converso*" or "*cristiano nuevo*" or "*converso*" -- all of which are synonymous. Instead of choosing a standardized convention, which is a form of invasive scholarly interpretation, in this database I report the term that is used in the original record. I think this is the safest approach to the data. Now, in this database in some cases I've translated the Castilian Spanish term "*Judio*" into the English term "Jew". None of the persons in this database was identified as "Jew" or any other religious status based on a given name or surname. As we both can appreciate, Semitic names could easily be Jewish, Muslim, or perhaps, some other sub-religious identification ("Sufi") that was used during the time period.

Question 2: What percentage had the identifier judio added after their name? What percentage did not?

> Answer 2: About 9 out of 10 original manuscripts will name a person's religious status if they are not Christian. Thus, this explains another nuance of the database. In some cases an archival record will name "Yucef" as a "judio" and then proceed to list his wife "Sara" and perhaps his son "Abraham". As I approach the data with extreme caution, in the database I only report that Yucef was Jewish, even though the record states he was married to Sara and had a son named Abraham. Using this hypothetical example, if you were to consult the database you would find that Sara and Abraham either report no religious identification or it is unknown. I do think it is a reasonable assumption to believe Sara and Abraham were both Jewish, however, the original record does not state that information. Therefore, in the database, I leave the interpretation of the record up to the user.

Question 3: What criteria was used to determine an individual was a New Christian (converso)? Was it always indicated in the source document?

> Answer 3: Regarding *conversos* and New Christians, I have only used those terms and other religious identifications when they are noted in the original document. As this database does not offer explicit scholarly arguments and present distinct assumptions, I do not assign any religious identities in this database.

Question 4: You state "In limited cases, Christians closely-associated with Jewish and converso persons were included in the database as well". Why were non-converso Christians included in a database of Jewish individuals? Are these clearly identified as such? Should they be included at all? Their inclusion would only misinform a curious IIJG visitor seeking evidence of Jewish ancestry.

> Answer 4: Wonderful question about including Christians. They represent a minuscule minority of the entire database population. In most cases, I've included them because the record does not state they are "*conversos*", but I have a strong suspicion that they may either be (1) *conversos* who are hiding their identities or (2) they are Christians who are conducting business with and have strong social relationships with Jews. So, in the database's notes field one will encounter more details regarding how these Christians are connected to the known Jewish parties. For the genealogical researcher, these so-called Christians are often missing links to understanding and documenting an extended family that is Jewish or *converso*. To be cautious, I've recorded these persons as Christians per the records, but I want genealogical researchers to be aware of them.

Question 5: In my prior comments I noted some inconsistency in the terms used for the notation of "Religion" in the database. Sometimes it is listed as judio, sometimes as Jew, and sometimes as Jewish, etc. Similarly for converso or New Christian. I suggested that although these may be synonyms, unless there is a special reason for using different terms, it would be better to pick one term and use it consistently. Otherwise the reader might assume there is some reason for the difference that has not been explained. Being on the road I have not been able to check the latest database. Has this inconsistent use of terms been resolved?

> Answer 5: Regarding inconsistency in the use of religious identifications such as "*converso*", "*judio converso*", "*nuevo cristiano*", etc. As stated in my reply to Question 1, the inconsistency is a reflection of the original records. Again, I am not comfortable as a researcher to standardized terms. As we can all appreciate -- word choice is incredibly powerful. For example, I do think the absence of the use of the word "*marrano*", a very derogatory term for a convert, is a revealing finding from my research and I plan to write on this point. Also, I do think there is a reason why different terms are being used in different documents -- it may be an indication of social and religious proximity to Christianity. For example, a careful analysis of a record within a broader context might indicate that "*converso*" was used to describe someone that was clearly a sincere convert to Christianity, whereas "*judio converso*" might have been used to remind everyone that "Jose" used to be Jewish. Again, I am reluctant to standardized terms because that would force my assumptions into the database and from my perspective that would be problematic.

Question 6: In my experience it was rare for conversos to retain their Jewish surnames and sometimes one comes across a document listing conversions with the name changes. Was such a list of conversos found that identified their name changes? A table or list of the non-Jews (conversos) would be useful to have as well as the relative numbers of Jews, conversos, and Christians in the database.

> Answer 6: Yes, we need this *Rosetta Stone* of surname changes from Judaism to Christianity. With the types of documents I work with (mostly transactional documents detailing property sales or conflicts, etc.), these sort of lists are not created. They are not relevant to the transaction, so they are not created. Only in a very, very small minority of documents will the former Jewish name and the new *converso* name be utilized by the notary. Why? Precisely, because the *conversos* are trying to obscure their past. For example, in the case of the Ha-Levi family of Burgos and Plasencia, over the course of five generations the name changes from (1st gen) "Ha-Levi" to (2nd gen) "Santa Maria" or "Cartagena" or "Burgos" or "Garcia", (3rd gen) "Santa Maria" or "Maluenda" or "Garcia", (4th gen) "Fernandez" or "Calleja", and (5th gen) "Cabreros". Now, this type of revelation is not a standard finding in the database because it involves intensive investigation of many documents from many different places. However, I will write about this type of name transformation in a forthcoming scholarly article. Yes, a table or list of non-Jews would be useful, but ultimately it defeats my purpose of helping genealogical researchers to move past reading documents on a purely mechanical basis. Ideally, I want researchers to view those Christians as possible genealogical links and not to rule them out automatically.

Question 7: During that period, name variations were common, usually consisting of name translations often within the same legal document. For example, abenmelec (Hebrew) becomes aben rey (Castilian), aben maleque (Arabic), etc. Was this noticed in this study and how was it handled?

> Answer 7: Regarding given and surnames, the database reports names as they are recorded in the original record, hence, the significant variability in spellings. Again, I am reluctant in the database to assign and choose "preferred" spellings because it gives genealogical researchers the false impression that names were spelled in standardized ways. This is especially the case with Semitic names where Castilian notaries were literally "writing out the sounds" they were hearing. Dr. Malka thank you so much for these questions. I certainly don't think there is only one way to approach the issues we are discussing. My approach is "an approach" -- and not -- "the approach".