JEWS OF CAPE VERDE:
A BRIEF HISTORY

by

Dr. M. Mitchell Serels

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JEWS OF CAPE VERDE:
A BRIEF HISTORY

Dedicated to

My dear wife Ruth Bendayan Serels

and my wonderful children,

Alain, Steven, Diana, and Chad (Shalti).

and

The warm and wonderful people of

the Republic of Cape Verde

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INTRODUCTION

Last year I was approached by my friend Carol Castiel of Washington, DC to review the several photographs of Jewish tombstones from the Republic of Cape Verde. The graves proved not to be of Marrano origin. The family name Auday stood out remarkably because of its familiarity as the founders of the oldest synagogue of Tangier, that beloved city of my father, Abraham Serels, and my father in-law, Solomon Bendayan.

Through the efforts and encouragement of H.E. Corentino Santos, ambassador of the Republic of Cape Verde in Washington, D.C. and his gracious secretary, Claudia Pinheiro, I visited Cape Verde, and was inspired to write this brief history. The purpose of this history is to serve as a first step in the study of the contribution of Sephardic Jews to the growth and development of Cape Verde and its culture. I am well aware that this work is incomplete but should serve as an impetus to further study and research.

While on the Islands I was greeted and hosted by Dr. Januario Nascimento, Mr. Abrao Levy, Dr. Joseph Levy, and Lt. Antonio Lima. On the Island of Santo Antao, Antonio Julio Rodrigues helped me immensely. I need to properly thank Mrs. Ruth Cohen, Ildo Benros Silva, Jose Levy Bentob and Antonio Joao Fortes for their confidence in sharing their knowledge and genealogy with me.

At home, my wife Ruth and our children Alain, Steven, Dianna and (Chad) Shalti as well as my mother, Dorothy and her husband, Israel Soloff encouraged me. My sister Roberta Bess and her husband Dr. Isadore P. Gutwein as well as their children, Andrew, Jeremy and Jonathan also encouraged me to continue this effort to span three continents, Europe, Africa and North America, to write this story.

At Yeshiva University, I would like to thank my mentor and colleague, Dr. Herbert C. Dobrinsky, Vice President for University Affairs, as well as my colleague, Dr. Efrem Nulman, University Dean of Student Services for their guidance and patience. My students were most helpful, particularly Nouri Zalta, Michael Laskin, Igor Kapitanker and Alexander Groisman. My rabbinic assistant, Naftali Haleva of Turkey, provided some of the efforts to locate material. A special thanks must be extended to Mauricio Jesselson for reviewing and editing the Portuguese translation of the poems of Terencio Anahory and to Michael Vogel for assistance with the Portuguese Inscriptions. My appreciation is also extended to the Abraham Pinto Tangerian Jewry Project of Yeshiva University for its extended funding and interest in my writing. A special acknowledgement and commendation must be made to my friend and secretary Madeline Castañon for her tireless effort in typing and reviewing the manuscript. Without her dedicated effort this work would

not have been completed. Most of all I need to thank the people of Cape Verde for their warmth and understanding, to the Jews who set roots there and their descendants.



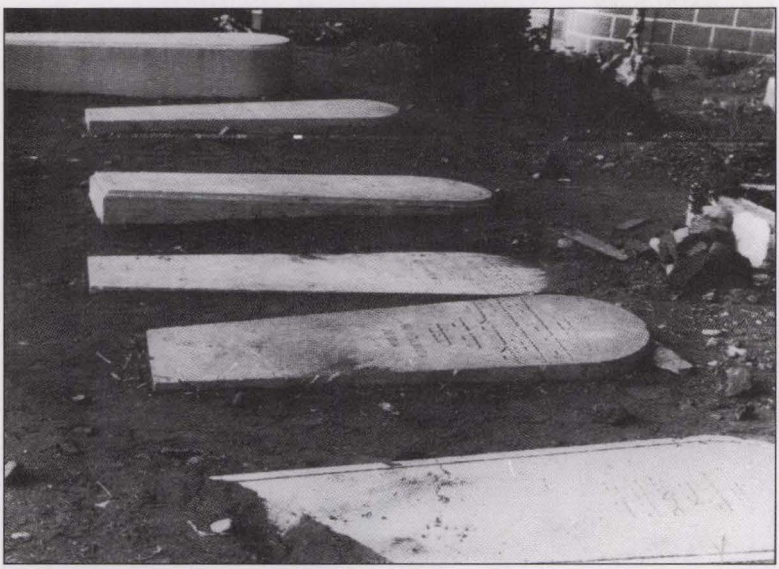
Village of Sinagoga, Santo Antao



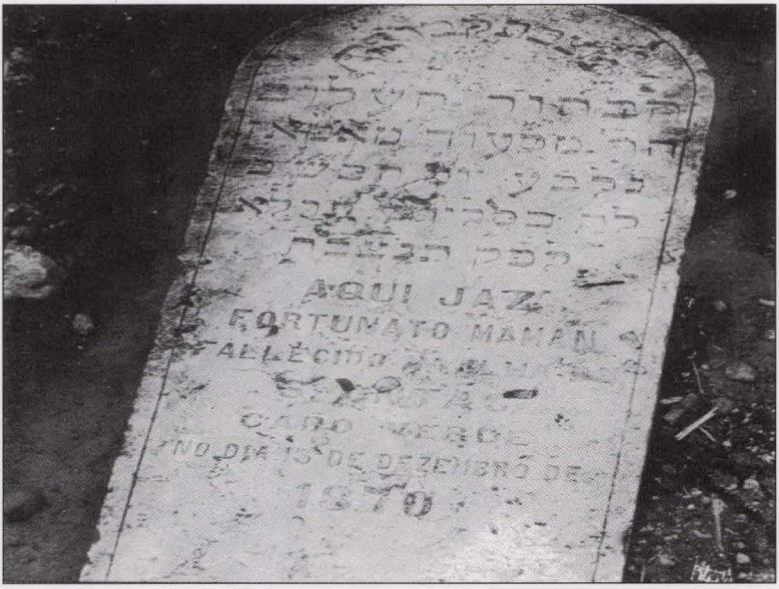
Business firm in Praia



Cape Verde - Israel Friendship Society, January 1996, with author. Praia, Santiago



Jewish graves in Praia, Santiago



Tombstone of Isaac Benros of Tangier



Gravesite in Penha Franca Ribiera Grande, Santo Antao



Jewish Cemetery, Boa Vista



Grave of Simon Levy, Praia, Santiago

EARLY HISTORY OF CAPE VERDE

Time has masked the date when man first stepped on any of the fourteen islands which comprise the Republic of Cape Verde. Possibly Senegalese fishermen from the African mainland some 450 kilometers away were the first. Even the date of the discovery of the Archipelago by Europeans is uncertain, for the peninsula jutting into the Atlantic Ocean, on which Dakar the capital of Senegal is located, is also called Cape Verde.[1]

The smaller islands were probably visited first by the Genovese explorer Luiz de Cadamosto (Luigi di Cadamosto in Italian) along with his Portuguese counterpart, Diogo Gomes de Sintra, in 1456. They most probably explored Boa Vista (good view) Island and San Felipe (Saint Philip).[2] The other islands were visited in 1460 and again in 1462 by another Genovese in Portuguese service, Antonio da Noli. The islands he visited were given the names Sam Jacobo (today, Santiago), Mayes (today, Maio [May]), Sam Christovan (Saint Christopher, also known as Boa Vista) and Lana (today, Sal [Salt Island]).

In a letter of 19 September 1462, just days before the death of the famous Portuguese Crown Prince, Henry the Navigator, da Noli wrote of visiting 12 islands. In a letter of 9 October 1462 he speaks of seven islands opposite Cape Verde. While it is possible that Antonio da Noli had arrived earlier than Diogo Gomes, nonetheless the Portuguese explorer did receive rights to the islands first, although Vicente Dias also claimed to have discovered the islands.

In 1461, Santiago Island was colonized by Portuguese settlers from the Algarve region of Portugal. They were brought by Antonio da Noli, Diniz Eaves and Aires Tinoco. The islands are naturally divided between a windward north group and leeward south group. Antonio da Noli was awarded the South, and Diogo Alfonso the North. Thus the populating of the apparently barren islands began under Alfonso V, 34 years before the edict of expulsion for Portuguese Jews. The king purposely included Jews in the settlement. The other sources of populating the islands were African slaves recently captured near the coast of Guinea. These victims of slavery included natives of various tribes including Balonta, Papeis, Bijajo, Felipes and Jalofo who were settled in the north by Diogo Afonso. In 1466, Crown Prince Fernando sent priests to the islands to convert the Negroes. The village of Ribeira Grande (Great Creek) was incorporated.

Santiago island therefore took on a more international flavor as Spaniards were also allowed to settle there. Very little is known of the early Jewish community which lived there prior to the inquisition and the expulsion order. The expulsion order was a requirement imposed by Spain, when the Prince of Portugal was arranged to marry Juanita, the daughter of Ferdinand and Isabel of Spain. As the Catholic Monarchs did not have a surviving male heir, the daughters were considered prizes for royal families. The Spanish Monarchs had signed their own edict of expulsion on 31 March 1492. The Portuguese followed four years later in December 1496. Fearing that the Jews might actually leave, as so many of them had departed Spain, the Portuguese ultimately forced their conversion rather than see the departure of many talented people. However, many of these forced converts retained strong emotional and even ritualistic ties to the faith of their ancestors.

Because of this fidelity in secret to their ancestral faith, Christaos Novos (New Christians) were generally considered suspect of disloyalty to their new religion. Consequently, King Manuel prohibited the settlement of New Christians on the Cape Verde islands unless they received special permission. The intent was to limit the influence and success of the New Christians while preventing the islands from becoming a haven for those who wished to continue their secret Judaic practices. Very

few Jews and fewer New Christians made their homes in Cape Verde. It is believed that Jews were isolated to a sort of ghetto or neighborhood in the Cape Verdean capital. Socially and racially they were disliked by the Portuguese.[3]

The economic situation was never greatly attractive. There was some cattle raising, goat herding and minimal farming. The great value of Cape Verde was its position in the sea. These islands were ideal as way stations for transatlantic shipping, of ships carrying slaves, or looking to buy slaves or provisions. The islands were ideal for ships leaving or returning to Europe as stations for salt, food and fresh water. The ability of the islands to sustain this trade was severely hampered, however. Wood was depleted and the goats ate the rest of the vegetation. The slavery trade flourished in Cape Verde under the Portuguese especially as a selection station where weak or objectionable slaves were murdered. When the English and later the Americans prohibited educating slaves in the New World, the Portuguese were busily baptizing these captive Africans and then educating them to read and write. These more educated and civilized slaves fetched higher prices in the North American markets than those slaves brought directly from the African continent. However, by that time, any recognizable Jewish or New Christian presence on any of the islands had been obliterated. The other element leading to the obliteration

of the colonial Jewish presence were the frequent raids by the pirates and European invaders. The English, French and Dutch each in turn tried to occupy and retain Ribiera Grande. Each pillaged, plundered, and finally burned the town. Eventually the Portuguese moved the capital further north along the beach and called the new town Praia (Beach). What remained of Ribiera Grande in now known as Ciudade Velha (Old City) and its previous name is almost forgotten. The new capital, Praia, was more defendable and eminently more securable but not entirely free of marauding groups and bands.

The edict of expulsion of Jews from Portugal was signed at the instigation of Ferdinand and Isabel of Spain as a condition for the marriage of their daughter Juanita to Manuel, the Duke of Beja. It aimed at the removal of the Jewish presence from the entirety of the Iberian Peninsula. While there appears to have been no great enthusiasm by the Portuguese Monarchy for the expulsion of non-converted Jews, there was no objection. In the end the agreement with Spain had greater importance than the presence of the Jews. Consequently in 1496, the edict offering conversion or expulsion was a small price to pay the Spanish monarchs for their daughter and for the continuity of the Portuguese Monarchy.

When the appointed time for the expulsion arrived, the Portuguese Monarch faced the problem of the departure of an important segment of the commercial

sector of the economy. Ultimately that departure would not only deflate real estate prices but provide an economic depression which Portugal was not prepared to face. The long-range economic predictions were also not favorable should the Jews actually leave. There was no group significantly trained, educated and financed to fill the socioeconomic gap which would appear if the Jews did in fact depart the country. Unlike Spain, Portugal did not have an existing converso population. The Jews in Spain were faced with forcible conversion beginning in 1391 when Martin Ferrer began to preach anti- Judaism action in Ecija near Seville. The mobs, excited by the inflammatory sermons, religious fanaticism and summer boredom attacked the local Jewish Community. The act also proved to be very beneficial financially as well as religiously. The Matanza, as the riots of 1391 are known, spread rapidly; first toward the east and then northward. Many Spanish Jews were killed, and others were forcibly converted. Some Jewish communities were not attacked. Some Christians, even church hierarchy, protected Jewish citizens. The result was three Spanish Jewish communities - converts to Catholicism who abandoned Judaism, practicing Jews who were never converted and a group of Jews who were forcibly converted but who continued to practice Judaism in private, the Conversos or Marranos. The expulsion of the Jews from Spain was an attempt to eliminate Jewish influences on those Conversos whose

loyalty to the church was rightfully questioned. By eliminating the Jewish presence, the church could eliminate the support of the organized community for their relatives who continued to practice Judaism in secret.

In 1484, the Sancto Oficina de la Inquisicion opened in Spain in order to investigate and eliminate Jewish practices among the Marranos. Only against these Crypto-Jews did the Inquisition take action. Portugal was spared this religious upheaval. In 1492, Jews fled into Portugal as a relatively safe haven. There were few Jewish converts to Christianity in Portugal. Throughout this period, from the discovery of Cape Verde in 1460 and initial settlement in 1462 until 1496, there were Jews who settled there but who now are lost in history.

1496 - 1497 marked a turning point in Jewish history in Portugal. Forced into the edict of expulsion, Manuel feared their departure. He closed ports, took children from their parents, sent priests to the wharfs in an all-out effort to prevent the departure of the Jews. Some did leave, finding refuge in the Ottoman Empire and in Morocco. In areas later to become Greece and Turkey, synagogues called Kahal Kodesh Portugal (Holy Congregation from Portugal) were founded. Jews caught in Portugal were forcibly converted. The church recognized these forcible conversions as legitimate and valid. Against their will, the Jews were forcibly entering a new faith of which they

knew little of practice and less of belief. One day they were Jews, the next day they were Christians and required to return to their Jewish homes and practice the new faith. To their neighbors, one day they were Jews and the next day they were Christians albeit Cristaos Novos, New Christians. Consequently the Portuguese Jews reluctantly and without massive precedence became New Christians but many secretly continued their Jewish practices. In essence they had become Crypto-Jews.

Many of these New Christians, particularly the ambitious ones, sought new lands of residence, some to return to Judaism, some simply to flee the stifling atmosphere of religious conformity. None of these were dedicated to either faith. To them the new Portuguese possessions, in Africa particularly, offered comfort, adventure, fortune and anonymity.

In the beginning of the 16th Century, the Portuguese sold four trading contracts for the African coast under Portugal's control. Many of those who entered into partnership to obtain these contracts were New Christians, their fortunes intact because of their forced conversion. Mestre Filipe, a New Christian, rented the Goihan and Cantor trade for the year 1510 - 1514 for a total sum of 1,363,000 reis. In 1511, he had paid 450,000 reis of the amount due. In 1521, a single group of contractors generally held sole rights to the four contracts for West Africa, which included Cape Verde. As a relatively closed

community, the New Christians, similar to any such group, often traded among themselves, making deals with people they knew and entering into partnerships with people they trusted.[5]

Some identify Antonio Goncalves de Guzman and Duarte Leao who contracted the trade lease in 1560, as New Christians. It is often difficult to discern who is a New Christian unless the church successfully persecuted the individual. The Portuguese were less demanding in their inquisition than their Spanish counterparts.[6] Equally, Portuguese colonial authorities needed to mobilize as many people as were willing to head to West Africa to settle. English, French and Dutch pirates as well as national militaries raided the Portuguese trading coast positions. Consequently the fear of attack made it difficult to obtain settlers and the authorities could not be too particular about colonists.

Although the number of New Christians involved in actual slave trading was extremely small, the New Christians did set up networks of mercantile supplies for traders and natives. Guzman and Leao set up such a trading network so as to more readily claim reparations from the Portuguese Monarchy for the consistent pillaging of the coastal traffic by English pirates in 1560.[7]

Among the items listed as stolen by these British buccaneers were cargos of kola. This is the first mention

of kola in Portuguese sources. The ships of Guzman and Leao were taken by the British.[8] However, New Christian merchants on this large scale were relatively few. Earlier, in 1516, Manuel had already established the principle that nobles (Fidalgos) as well as New Christians could not live in Cape Verde, unless they had special permission. In 1512, the captain of Santiago and the leading citizens of Ribeira Grande, then the island's capital, had attempted to deflect the blame they faced for losses in royal trade. The New Christians were easy scapegoats. Guised in religious terms, the attack was economic and commercial[9] relatively and relentless. Don Manuel issued an official Ban, prohibiting New Christians from settling in Cape Verde.

Ban on New Christians in Cape Verde[10]

Don Manuel, etc., by the grace of God, King of Portugal and of the Algarve and the outer sea in Africa, Lord of Guineas, Conqueror, Navigator, Merchant of Ethiopia, Arabia, Persia and of India, by this letter we would like to have known that we have for our service and to improve and to put to ease the settlers and provisions of our Island of Santiago of Cape Verde and to excuse those of any scandals which had occurred and for other justifiable respects which we have done to improve thereby, we want to make known that whoever wants to settle in these same Islands that no noble (be allowed)

except those with our special permission and license to go to that place. Others, without authority to reside in the same island and to provide thereon, will be removed or arrested from that same Island which Francisco Martins shall do, and allow no person to establish residence neither New Christians excepting those for whom we have given our special permission. Notification shall be made of the same to judges, authorities and providers of that same island. It is to them that we send our letter to fulfill and obey and to cause to have fulfilled and obeyed and totally executed as feasible and we give our thanks. Dated in our city of Lisbon on seven of the month of May. Antonio Fernandez [a fez]. Year of the birth of our Lord Jesus Christo of 1516. The King.

In 1536 the Inquisition was introduced into Portugal by King Joao III the Pious to monitor the activities of the New Christians in Metropolitan Portugal. This was nearly fifty years after the Spanish Inquisition started and 40 years after the edict of expulsion from Portugal. This institution gave Old Christians an opportunity to eliminate New Christian competitors. On 30 October 1544, the Commander of Santiago, Antonio Correia de Sousa, wrote to King Joao III explaining that he could not successfully earn more money for the royal treasury because the New Christians had overrun the island and even the Corregador (Magistrate), Pere Munez extends favors to them. Thereafter any argument could be settled or competition

could be eliminated by charging the other with being a New Christian.

These socioeconomic conflicts, natural to any dynamic society, were clouded and obscured by supposed religious differences. The charges, generally, were never brought forth until economic interests came into conflict. These frequent religious questions diverted energy from the expansion of trade as well as scapegoated New Christians, diverting attention from official malfeasance. If one objected to a court ruling, one could easily attack the judge as a New Christian. The crown favored the New Christians as more loyal and hard working, yet had an animosity toward this productive part of its society. Correia de Sousa claimed a New Christian conspiracy as the reason for the economic loss in Guinea.

Equally bothersome to the Portuguese colonial authorities was the friendly relation between the New Christians and those Jewish refugees from Portugal who openly practiced Judaism in the Netherlands. Practicing Dutch Jews of recent Portuguese background could and did found trading companies with New Christians in West Africa. They had a common language, a common background and a common fealty born of their mutual, tragic history. It is often difficult to ascertain the principal business partners as they tried to conceal their activities and suppress information. By 1590 these Iberian Jews had extensive family association between them including

those in Holland and West Africa.

In 1578, Dom Sebastian, the Portuguese monarch died in the battle of Elkaser Elkebir, Morocco. The death of the monarch, who had threatened to forcibly convert Moroccan Jewry, is remembered among Jews of Northern Morocco as the Purim de Los Reyes. However, his death was blamed by Christians as divine retribution for taking 250,000 cruzados from New Christians for a 10-year exemption from Inquisitional confiscation for heresy. The Inquisition was only 42 years old but already a great threat to the stability of the lives of New Christians. Dom Sebastian's death however left vacant the Portuguese throne.[11]

Eventually a joint Monarchy of Spain and Portugal was established in 1601. The Spanish King, ever more the backer of the Inquisition, enforced its vehemence even in Portugal where the Inquisition was more an annoyance than a national threat. The joint monarchy ruled that New Christians could no longer leave metropolitan Portugal, while other Portuguese were allowed to travel oversees.

The early Christians who went to West Africa, were called Lancados. Amari Ngone, the Wolog ruler of Cayor (1570-1588) proscribed any contact between Portuguese Jews and Portuguese Christians. They were not allowed to debate which religion was best. When a Christian, Jew (meaning Portuguese of either faith) or Frenchman died,

the king inherited his estate. If the trader became ill, the local governor surrounded the house and prevented people from taking any of his belongings. The houses were built on sand, of wood and covered inside with hides. The kola nuts, an important commodity, were buried in the ground to keep them wet.[12] The king wanted this treasure.

One of the first Cape Verdeans denounced to the Holy Office was the Bishop of Cape Verde. In 1581 he was accused of disgraceful conduct with women of Jewish descent, not a very Jewish practice.[13]

In 1595, Henriques Lopes was condemned for selling a Christian African to the Biafade ruler of Bichangos. Legally, Christian slaves could only be sold to Christians. Consequently Cape Verde had become a point of transfer not only of the bodies of the African slaves but also the souls of the slaves. In 1597, the royal factor in Ribiera Grande, Nuno Franace da Costa, was castigated by the Inquisition for allegedly saying that he cared more for the fingernail of the African woman he lived with, than for confessions and masses.[14]

New Christian Joao Ferreira discovered the taste and importance of the kola nut. In 1591, Ferreira assisted Galaya to become ruler of Fuuta Tooro. Ferreira in turn was given one of Galaya's daughter in marriage. She bore him a daughter. Galaya and Ferreira were the chief

competitors of the Cape Verdeans for trade with the British and French along the Senegal and Gambia rivers. Ferreira was locally known as Gana goga, "he who speaks many languages," as he was apparently familiar with many European languages as well as local dialects.[15]

Many New Christians trading in the area were indeed accused of practicing Jewish rituals particularly when dealing with the Jalofo in Senegal.[16] Despite the strengthening of persecution under the joint Monarchy, some Jews did trade along the coast, sailing in and out of Cape Verde. In 1608, Portuguese trader Symon Rodrigos who had lived in Amsterdam and was known as a New Christian, sailed that route. The Bishop of Leiria alleged in 1611 that Portuguese Jews had filled five large vessels for the West African trade. They were in reality floating warehouses. Slaves, Africans and others would come forward to purchase their necessities. Those Jews enslaved African interpreters who had visited Holland. In Guinea they lived in the home of Diogo Dias, thirteen people including the proprietor. This was indeed a small number considering all those involved in the slave trade. In 1612, fifteen Jews or New Christians dealt with French and English traders. One was Joao Soeiro whose brother lived in Flanders. Soeiro was imprisoned in 1614 and held until 1620 when he was released. Portugal and Holland increasingly encroached on each other's trading, putting the Jews at greater risk. In 1629, the governor of Cape

Verde, Joao Pereira Corte Real, destroyed Dutch fortification on Goree Island off Dakar, Senegal. The fortification had been erected the previous year. There he found a synagogue which he closed and caught several Jews. In 1645, the Dutch retook Goree and these New Christians relapsed into their ancestral religion.[17]

In 1641, another governor of Cape Verde, Jorge de Castilho, claimed that many Jews lived in Cacheu and Joala, that they had built a synagogue there as they had in Rufisque, 50 kilometers from Dakar, (the one closed in 1621) and in Portugal. However, except Shabbat observance, they behaved as did other Portuguese. They married African women, raised families and traded as the Portuguese did.[18]

In 1622, the former governor of Cape Verde, Francisco de Maura wrote that the Judaizantes (Judaizing New Christians) along with Jews went to Flanders using documents that they were married and were fugitives from the kingdom. In Flanders they lived only as Jews and were never castigated. The governor had in fact tried to protect himself against charges of dereliction of duty and corruption for failing to stop clandestine commerce, by blaming the Jews. He called it a scandal that authentic Jews or New Christians were publicly practicing Judaism, as if he were the guardian of the faith and was motivated exclusively by religious considerations.[19]

These New Christians included Alvaro Goncalves Frances and his son, Jorge Goncalves Frances. Alvaro was captured in Cacheu in 1634 and imprisoned in Santiago, Cape Verde. He escaped to Joal, was recaptured and then pardoned. His son, Capt. Jorge Frances led a revolt in 1640 against Spain. However nearly 150 years after the forced conversion, these New Christians practiced no Jewish customs and lived similarly to the Portuguese Old Christians in Cape Verde.[20] The 1640 separation of Portugal and Spain brought a relief for the New Christians who no longer practiced any form of Judaism. Cape Verde itself had few priests in the years between 1646 - 1672.[21] In 1775 all legal distinctions between New Christians and Old Christians were abolished throughout Portugal and its colonies. There was no reason to maintain the Inquisition as New Christians were no longer recognizable nor did they practice Jewish ritual.[22]

The movement was in effect to abolish slavery and therefore the reason for the economic viability of Cape Verde. From its inception, Cape Verde had served two major purposes. First, the islands were way stations for trips to Africa and beyond. In 1497, Vasco da Gama had stopped there. In 1500, the expedition of Pedro Alvares Cabral and in 1522, the survivors of Ferdinand Magellan (Fernao de Magalhaes) made their way to the islands.

The second purpose was as a terminus for the slave traders. Slaves from Guinea, Gambia and Senegal

including members of the tribes of Balanta, Papei, Bijago, Felipe and Jalofo as well as Wolofs and Mandingos were brought here. The weak and the freedom loving were disposed of. The stubborn were beaten into submission. In 1466 The Crown Prince Ferdinand sent priests to the Islands to convert the slaves, save their souls, and then send them off to the Spanish and Portuguese markets in the New World, as well as the home country.[23]

The slaves who remained on the island followed the African tradition concerning slavery determined by trading agreements between the Portuguese and the Jalofos. Under these agreements, slaves given over to the Portuguese were to be treated in the same manner as those who were kept by the Jalofo. The slaves were to work seven days a week. For six days whatever work they did, was for their masters. On the seventh day, Sunday, and any festivals, the slaves worked for themselves.[24]

NOTES

1 Corea, Antonio Mendes. *Ultramar Portugunes.* Tome Ilhas de Carbo Verde. Lisbon Agencia geral do Ultramar. 1954. pg. 122-123. There are two letters which speak of the archipelago. One letter is from 1460, the other from 1462. Unfortunately, Crown Prince Henry the Navigator died a few days before obtaining the monarchy. The letter of 19 September 1462 speaks of finding twelve islands days before the death of Prince Henry. The other letter of 9 October 1462 by Diogo Afonso speaks of finding islands behind Cape Verde. However it is also known that Antonio da Noli discovered five of the islands during the life

of Crown Prince Henry. We shall leave the agruments for the historians of Portuguese explorations to finalize.

2 Correa, Antonio Mendes. op.cit. pg. 28

3 Meintel, Deidrae. *Race, Culture and Portuguese Colonialism in Cabo Verde.* Syracuse: Syracuse University Press, 1984. Pg. 25.

5 Brooks, George E. Lords & Strangers. *Ecology, Society & Trading in Western Africa 1000 - 1630.* Boulder: Westview Press, 1993. pg. 178-179.

6 Blake, *J.W. Europeans in Western Africa 1450 - 1560.* London: 1942. pg. 86 - 87.

7 Brooks, George E. op.cit.

8 Ibid.

9 Ibid. Pg. 159.

10 Correa, Antonio. *Cabe Verde. Formacao e extincao de uma sociedade escravocrata (1460 - 1878.* Lisbon: Instituto Cabe Verdeano do Livro: 1983. Pg. 75 - 77.

11 The holiday of Purim de Los Reyes continues to be observed in the Jewish community in Tangier, Morocco. However, most Tangerians in their new settlements in Toronto, Caracas, Buenos Aires, Madrid or Israel no longer celebrate this specific, local festival. See M. Mitchell Serels. *A History of the Jews of Tangier in the Nineteenth and Twentieth Centuries.* New York: Sepher-Hermon Press, 1991.

12 Brooks, George E. op.cit. Pg. 210

13 Brooks, George E. op.cit. Pg. 187.

14 Ibid.

15 Ibid. Pg. 251

16 There has been some speculation about a Judaic origin for the Jalofo tribe. Apparently the local legend has the tribe exiting Egypt with Moses. They decided not to wait for the parting of the Red Sea and instead migrated westward until they reached their current position. More likely is that this legend developed from contact with judaizing Portuguese New Christians.

17 Brooks, George E. op. cit. Pg. 221 - 222.

18 Carreiro, Antonio. op.cit. Pg. 76 - 77.

19 Ibid. Pg. 77 - 78.

20 Brook, George E. op. cit. Pg. 222 - 223.

21 Ibid. Pg. 24 - 25.

22 Ibid. Pg. 27.

23 Vaschello, Vernardo P. *Ilhas de Cabo Verde.* Boston: Edicao Farol, 1987.

24 Carreira, Antonio. op. cit. pg. 376.

ARRIVAL OF THE MORROCAN JEWS

The abolitionist movement began in western Europe, namely Britain. Officially Britain banned slavery in 1808 but without major results. The effect was basically negligible. The Portuguese and Spanish governments, the major slave traders, were concerned with loss of revenue produced by the sale of slaves.[1] In 1816, the British established a base in Bathurst (now Banjul), Gambia, as an abolitionist post across the Atlantic Ocean from Cape Verde. The native African slave trader earned only 5% profit. The Europeans earned the major profits. Therefore, they were most concerned with the financial effect of abolition.[2] The British took the initiative in a treaty with Portugal of 4 May 1818. The impetus came from the abolition of slavery in the Netherlands on 15 June 1814. The Luso-British treaty provided for a joint court established in 1819 and which was to run until 1871.[3]

The court was established in Freetown, Sierra Leone and adjudicated cases of illegal slave shipments and confiscations.[4] At the request of Portugal a similar treaty

was established by Britain with Spain to minimize the economic advantage continued slave trade would give their Iberian partner. The British were permitted to detain and sell slave ships flying Spanish, Portuguese or Brazilian flags as of 1817. By 1821, no slaves were to be imported into Cuba. By 1830, no slaves were to be imported into all of Brazil.[5] Funds were needed to compensate Portugal for the loss of income from the cessation of legal slave trade. Funds were also needed to compensate the owners of freed slaves. The funds were gathered by the British government from Nathan Mayer Rothchild and Sir Moses Montefiore as part of £15,000,000 funds to compensate the owners of freed slaves under a loan known as the West Indian Loan. Additionally, Portugal demanded $600,000 to relieve the economic hardship particularly in Cape Verde, caused by the delegalization of slavery. The funds were obtained by the British Government from Sir Moses Montefiore, a Sephardic Jew, born in Italy but raised in England. He had married Judith Cohen, a relative of the Rothschild family. Montefiore's brother also married into the Rothschild family. Consequently, the Rothschilds and Moses Montefiore were often engaged in business deals. In 1831, Sir Moses retired a wealthy man from the London Stock Exchange. Montefiore handed over his license to his brother, Horace, and spent the next 61 years engaged in occasional business deals but mainly philanthropic works. He was committed to equality and justice for Jews

worldwide as well as for the former slaves. In this role he traveled to Morocco, Rumania, Tsarist Russia, Egypt as well as the Ottoman Empire. He most greatly appreciated his six trips to Israel. On his first trip he traveled for months in order to spend three days in Jerusalem.[6]

His fund raising efforts signaled a turning point for Cape Verde. With the West Indian Loan in place and compensation to Portugal from the funds of Rothschild and Montefiore, Cape Verde had to change directions. While clandestine slave trade continued with private slave traders, the official slave centers on the islands had to be closed. But those who had slaves could continue to hold on to them and were not forced to manumit any.

The West Indian Loan and the payment to Portugal had a profound effect on Cape Verde. The socioeconomic fabric of the islands was rent. The islands' existence was dependent on its locale for slave trading. With slave trading officially ended and clandestine slavery a lucrative but uncertain future, the colonial authorities needed to find an alternate economic infrastructure.[7] The island locale was still ideal as a provision storage for trans-Atlantic voyagers. However, the steamers were faster and therefore needed less provisions. These ships did need more fuel as they relied on steam rather than wind. Therefore sources of coal, the customary fuel, were needed. Depots of coal were established on various islands.[8] Particular beneficiaries of the arrangements were

the British as Portugal and Britain had become closer trading and diplomatic partners. San Vicente became a primary port for steamers to unload coal for the Transatlantic or North -South route. The cordial relationship between Britain and Portugal allowed for greater movement of people between the two countries. Many Tangierian Jews were able to go to Gibraltar and through the English colony on to Algarve in Portugal. Some of these Jews settled in Faro and developed a community there. Others continued to Cape Verde.

The political relationship easily allowed Jews from Tangier to go to Gibraltar, onto Algarve, Portugal and then to Cape Verde. The economic situations in Tangier and Portugal, where there was little work and few opportunities yet aspirations were high, led young men to seek their fortune elsewhere. Tangier was better off than most, if not all, of Morocco's cities, but the situation was still not good. Coastal ports in Europe did provide some potential economic relief. The Spanish coastlines were still problematic to these Jews because of the continued presence of the Inquisition as a tool of the church and of the throne. Portugal and Gibraltar were safe havens particularly for young men searching for wealth and fortune. The lifting of restriction, European aspirations, linguistic fluidity and economic pressures made a compelling mixture for ambitious young men to go to Cape Verde.

In Tangier, the African city closest to Europe, profound changes had affected the Jewish community.[9] By the middle of the nineteenth century, the Europeans had formed a Sanitary Commission to eliminate disease, insure fresh water and to properly administer the city. Tangier over its history had been owned by Arabs and then by Spain. Portugal gained control but lost the city after the death of Dom Sebastian, to Spain during the unity of the two crowns. Portugal regained control of Tangier only to give the city to England as part of the dowry of Catherine of Braganza on her wedding to King Charles. The English were unable to keep the city from marauding Arabs and then abandoned it to the Moors. By the time the Moors had regained possession, the grand mosque had become a church, other churches both Protestant and Catholic were built and a sizeable Christian population existed. The English had expelled the Jews from Tangier but the Arabs had invited them back. The mosque had been reconsecrated but the city was considered, in Islamic terms, to have been defiled. Consequently official delegations, missions and embassies were required to be lodged in Tangier, although that city, located on both the Mediterranean and the Atlantic, was not the capital. Similarly, Morocco's Christian population was concentrated in Tangier to prevent further defiling of the country.

In Tangier, Jews readily mingled with the Christian

population. Most Jews spoke at least *Hakatia,* or Old Spanish similar to *Ladino.* Secondly, both were minorities in a Moslem land. Thirdly, the Jews looked to the Europeans for protection and to improve their legal position. Jews were considered by the Moslem as *Dhimmi,* second class citizens allowed to live but in a denigrated status. As non-Moslems the Jews had no status, subjected to the whim of their Muslim neighbors and indifferent rulers.

As a community, the Jewish participation in the Sanitary Commission, formed by the Europeans to improve municipal living conditions, gave them status. On an individual level, Jews received protection by working for foreign consuls or by obtaining protégé status from those consuls. Protégé status meant to the Jews, protection from arbitrary anti-Jewish treatment. These Jewish holders of protégé status were to be treated like foreigners and not native Jews. Although Tangier suffered from frequent recessions, the city provided a chance to obtain foreign status and greater economic opportunity than elsewhere in Morocco.

By 1850, the Tangierian Jews had viewed themselves as a collective entity with eventual responsibility for Jews throughout Morocco. Rabbi Mordehai Bengio had become the chief rabbi of a community of nearly 2000. On 9 May 1853, the chief rabbi called a meeting of important individuals in order to facilitate the collection of

the *dzizia,* a head tax on Jews. This meeting developed into the *Junta,* the Jewish community council. This *Junta* included bankers, diplomats, landowners, journalists and lay leaders. Haim Benchimol became its first president. The *Junta* regulated internal taxation and payment of the *dzizia.* This provided funding for community projects.

The *Junta* supervised several benevolent societies - hospital, wayfarers, burial, *Malbish Arumim* (clothing for the poor). The Spanish - Moroccan War of 1859 - 60 disrupted life, with refugees from Tangier and Tetuan finding safe haven in Gibraltar or Portugal. With this, Tangerian Jews began to move to the Algarve coast of Portugal as well as to the Capital. When Haim Benseloum died there, his widow settled the estate with the *Junta* for 1000 ducats.

Following the outbreak of the Plague in 1874 brought by Muslim pilgrims returning from Mecca, Jews, particularly young men, again sought their futures elsewhere. In 1875, some Tangerian Jews left for the United States. Most already had some relationship to the US Consulate in Tangier. Of 90 Americans living in Tangier, 89 were naturalized Jews.

During the nineteenth century the Jews of Tangier drew closer to the European consuls who were limited to Tangier. Many Tangierian Jews served as interpreters of the European consuls in return for employment and

protégé status. Despite the degradation of the Jews under the *Dhimmi* status that denied the Jews basic human rights, Jews were often employed by the Moroccan Sultan to negotiate his treaties with the Europeans. In 1849, David Ashriqui negotiated treaties on behalf of Morocco.

In 1853, the Jewish population of Tangier numbered 2000, possibly one - third of the city. The Jews of Tangier were not limited to a residential quarter, as elsewhere in Morocco. They were self -governing. The *Junta* was the representative body led by a president. The *Dayan* (rabbinical judge) was the Chief Rabbi. The *Sheik el-Yehud* (leader of the Jews) lead a council of notables. When Mordehai Bengio became chief rabbi in 1853, he rearranged the *Junta* so as to eliminate the council of notables in favor of a democratically elected *Junta.* This first *Junta* consisted of interpreters, bankers, real estate developers, journalists and other important personages, ultimately the same membership as the Council of Notables.

However, the most pressing business was the payment of the tax on the Jewish community, the *dzizia.* The *Sheik el-Yehud* had, as representative of the Jews, to pay the tax and receive in return a slap in the face. The *Junta* needed to raise funds for the philanthropic societies as well as Morocco's only Jewish hospital, Hospital Benchimol.

The Jewish community had a history of charitable

works possibly unparalleled in Morocco. In 1753, Samuel Auday the son of Rabbi Yahya Auday was a man of great wealth. He founded Tangier's first synagogue, Sinagoga Rabbi Yahya Auday. Because the European consuls, including those of Britain, Spain and Portugal were stationed in Tangier, Jews often came into contact with them. These connections proved useful. By 1864, The *Junta* also served as a conduit for contact with European and American Jewish communal organizations. But the *Junta* was also contacted to provide funds for emigration after the depression of 1865 forced others to seek new areas. Kosher meat became more costly. The *Basha* raised the communal tax rate. The depression of 1873 gave another impetus to emigrate. By 1873, the requests for aid to emigrate were a flood particularly to Brazil and Argentina where the young men would be salesmen and peddlers. The Junta finally passed a regulation setting aside a fund of $80.00. The purpose of the fund was "favorecera la migracion a jovenes que sus aptitudes lo merezcan procurando preferira los que conozcan un oficio" (in favor of the migration of youth who have an aptitude for selling and who know a trade). Three criteria were determined for those to be aided by the emigration fund:

1) Funds could be used for passage only.

2) The applicant must produce a letter of recommendation from his teacher, office

manager or two respectable persons, as to his character, aptitude, work and literacy.

3) He must be 18 - 22 years old.

The regulation was announced in all the synagogues. Several major Jewish business firms expanded their import and export business through these contacts. Most noteworthy were Maison Pariente, Maison Benassayag and Maison Azancot each doing business in the 300,000 - 500,000 franc range. The last seemed to have contact with Cape Verde. Many students of the French - language Jewish school, established by the Alliance Israelite Universelle, were able to find employment by these international firms because of their knowledge of languages. Other graduates of AIU schools found employment with foreign legations as secretaries, translators and confidants. This increased the value of Jewish - European contacts and facilitated emigration.

Jewish Situation Under Moslem Law

Tangier under Moorish rule reflected the *dhimmi* status characteristic of Islamic treatment of Jews throughout Arab lands. The Jews were led by a *Sheik el-Yehud,* a lay leader. The *Sheik el-Yehud* was usually a notable of the Jewish Community who had inherited his position. The major task of the *Sheik el-Yehud* was to collect the *dzizia,* a poll tax levied on Jewish households.

The tax was paid directly to the *Basha* of Tangier once a year. The ceremony was quite elaborate. The Jew, with the taxes in a hand-held sack, entered and gave gifts to the guards, secretaries, *Cadi* and *Caid.* Finally, the *Sheik el-Yehud* gave the sack laden with the tax revenue to the *Basha.* Upon taking the sack, the *Basha* then slapped the face of the *Sheik el-Yehud,* who slowly backed away from him.

Thus, the Jewish community was protected for another year and exempted from military conscription, although the Jews were barred from army service anyway. This ruse provided revenues for the coffers of the Basha and the Sultan and insured the physical survival of the community, although limited their economic advancement.

On a social level, Jews who did not have foreign citizenship or protégé status, were subjected to humiliating treatment. When a Jew passed a mosque, he had to remove his shoes. Jewish males had to wear black skull caps and dark, either black or blue, *djelaba* (gabardines). Their hair had to be cut short and straight across their foreheads. Jews were not permitted access to Moslem courts, as those courts did not accept the legal rights of Jews. Jews could not testify against Muslims nor was their word acceptable. Punishments of Jews for the slightest infractions were often corporal, lashes or *bastinado,* or capital (beheading).

Jews in Tangier, unlike their coreligionist in other Moroccan cities, did not live in segregated Jewish quarters. In the Spanish Zone of Morocco these residential areas were called *Juderia.* Elsewhere in Morocco they were called *Mellah*[10] or *Harat el - Yehud*[11]. These segregated areas of Jewish residence did not exist in Tangier. However, there was a Calle de Sinagogas on which fourteen synagogues were located at one time. Many Jews lived near this street but were not limited to this area.

In return for this official limitation on civil rights, the Jews were given religious autonomy. The chief rabbinic judge, the *Dayan,* was also the chief rabbi. His word was religious law. The rabbinic tribunal determined civil legal action between Jews in accordance with *Halakha,* Jewish law.

Conversions (only Christians officially were allowed to convert to Judaism), marriage and divorce as well as general adjudication were rendered according to religious laws. The *Sheik el-Yehud* as lay leader also supervised the benevolent organizations which included the welfare societies - burial (Hebra Kedosha Guemillut Hassadim), clothing for the poor (Malbish Arumim), wayfarers (Hajnassat Orjim), dowry (Hajnasat Kala) and general charity (Notain Be Seter). Funds were collected as free will offerings or as a communal tax on Kosher meat.

On 9 May 1853, a *junta* of notables of the Jewish Community of Tangier was formed by Chief Rabbi Mordehai Bengio to modernize the government of the Jews and to more effectively collect taxes for the *dzizia* and for communal expenses.

It was this Junta which often underwrote the cost of emigration. Emigration not only provided the opportunities for economic advancement but also a means of leaving the *dhimmi* status of Morocco for greater civil rights. Many young men seized at this opportunity. In 1875, the representative of Madrid in Venezuela was authorized to recognize Moroccan Jews as Spanish citizens gaining permanent residence. Other Jews in Tangier began to obtain foreign citizenship, particularly from USA, Portugal, Brazil and Italy, available at a price. Some Jews claimed to be Algerian because the Jews of Oran spoke Spanish. By claiming to be from Oran, they could also claim French citizenship. The representative of Brazil on the hygiene commission was Salomon Bentuil, a local Jew. This facililated movement to Portuguese speaking lands.

It is from the backgound that these young men finally came to Cape Verde. They came from many Moroccan families including: Anahory, Athias, Auday, Azancot, Azulay, Benchimol, Benoliel, Benarosh (Benros), Bentubo, Brigham (Ohayon), Cohen, Elbaz, Ezaguy, Levy, Maman, Moryusef, Ohayon, Serruya, Tarregano,

Wahnon, Zaffrany.

Portugal, at the time of arrival of the Moroccan Jews in Cape Verde, was under the rule of King Pedro V (1853 - 61). Pedro was a capable monarch, who died, suddenly of cholera. He was succeeded by his brother, Luis (1861 - 1889). Under Luis the country recovered and expanded economically. Luis was the last successful king of Portugal. He was succeeded by Carlos (1889 - 1908). Carlos disrupted the traditional cordial relations between Portugal and Britain through his African adventure. Portugal tried to connect Angola in West Africa with Mozambique in Eastern Africa by crossing British lines. In 1899, the treaties were renewed and Portugal never united the two colonies. The Portuguese were equally unsuccessful at colonization. Usually only young men went. In 1887, Mozambique had only two white women.[12]

In 1908, Carlos and his heir, Luis Felipe, were assasinated in Lisbon. Manuel II (1908 - 10) took over the throne, only to be forced to flee on 5 October 1910 to Gibraltar and then to England.

Theophilo Braga became President of the Republic and was later elected so on 19 June 1911. He was followed by Manuel Jose d' Aruoja. During World War I, Portugal joined the allies in order to fulfill the treaty obligation to Britain.

Thus Moroccan Jews who made the journey to British Gibraltar or Portuguese Algarve could move to Portuguese overseas possessions including Cape Verde.[13] When these Jews arrived, slavery had been officially abolished. However, clandestine slave trade continued. Although illegal, the contrabandists profited from trading in their human wares. Those owning slaves continued to do so. Very few of the Jews owned slaves. Slavery, although permitted by the Bible in the form of indentured servitude, was repugnant to Jews. In Morocco, Jews did not own slaves because of restrictions, legal and religious. Only two Jewish slave owners are listed in an inventory of slaves and their owners made for the years 1856 - 1868. Simao Pinto of Sao Nicolau Tolentino, owned one slave. Jacob Seruya of Vila de Praia also owned one slave. No other Jews are listed among the approximately 300 slave owners. Thus Jews amounted to 0.6% of slave owners.[14]

The Tangierian Jews first settled on Santiago Island, later on San Vicente and finally on Santo Antao.[15] Generally they opened small commercial houses or did work related to the British Coal depository.[16] Their households included native servants. The cuisinary arts were transmitted to these servants particularly from the Cohen family and the Brigham family to maids and cooks with names like Maria de Peires, Alice, Porficia as well as Teodora. Among the men, Isaac Pinto, formerly of Tangier, was known for his ability to cook.[17]

Among the foods typical to Cape Verde is Cous - Cous, although not the same as the national Moroccan dish. The base in Cape Verde is pounded manioc root. The manioc root is pounded in a pilon, the image of this act is emblazoned on the 100 escudos note of the national currency of Cape Verde.

Many of the men built homes or rented apartments, "pisos." Apparently, they did not build their own synagogue but probably gathered in one apartment for prayer. The number of Jews on any island at anytime did not warrant major construction.

These businessmen did invest in their commercial enterprises. The business establishment of David Cohen in Ribiera Grande of Santo Antao remains an important building. His daughter, Ruth married the son of the Marcal commercial house uniting two major firms in Ribiera Grande. The Marcal firm not only had a handsome store but a beautiful home attached thereto. Joao Benoliel Co. in Praia, a household goods firm was owned until recently by family members before they left for Portugal. David Cohen continued to contribute to the funding for the rededication of the Lisbon Synagogue, Shaare Tikva.[18] While his contribution was relatively modest, he is listed as the only donor from Cape Verde. Many other donations came from Angola and Mozambique representing larger or wealthier Jewish communities.

The only pieces of land owned for communal purposes were the cemeteries. The three Jewish cemeteries, each of which is quite different,[19] are:

1) The municipal cemetery of Praia, Santaigo,
2) Penha Franáa, Santo Antao,
3) The Jewish cemetery of Ponta do Sol, Santo Antao.

These three cemeteries were founded in the above order.

NOTES

1 Eltis, David & James Walvin. Ed. *The Abolition of the Atlantic Slave Trade.* Madison: University of Wisconsin Press, 1981. Pg. 85.

2 op.cit. Pg. 95

3 op.cit. Pg. 179.

4 op.cit. Pg. 180.

5 op.cit. Pg. 156.

6 Nahon, Umberto. *Sir Moses Montefiore.* Jerusalem: WZO; 1985. Pgs. 21-22.

7 In 1843, Boa Vista Island became the seat of the Luso-British Commision for the Abolition of Slavery. In 1620 a group of Englishmen had found salt on the island for commercial usage.

8 In 1838 a coal depository was established on San Vicente Island at Porto Grande. The coal was to serve transatlantic shipping. The island is very dry and lacks natural resources. Even today it

relies on commerce and services.

9 For a detailed history of the Jews of Tangier see M. Mitchell Serels. *A History of the Jews of Tangier in the 19th - 20th Centuries.* Much of this section came from this book by the same author and therefore, will dispense with every citation from this regular work.

10 The origin of the world, Mellah, is unknown. Some attribute the world to Mellah meaning salt in Hebrew. This would be a reference to the salt flats outside the walls of Fez where the Jews were originally settled. Others say the word originates from the Arabic, Malek, meaning king since the Jews were settled by royal decree and with royal protection. Still others felt the word comes from Arabic Melea meaning good or beneficial.

11 Harat el-Yehud, or Jewish Quarters was more often used in Algeria and Tunisia than in Morocco.

12 Duffy James. *Portuguese Africa.* Cambridge: Harvard University Press, 1961. pp 80.

13 Barros, Simao. *Cadernas Colonias,* No. 56 Origins da Colonia da Cabo Verde. Pg. 39. Barros mistakenly believes that the Jews settled first on Santo Antao, the population of which he now believes are all of mixed blood.

14 Carreira, Antonia. *Cabo Verde. Formacao E. Extincao de Uma Sociedade Escravocrata (1460-1878.)* Lisbon: Instituto Cabo Verdeano do Livro, 1983. Pg. 493-498.

15 Correa, Antonio Mendes. *Ultramar Portugues. Ilhas de Cabo Verde.* Lisbon: Agencia Geral do Ultramar, 1954. Pg. 130 Correa believes that the wave of Moroccan Jews arriving in the 19th Century settled first on Santo Antao and from there spread elsewhere. Iria, Antonio, op. cit. incorrectly identifies Santo Antao as the first settlement, based on Correa.

16 Correa, Antonio Medes. op.cit. pp 131. The coal deposit was begun in 1850 on San Vicente.

17 Rocha, Agostinho. *Subsiddios para a historia da Ilha de Santo Antao.*

18 Amzalak, Moses Bensabat. *A Sinagoga Portuguese "Shaare Tikva".* Lisbon; 1964.

19 I was able to view the cemeteries on a visit in January, 1996.

THE CEMETERIES[1]

Praia, Santiago - The municipal cemetery is located on the edge of the city. Most of the Christian graves are marked with simple black crosses. These graves are outlined by white- washed stones. The graves are frequently decorated with flowers, often real, sometimes plastic. Occasionally, there are mausoleums.

The Jewish graves lie in one row, all males and placed from right to left. The area around the tombstones is barren, dry earth. The tombstones, typical of Morocco, cover the entire grave with the inscription covering the head area. None of the tombstones have any symbols - no Star of David, no Menorah (candelabra), no hands in blessing (for a Cohen) or water pitcher (for a Levi). A border design frames the tombstones. The marble is of a pinkish, rosy color and some show erosion patterns. The stones are atypical for Cape Verde and the area. There is one tombstone similar to that of the Jews, just west of them. This tombstone appears to mark a gentile grave with a left-over Jewish stone. To reach the graves of the Jews, one need only walk one third the way down the path

leading from the gate and turn left. The row of Jewish graves is about the fourth row in.

Penha França - Located on the Island of Santo Antao, Penha França is across the gully and up the mountain from Ribiera Grande. The five graves are located in a row in an area which is today squatted, which was not lived in at the time the Jews began to bury their dead there. The land is volcanic particularly black volcanic sand on the precipice of a mountain.[2]

The graves are in a row with the sole female grave to the far right. The male graves then follow in a line so that, the female is separated from the males in a pattern typical of observant Jews. The graves face the sea.

The tombstones are, as in Praia, simple and full length. There are no designs nor emblems. The text begins generally where the head is to be located. The marble, like that of Praia, is a rosy-grey color often eroded but with clear, legible inscriptions even today despite random construction and squatted one room homes. These houses now threaten the cemetery.[3]

Ponta do Sol - The latest of these cemeteries, the Ponta do Sol Jewish Cemetery is just outside the town. The Jewish cemetery is near to and just to the side of the Christian cemetery. Both cemeteries are separately enclosed in yellow plastered volcanic building block walls. Each cemetery has its own frontal gate which is

rarely closed and apparently never locked. The Jewish tombstones are not uniform in material or style. Each lacks any symbol or design. There is only one female grave and it is located to the far left of the cemetery. The next grave, a male, is located at the near right. Again, the intent was to separate the males and females even in death. They cover a greater and more modern historical span. They give us a greater insight. The tombstone of Mordehai Auday in 1901 tells us of his support for the *Hebrat Gemillout Hassadim,* a term typically applied to the Burial Society. Elsewhere on the same tombstone, Mordehai Auday is described as a man of *Nedibot* (donations) who *Bekesef Maleh Rodef Sedeq* (with full financing sought justice), indicative of a generosity which may have paid for the Jewish Cemetery of Ponta do Sol.

Time Table of Internments

Praia, Santiago 1864 ----------1895

Ribiera Grande, Santo Antao 1870 ----------1907

Ponta do Sol, Santo Antao 1894----------1941

Graves by Names

Surname	First Name	Parents	d.o.b	d.o.d	Cemetery
Auday	Messod	Abraham		1899	Ribiera Grande, Santo Antao
Auday	Mordechai			1901	Ponta do Sol, Santo Antao
Auday	Moyses			1886	Praia, Santiago
Auday	Solomon			1890	Ribiera Grande, Santo Antao
Auday	Salomoa		1830	1894	Ponta do Sol, Santo Antao
Benros	Abraham			1868	Praia, Santiago
Benros	Isaac	Moises & Mazaltob	1838	1905	Ribiera Grande, Santo Antao
Benros	Mazaltob			1894	Ribiera Grande, Santo Antao
Brigham	Abraham	Ayres & Esther	1864	1941	Ponta do Sol, Santo Antao (Ohayon)
Brigham	Joseph	Abraham	1842	1907	Ribiera Grande, Santo Antao
Cohen	Moses	Donna & Jacob	1865	1929	Ponta do Sol, Santo Antao
Elbaz		Abraham		1878	Ribiera Grande, Santo Antao (?)
Levy		Simon		1866	Praia, Santiago
Mamon	Fortunato			1870	Ribiera Grande, Santo Antao (?)
Moryusef	Joseph			1914	Ponta do Sol, Santo Antao
Pinto	Isaac	Jacob & Mena		1921	Ponta do Sol, Santo Antao
Pinto	Mena	Simiha	1830	1894	Ponta do Sol, Santo Antao
Seruya	Maklouf	Samuel		1872	Praia, Santiago
Seruya	Samuel		1863	1895	Praia, Santiago
Tarregano	Abraham			1864	Praia, Santiago

Graves by Year

Year	Name	Cemetery
1864	Abraham Tarregano	Praia, Santiago
1866	Simon Levy	Praia, Santiago
1868	Abraham Benros	Praia, Santiago
1870	Fortunato Maman	Ribiera Grande, Santo Antao
1872	Maklouf Seruya	Praia, Santiago
1878	Abraham Elbaz	Ribiera Grande, Santo Antao (?)
1886	Moyses Auday	Praia, Santiago
1890	Solomon Auday	Ribiera Grande, Santo Antao
1894	Mena Pinto	Ponta do Sol, Santo Antano
	Mazaltob Benros	Ribiera Grande, Santo Antao
	Salomao Auday	Ponta do Sol, Santo Antao
1895	Samuel Seruya	Praia, Santiago
1899	Messod Auday	Ribiera Grande, Santo Antao
1901	Mordechai Auday	Ponta do Sol, Santo Antao
1905	Isaac Benros	Ribiera Grande, Santo Antao
1907	Joseph Brigham	Ribiera Grande, Santo Antao
1914	Joseph Moryusef	Ponta do Sol, Santo Antao
1921	Isaac Pinto	Ponta do Sol, Santo Antao
1929	Moses Cohen	Ponta do Sol, Santo Antao
1941	Abraham Brigham (Ohayon)	Ponta do Sol, Santo Antao

Interments by Decade

1864 - 73	5
1874 - 83	1
1884 - 93	2
1894 - 03	6
1904 - 1913	2
1914 - 1923	2
1924 - 1933	1
1934 - 1943	1

Graves By Cemetery

Praia, Santiago (1864 - 1895)

1864 -Tarregano, Abraham

1866 - Levy, Simon

1868 - Benros, Abraham

1872 - Seruya, Maklouf

1886 - Auday, Moyses

1895 - Seruya, Samuel

31 years, average one interment every five years.

Ribiera Grandes de Santo Antao (1870 - 1907)

1870 - Maman, Fortunato

1878 - Elbaz, Abraham

1890 - Auday, Solomon

1894 - Benros, Mazaltob

1899 - Auday, Messod

1905 - Benros, Isaac

1907 - Brigham, Joseph

37 years, average one interment every six years.

Ponta do Sol de Santo Antao (1894 -1941)

1894 - Pinto, Mena

- Auday, Salomao

1901 - Auday, Mordejai

1914 - Moryusef, Joseph

1921 - Pinto, Isaac

1929 - Cohen, Moses

1941 - Brigham, Abraham

47 years, average one interment every seven years.

Table by First Names

Males			Females		
Abraham	-	4	Mazaltob	-	1
Isaac	-	2	Mena	-	1
Simon	-	1	Total		2
Moklouf	-	1			
Moses	-	2			
Samue	-	1			
Solomon	-	2			
Messod	-	2 (includes Fortunato)			
Mordechai	-	1			
Joseph	-	2			
Total		18			

THE TOMBSTONES (PONTA DO SOL CEMETERY)

Tombstone 1 PSSA (Ponta do Sol, Santo Antao)

Monument of the grave of
the young man Solomon Auday
went to his eternal home on 22 of the Month of Sivan
5654 of the Creation
May his soul be bound in the bond of life
Solomon Auday
died on 26 of June of 1894
at 64 years of age

מצבת קבורת
הבחור שלמה אאודאי
נלב"ע בכ"ב לח' סיון
ה'ת'ר'נ'ד' ליצ'
ת'נ'צ'ב'ה'

Salomao Auday
Morreu em 26 de Junho de 1894
Com 64 annos de edade

Tombstone 2 PSSA

Monument of the grave of
The wise and important
Joseph Moryusef
who went to his eternal home on the 3rd day
of the Month of Ellul of the Year
5674
May his soul be bound in the bond of life

מצבת קבורת
המשכיל וחשוב
יוסף מור יוסף
נלבע יום שלשה
לחדש אלול שנת
התרעד
תנצ״בה

Tombstone 3 PSSA

Monument of the grave
a pure and righteous man who made himself walk
in his purity, modesty and virtue
He, by his donation, exists
with full funds he sought justice
He strengthens all support of the group,
of the Burial Society,
The wise and important, Mister Mordehai Auday
who went to his rest 2 day into the month of
Tebet 5761 of Creation
May his soul be bound in the bond of life

מצבת קבורה
איש תם וישר מתהלך
בתומו צניע ומעלו
והוא על נדיבת יקום
בכסף מלא רודף צדק
ומחזיק כל בדק מכת
חברת גמילות חסדים
המשכיל וחשוב הר׳
מרדכי אהואי
נ׳ע וילך מנוח ב׳ ימים לח׳
שנת ה׳ת׳ר׳ס׳א ליצ׳
ת׳נ׳צ׳ב׳ה

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Tombstone 4 PSSA

Moses
Son of Donna
and Jacob Cohen
Born in 1865
and
died on 24 of January
of 1929

Moses
filho de Donna
E
Jacob Cohen
Nasceu em 1865
E
falleceu em 24
de Janeiro
de 1929

Tombstone 5 PSSA

Monument of the grave of
The old man
Mister Abraham Ohayon
son of Mister Ayush who went to his eternal reward
10th of the month of Ellul in year 702
May his soul be bound in the bond of life
here lies
Abraham Julian Brigham
son of Ayres J. Brigham
and Esther Brigham
Born 15 -12 - 1864
Died 2 - 8 - 1941

מצבת קבורת
הזקן
הר׳ אברהם אוחיון מ׳כ׳
בר ר׳ עיוש הלך עולמו
י׳ לח׳ אלול ש׳ תש׳ב
׳ת׳נצ׳ב׳ה׳

Aqui Jaz
Abraham Juliao Brigham
filho de Ayres J. Brigham
e Esther J. Brigham
nasceu 15-12-1864
falleceu 2- 8-1941

Tombstone 6 PSSA

Monument of the grave
Mena Pinto daughter of
Simha who went to her eternal home
on the day 25 of Nissan of the year
5654 of Creation
5654
Mena J. Pinto
died on the 1st of May 1894
at 64 years of age
RIP

מצבת קבורה
מינא פינטו בת
שמחה תמ״ך נלמ״ז
ביום כ״ה ניסן שנת
ההתרנ״ד ליצירא

5654
Mena J. Pinto
falleceu em 1 Maio 1894
de 64 annos de edade
RIP

Tombstone 7 PSSA

Monument of the grave
Isaac Pinto
died 3 of Tishrei
5682
Isaac Pinto
died on 5 October 1921
in San Vicente Cape Verde
son of Jacob Pinto
and of Mena Pinto
Native of Tangier

מצבת קבורת
יצחק פינטו
נפטר ג׳ תשרי
ה׳תר׳פ׳ב

Isaac Pinto
falleceu em 5 Outobro
1921
Em S. Vicente Cabo Verde
filho de Jacob Pinto
e de Mena Pinto
natuies de Tanger

Jewish Cemetery of Praia Santiago, Cape Verde.

(The graves are situated from right to left as one faces them.)

Grave 6 Praia

The tombstone of the grave of
the young man
Samuel Seruya
who went to his eternal rest on the 21 Kislev
may his soul be bound in the bond of eternal life
5656
Samuel Seruya
Born 22 January 1863
Died 8 December 1895

מצבת קבורת
הבחור העלוב
שמואל צרויה
נלב"ע בכ"א כסלו
ת'נ'צ'ב'ה'

Samuel Seruya
Nasceu a 22 Janeiro
1863
falleceu a 8 Dezembro
1895

Grave 5 Praia

The tombstone of the grave of
the lamented young man Moses Auday, deceased
who went to his eternal reward not in his proper
place and not in his proper time
eve of Monday, 5 Iyar 5646
May his soul be bound in the bond of eternal life
Here lies
Moyses Auday
died on 9 May 1886

מצבת קבורת
הבחו״ן עלוב משה אודאי נ״ע
שנ׳לבע חוס למקומו וחוץ לזמנו
אור ליום ב׳ה׳ אייר התר״מו
ת׳נצב׳ה

Agui Jaz
Moyses Auday
falleceu a 3 Maio 1886

Grave 4 Praia

The tombstone of the grave of
the lamented young man
Mr. Makhlouf Seruya son of Samuel
who went to his eternal reward on 9 of the Month
of Tamuz in the year 5632 of the Creation
may his soul be bound in the bond of eternal life

מצבת קבורת
הבחור ונחמד העלוב
ה״ר מכלוף צירוייא בר שמואל
נ׳לב״ע״ט לחדש
תמוז שנת ה׳ת׳ר׳ל׳ב׳ לפ״ק

Grave 3 Praia

The tombstone of the grave of
the lamented young man Mr. Abraham Benros
who went to his eternal reward
Thursday 21 of the month of Kislev in the year 5629
of the Creation. May his soul be bound in the bond of eternal life
Abraham Benros
died on 5 December 1869

מצבת קבורת
הבחור העלוב ה״ר אברהם
ן׳ ראש נ״לב״ע
כ״א ל״ח כסלו ש׳ תר״נט
יום ה׳ בשבת
לפ״ק תנצ׳בה

Abraham Benros
fallecido em 5 de dezembro de 1869

Grave 2 Praia

Tombstone of
the grave of the wonderful young man
Mr. Simon Levy who went to his eternal reward
on the 11th day of the month of Adar in year
5626 of the creation
May his soul be bound in the bond of eternal life
26 of February 1866

מצבת
קבורת הבחור ונחמד
ה'ר' שמעון הלוי נלב"ע
יום י"א לחדש אדר שנ'
ת'ר'כ'ו' לפ'ק'
ת'נ'צ'ב'ה

23 de Fevereiro
de 1866

Grave 1 Praia Tarragano

Tombstone
the grave of the honorable
Mr. Abraham Tarragano deceased
who went to his eternal reward in the year
5644 of Creation

מצבה
קבורת המו״ן ה״ר
אברהם
טאריגאנו נ״ע
שנ״לבע בשנת
התר״כד לפ״ק

In the clearly Christian section of the cemetery, one can also find the grave of Felipe Antonio Levy Varela and Luis Manuel Varela Martins both infants less than a year old. The former died in 1939, the latter in 1953.

The two other tombstones in the Christian side are:

Here lies
Virginia Elizabeth Anahory Silva
born December 10, 1943, died June 18, 1957
Pray for eternal rest by her parents and brothers.

Here lies
Jose Salomao Benchimol
Born May 11, 1904, died February 6, 1961
Peace to his soul
Here lies
Mary Bento Levy born in
1863, died 1883

Here lies
Antonio Marcelino
father of Varela, born January 25, 1899, died
on June 27, 1970
by his daughter and
loyal friends

JEWISH CEMETERY OF PENHA FRANÇA, RIBIERA GRANDE, SANTO ANTAO

Grave 5 RGSA

Tombstone of the grave of
Messod Auday son of Abraham 70 years of age
on the 20th of Kislev
in the year 5659 of Creation
May his soul be bound in the bond of eternal life
Died on 27 November 5659

מצבת קבורת
ר׳ מסעוד אהודי בר
אברהם בעל שבעים
שנה ביום כ׳ כסלו
שנת תרנט לפ״ק
תנצבה

falleceu a 27 Novembro
5659

Grave 4 RGSA

Tombstone of the grave of the lamented young man
Mr. Messod Maman
who went to his eternal reward on Thursday, the 20th
of the month of Kislev in the year 5631
of the Creation
May his soul be bound in the bond of eternal life
here lies
Fortunato Maman
died on the Island of
Santo Antao
Cape Verde
13 day of December 1870

מצבת קבורה
הבחור העלוב
הר׳ מעסוד מאמאן
נלבע יום ה׳ בש״ק כ׳
ל״ח כסלו שנ׳ תרלא
לפ״ק תנצבה

aqui Jaz
Fortunato Maman
fallecido na ilha
S. Antao
Cabo Verde
No dia 13 de Dezembro de 1870

Grave 3 RGSA

Tombstone of the grave of
the lamented young man
Mr. Solomon Auday
who went to his eternal reward on the second day of Sukkot
in the year of Creation 5650
May his soul be bound in the bond of eternal life

מצבת קבורת
בחור העלוב הר׳
שלמה אהודאי
נלב״ע ביום ב׳ של סוכות
ש׳ תרן ליצ׳
תנצבה

Grave 2 RGSA

Tombstone of the grave of
the honorable wife
Mrs. Mazaltob Benros
who went to her eternal reward on 22 day of the month of
Tishrei 5654 of Creation
May her soul be bound in the bond of eternal life

Mazaltob Benros
died 18 October 1894

מצבת קבורת
אשה כבודי מרת
מזל טוב ן רוש
נלבע ביום כ״ב החדש
תשרי שנת תרנה לפ״ק
תנצבה

Mazaltob Benros
falleceu em 18 de Outobro

Grave 1 RGSA

The tombstone of the grave
he who rests in the mountain
Abraham Elbaz who is deceased
who went to his eternal reward
on Wednesday eight
days of the month of Ab-rahaman in the year
5638 of Creation
May his soul be bound in the bond of eternal life

מצבת קבורת
הנוח בהר אברהם אלבז נ״ע
נלבע ביום רביעי בש״ק שמונה
ימים ל״ח אב רחמן ש׳ התרלח לעי׳
ת׳נ׳צ׳ב׳ה׳

Ribiera Grande, Santo Antao

The tombstone of the grave of
Joseph son of Abraham Ohayon
may he rest in Eden
Who went to his eternal reward on Monday,
the 11th of the month of Nissan of the Year 5667
of Creation
May his soul be bound in the bond of eternal life

Joseph son of Abraham Brigham
of Mogador
died at 65 years of age
on March 26, 1907

מצבת קבורת
יוסף בן אברהם אוחיון נ״ע
נלבע יום ב אחד עשר לחדש
ניסן שנת התרסז ליצירה
תנצבה

Joseph de Abraham Brigham
de Mogador
falleceu com 65 annos d'idade
em 26 de Marco de 1907

Ribiera Grande, Santo Antao

Isaac Benros
Native of Tangier
legitimate son of
Moises Benros and
Mazaltob Benros
born in 1838
died on December 15, 1905

Isaac Benros
Natural de Tanger
Filho legitimo de
Moises Benros
e
Mazaltob Benros
Nasceu em 1838
Falleceu em 15 Dezembro
1905

In the Christian cemetery of Ribiera Grande there is also the grave of Verissimo Wahnon 1875 - 1944 (by his wife Carlota and daugthers.) Iria also includes the graves of Candida J. Lima Nobre (1847 - 1892) and Antonio Augusto Ferreira Nobre (1878 - 1918) (by his wife Maria Salome Sousa Nobre).

Iria also includes graves in the new cemetery of Paul. Those there are Ines Silva Oliveira (1875 - 1961); Dr. Joao Baptista da Silva Oliveira (1877 - 1911); Serafim Jose de Oliveira Jr. (1865 - 1885); Serafim Jose de Oliveira (1821 - 1858).

In the old cemetery of Paul, Iria includes Ermelinda Rosa Parie (1840 - 1917); Maria dos dores Oliveira Pinto (1856 - 1921); Goncalo Pinto (1852 - 1946); Bernandina L. Paris Silva (1890 - 1922); Leao Benros died 1928; customs official Julio Benros; Wittelinda da Silva Wahnon Ferreira (1893 - 1942); Lino Victoria Ferreira (1887 - 1935); Jonas Silva Wahnon. Fernando Wahnon (1868 - 1947); lawyer Eurico S. Wahnon and Jonas Wahnon; Sebastiana Nobre de Oliveira (1912 - 1949); Georgina de Oliveira R. Benros (1890 -1952) by her husband Julio Firmino Benros; Eurico Silva Wahnon (1895 - 1966); Pedro Alexandrino Benros Silva(22 years old, by his godfather Julio F. Benros).[4]

BOA VISTA

The Jewish cemetery of Boa Vista is located on a sandy piece of land. The cemetery is surrounded by an ash adobe wall. The gate is no longer on its hinges but stands in a corner. The plaque indicating the cemetery has been covered with political grafitti. Dogs roam the sandy terrain. There are seven, badly-eroded graves contained with the compound. They belong to the Benoliel family and therefore are more typical of a family gravesite that a communal cemetery. One of the family Jose Benoliel, died in Praia in July of 1923, was transported eight months later to Boa Vista and interred four days later. Several tombstones are only partially legible. The tombstones are of a most modern times.

Boa Vista Grave 1

Here lies
David Benoliel
son of
Abraham and Esther Benoliel
Born on our Island on
November 24, 1872
and died October 15, 1956

מצבת קבורת
בו״נ דוד בן עוליאל נ״ע
בר אברהם נ״ע
הלך לבית עולמו ביום ד׳ ל״ח
מרחשון שנת תשיא לפ״ק
ת׳נ׳צ׳ב׳ה

Aqui jaz
David Benoliel
Filho de
Abraham e Esther Benoliel
Nasceu Nesta Ilha em
24 de Novembro de 1872
e Falleceu
el 15 de Outobre de 1950

Boa Vista Grave 2

The young man
Joesph Benoliel
son of Abraham, rest in peace, who went to his eternal reward
23 of the month of Tamuz in year 5783
May his soul be bound in the bond of eternal life
here lies Jose Benoliel
son of Abraham and Esther Benoliel
who was born on the Island of Boa Vista
24 September 1870
died in the city of Praia
on 7 July 1923
He was transported to Boa Vista
on 10 March 1924
by boat "Edith"
and entombed on 14th day of the same month.

הבחור
יוסף ן' עוליאל
בר אברהם נ"ע נלב"ע
כג ל"ח תמוז שנת
התרפג
ת'נ'צ'ב'ה

Aqui jaz
Jose Benoliel
filho de
Abraham e Esther Benoliel
Que nasceu na ilha de Boa Vista
Falleceu na ciudade da Praia
em 77 de Julho de 1923
tendo sido trasladado para Boa Vista
em 10 de Marco de 1924
no Milha bote "Edith"
Sepiltado en 14 do Mismo mez.

Boa Vista 3 (a child's grave)

Grave has suffered severe erosion

Here lies
the baby Judah Benoliel...
son of....
born 1950
died 25 April...

מצבת קבורת

Aqui jaz Benoliel
a bidy Judah Benoliel
filho de...
Nasceu 1950
Falleceu em 24 de Abril...

Boa Vista Grave 4

Tombstone of the woman Esther
Benoliel.....
..... son of Samuel.....
5741 year of creation
May her soul be bound in the bound of Eternal Life
here lies
Mrs. Esther wife of Nathan Benoliel
born .....
died 4 December 1891

מצבת קבורת
האשה אסתר.....
בן עוליאל
בר שמואל
ת׳ש׳נ׳א לפ״ק
ת׳נ׳צ׳ב׳ה׳

Aqui Jaz
D Esther de Nathan Benoliel
Nasceu.....
falleceu a 4 de Dezembro
de 1891

Boa Vista Grave 5

Grave severly eroded and illegible. Herbrew only.

Boa Vista Grave 6

Here lies Abraham Benoliel
a Hebrew.....
..... August 19....

מצבת קבורת
הב׳ אברהם בן עוליאל
הלב״ע

Aqui jaz
Abraham Benoliel
Hebraci rad
Agosto de 19

Boa Vista Grave 7

Rectangular grave lacking a tombstone.

FREQUENT ABBREVIATIONS AND TERMINOLOGY

נ״ע	- Nuho Aden	-	his rest in the Garden of Eden
לפ״ק	- Le Prat Katan	-	according to creation
נלב״ע	- Niftar le Bet Olamo	-	taken to his eternal rest
הר׳	- Ha rebbi	-	Mr.
שנ׳	- Shenat	-	the year of
תנצבה	- Tehi Nafsho Zrura bezror Hahaim	-	May his soul be bound in the bond of eternal life
לח״	- Le Hodesh	-	of the month

Sao Vicente Grave 1

Here lies
Simy Benoliel de Carvalho
daughter of Ester and Abraham Benoliel
who was born February 1929. She
was a wonderful wife and a sainted mother
a friend of the poor
Sagacious homage by her husband and sons.

Aqui Jaz
Simy Benoliel de Carvalho
Filha de Esther e Abraham
Benoliel
que Nasceu em 15
de Fevereiro de 1929.
foi uma estremosa esposa
e uma santa mae
e Muito amiga dos pobres
Homenagem Saudosa de
seu Marido e Filhos

Sao Vicente Grave 2

In memory of
Jose David Cohen
born in Santo Antao on
January 5, 1886
died in San Vicente on
August 9, 1948
Sagaciously remembered by his
wife and children

A memoria de
José David Cohen
N. em Sto. Antao a 5-1-1886
F. em S. Vicente a 9-8-1948
Saudosa Recordacao de
sua esposa e filhos

Sao Vicente Grave 3

German text	**Translation**
Hier ruht Meine	Here lies my
liebe Frau Unsere	dear wife, our
Gute Muter Hedwig Neumann	good mother
Geb. Rosen	Hedwig Neumann nee Rosen
Geb. 20 April 1891	born on April 20, 1891
Gest. 10 Dexler 1941	died December 10, 1941

Iria also includes the following from the Christian cemetery: Antonio Miguel de Carvalho (1862 - 1909); Manoelda Silva Pinto Ferro (1850 - 1909); Armando Augusto Benoliel de Carvalho (1906 - 1921); Inez Ferreira Lima Anahory (1890 -1918).[5]

Praia

Here lies Benjamin Alves
born on 8th March 1848 died on
December 1918 dedicated in his
memory by his wife and children
Also Ilda Alves Pereira born May 27, 1923
died December 12, 1942

Benjamin Alvez died of pneumonia at the age 70.
Ilda Alves died at the age of 19.

10. Cross

Benjamin Alvez Pereira Homage by the Conductors of Praia.

on the cross:

Here lies Benjamin Alves Pereira
born March 26, 1926 died January 4, 1959.

NOTES

1 Antonio Iria mistakenly believes this grave of Alves to indicate that they were Jews.

2 My appreciation is extended to Antonio Julio Rodrigues of Penha França for diligently digging out these graves and cleaning the tombstones after squatters had covered them with building material.

3 Through the efforts of Dr. Januario Nascimento, a fund is being established to maintain th is cemetery in perpetuity. Iria erroneously lists the Alves graves as Jewish as well as that of Dzierzawsky, who was probably a Polish Catholic. Op.cit. 171.

4 Iria, Antonio. op.cit. pg 178 - 181.

5 Iria, Antonio op.cit. pg. 182 - 184.

THE MODERN PERIOD

While the first generation of Moroccan Jews were for the most part businessmen, owners of hardware and general stores, their descendants included businessmen and others. One of the most outstanding was Ferdinand Wahnon who became a prominent lawyer on the island of Santo Antao. He was one of the island's eight attorneys. Wahnon became Chief Administrator of Law on 11 October 1917. He headed the administrative council of Porto Novo, Santo Antao. He had emigrated to the United States 1889-1910 and then returned to the islands.[2] His descendants include the current Prime Minister, H.E. Carlos Wahnon de Carvalho Viega, and the Minister of Foreign Affairs, Jose Tomas Wahnon Viega.[3]

The Benros family in Santo Antao continues to run an important agricultural operation in Paul, Santo Antao. The family under the direction of Ildo Benros produces high quality grogue, fermented sugar cane liquor, at one of the oldest sugar cane presses still in use. Grogue was a favorite drink of pirates and sailors.[4]

Dr. Januario Nascimento is a descendant of the Auday family. Dr. Nascimento, president of the Cape Verde-Israel Friendship Society, is also vice president of the Cape Verde Olympic Committee. He is often called upon to represent Cape Verde at international meetings and diplomatic functions. The family of Abrao Levy has truly distinguished itself in communal activities and professional standards. Dr. Jose Levy is an American-educated agronomist. His sister, Sylvia, is a Bulgarian-trained specialist.

NOTES

1 An old "machine" used to grind sugar cane ultimately to be used for the production of grogue.

2 Rocha, Agostinho. op.cit. pg. 62

3 Prime Minister Carlos Wahnon de Carvalho Viega is the first democratically elected prime minister of Cape Verde. He was reelected in the fall of 1995. He is apparently well-liked nationally and respected internationally.

4 The Benros family in Paul continues to use a centuries old press to squeeze the juices from the sugar cane. Santa Antao's grogue is very much prized.

The Strange Tale of Mr. Llewellyn

One of the most unusual Jews to live in Cape Verde was not Sephardic as were all the others. Llewellyn, his adopted surname, was born in Ukraine. As a Jew in Czarist Russia, he had few opportunities and little chance for advancement. Llewellyn was not his family name when he left his native Berditchev after the pogrom of 1906. He knew little or no English but secured passage to Boston and a job offer at the Llewellyn Shoe Factory. When asked his name, he responded "Llewellyn", and thereby came to his surname.

In the United States, he sold shoes, boots and dental appliances. He had no success as a salesman. In the winter, he shoveled snow and in the summer, he became a farmhand. He later became a dish washer and waiter. He returned to the wholesale boot business and finally made money. He lost his fortune in the depression of 1920.

Afterwards, Llewellyn met and was befriended by a group of Cape Verdeans living in the Boston-Rhode Island area. He finally made his way to Praia where he opened a dry good store. Although he retained the Llewellyn surname, he was known locally as "O Russo," the Russian. He was very short, apparently under five feet, and balding.

He had two friends. One was an Englishman name Edwards who was trying to develop a business exporting oranges. The other was a German, whose aristocratic family lost everything during World War I. This German, whose name is inaccurately revealed, was very anti-Semitic, blaming Germany's defeat on Jewish treachery. Yet, he befriended Llewellyn and Edwards as they spoke English. The German had been interned in the Azores when Portugal entered the war on the side of the Allies. The German was a nationalist who supported Hitler.

Llewellyn went back to the United States six times, each crossing taking about two months, an arduous adventure that he loved. The ships had no lifeboats, no radio and few instruments. If they were lucky, the crossing took only three weeks. If the voyages took longer than anticipated, food rations ran short. On one such trip, when they were out of food, and spied a steamer, the crew asked Llewellyn to speak to the captain because he was white. Llewellyn returned with water and a sack of potatoes. Finally, Llewellyn left Praia for San Vicente and from there left Cape Verde to return to the United States. The number of descendents, if any, of this Ukrainian Jew is unknown.

Poetry of Terencio Anahory

A descendant of the Anahory family, one of the earliest Jewish families which transversed Tetuan, Tangier,

Gibraltar and Lisbon, Terencio Anahory was recognized for his literary talent. Three of his poems received sufficient acclaim to warrant being published in the *Claridade*. He was considered to be one of the new generation of Cape Verde poets, gaining prominence in the 1950's. His poetry has a rhythmic feeling dedicated to the beauty of the islands and the sea. Unlike other Cape Verdean poets, Anahory has no christological imagery. The poetry reflects the concerns of the Cape Verdeans about emigration, the smell and sounds of the people, the barren yet beautiful islands. The Portuguese idiom reflects the cadence of Cape Verdean Creole.

In 1958, Terencia Anahory's works appeared in *Claridade* which had begun in 1936 by Baltazar Lopes da Silva and who printed three volumes. There was a hiatus from 1937 to 1945. The *Claridade* returned in 1946, 1947, 1948 and 1949 as an annual. The eighth volume appeared in 1958 after another hiatus.[2]

Anahory's poetry also appeared in the *Suplemento Cultural* of the bulletin *Capo Verde* also published in 1958. In 1962, he published a book of poems, entitled *Caminho Longe*.[3] The Suplemento Cultural was edited by another descendant of Jews, Bento Levy.[4]

While Terencio Anahory was sometimes overlooked, we need only a sample of his poems to sense his talent.[5] Anahory's contemporaries included Ovidio Martins with

whom he is often compared as being part of the new generation of Cape Verdean native writers.[6] Other colleagues included Jorge Pedro and Oresimo Silveira.[7] Anahory's poems were included in an anthology of Cape Verde Poetry, entitled *Modernos Poetas Caboverdiano* (1961).[8]

NOTES

1 The entire story appears only in Lyall, Archibald. *Black and White Make Brown.* An Account of a Journey to the Cape Cod Verde Islands and Portuguese Guinea. London: William Heineman Ltd., 1938. pg. 42 - 46, 54, 156 - 158.

2 Araujo, Norma. *A Study of Cape Verdean Literature,* Chestnut Hill; Boston College, 1966. pg. 78.

3 Ibid. pg. 213 - 214.

4 Ferreira, Manuel A. *Aventure Crioula on Cabo Verde.* Uma sintese culturale etnica. La. edicao aumentoda. Lisbon: Plantano Editora, 1973. pg. 274 - 275.

5 *Coloquios Cabo - Verdeanos.* Lisbon: Junta de Investigacoes de Ultramar, 1959. pg. 21.

6 Ibid. Pg. 60. Also see Ferreira, Manuel, *A. Aventura Crioula Ou Cabo Verde.* Uma Sintese culturale etnica La. Edicao Aumentada. Lisbon: Platano Editora, 1973. Pg. 120 - 121.

7 Ferreira, Manuel. op.cit. pg. 273.

8 Ibid. pg. 288 - 289.

POETRY, ENTITLED MODERNOS POETAS CABOVERDIANO (1961).

Impermeabilidade	**Impermeability**
O homen descruzou os bracos	The man uncrossed his arms
e olhou	and watched
Seus olhos nao viram	his eyes did not see
nem sombra	not shade
nem sol	nor sun
nem estiagem	nor calm after the storm
Seus ounido nao ouviram	his ears did not hear
nem a ressaca	not the undertow
nem a voz do mar	nor the voice of the sea
nem a cancao do marinheiro	nor the song of the sailor
Os meninos choraram fome	The boys cried hunger
o povo gritou sede	The people screamed thirst
e as mulheres amaran	and the women loved
O homem descruzou as bracos	The man uncrossed his arms
e olhou!	and looked!

Viagem

Marzulhei meu corpo em rios de aqua fria
e o mar guloso sorveu
meu ser,
implacavelmente

os peixes comeram
pedacos malores
pedacos menores.....

(Roeram meus dedos
chaparam meus o'hos
sorveram meus labios!)

as aquas devolveran o meu corpo
meio comido
meio inteiro
na ressaca das ondas....

Embargue! clandestino
mas paque! a viagem sen passaporte
a volta das coisas

Voyage

I rolled my body in rivers of cold water
and the sea covered over
my being
implacably

the fish ate
great pieces
lesser pieces

(eat away at my fingers
suck at my eyes
cover my lips)!

afterwards
the water recedes from around my body
half eaten
half full
into the rebounding billow of waves

Leave! Clandestinely
It is a better to leave on a voyage
without a passport
Than to return to problems.

Despois da Chuva

"....chuva, bibia, chuva
vem ver como ela cad..."

As gentes passeiam devagar pelas ruas,
as carrejadeiras do cais
Ja nao discutem
os magros tostoes na leva dos sacos
o empregado do escritorio
ands menos curvado e hulmilde
e dos ohos do catraeiro fugil
o sentido da evasao
Da ribeira sobe, bregeiro,
o cheiro de milho verde a assar
e ha corvos daninhos na sementeira
Pilao a bater
cuscus fumegando
trapichas rodando
e um ar novo
mas coisas lavadas,
em mim
em ti
em nos todos!

After the Rain

"…. rain, bibia, rain falls. . .
come see how she falls"

The people pass through the various streets
as they carry their planks
don't now concerned
the skinny one carries two sacks
the office worker
with less movement and humility
and the eyes of the boatman flee
the meaning of that envisioned
the creek flows, idly,
the smell of a thousand greencorns roasting
and there are crows destructive to the cemetery
the pilon it beating
couscous is steaming
trapiches[1] are grinding
and the air is new
more items washed
in me
in you
in us all

FAMILIES OF CAPE VERDE JEWS

Family Names[1]

Anahory

Of Judeo - Arabic origin. "An" prefix is Arabic;" Nahr" is Hebrew for enlightened. The name does appear in the Talmud. The name is usually found in Tetuan and from there went to Tangier and elsewhere including Rabat-Sale and Jerusalem.

James Anahory Attias was an officer in the Portuguese Navy at the beginning of the 20th Century.

Salomao Anahory, son of Moyses Anahory, was born in Lisbon in 1838 but was a British subject. He was circumcized in Gibraltar in 1840. He married Hannah Ignez Monteiro who born in Praia in 1840. Anahory died in Lisbon on July 3, 1920.

Mary Monteiro Anahory, was born on May 11, 1943 in Cape Verde. She moved to Lisbon and never married.

Elias Salomao Monteiro Anahory. He was born in 1868 in Santiago and died December 16, 1934 in Lisbon.

He married Leah Coghi Soares, a Portuguese national, in Lisbon. She converted to Judaism and Rabbi Jacob Toledano performed the wedding.

Sara Monteiro Anahory, was born in 1869 in Cape Verde and died in Lisbon. She was a spinster.

Moyses Monteiro Anahory, was born in 1871 in Santiago, Cape Verde and died in Lisbon in 1889 at age 18. He was in commerce and died a bachelor.

Raphael Simao (Schemahya) Anahory, son of Moyses Anahory was born in 1847 in Santo Antao, Cape Verde but was circumcized in Lisbon at age 9.

Mary de Simao Anahory, was born in 1876 in San Vicente, Cape Verde.

Deborah de Simao Anahory, was born in 1878 in San Vicente, Cape Verde. Her sisters were Mary and Rachel, who was born in San Vincente in 1880. (I, 368).

Athias (Attias)

Arabic for gift. An old surname from Spain. Ysaque Attia was the head of the Jewish community of Segovia who defended the Jews in 1479 from the confiscation of their property by the Crown. Solomon Attia fled Portugal in 1497 to Jerusalem and wrote a commentary on the book of Psalms.

Yomtob Attias was a translator-editor of the famous Ferrara bible. This Spanish translation was printed in Ferrara in 1553.

Rabbi Isaac Athias was the Chief Rabbi of the first Portuguese Congregation in Hamburg but died in Venice in 1662.

Abraham Athias with Jacob Rodriques and Rachel Nunez Fernandez was burned alive in the Inquisition in Cordoba on 9 July 1667. His son, Joseph who was born in 1620 in Cordoba, died as a Jew in Amsterdam in 1700, where he was a printer. The family is listed among the leaders of the Portuguese Jews in Amsterdam.

Moses Israel Athias was the first rabbi of the secret Portuguese Marrano community in London in 1658.

Moses Attias left Tangier in 1798 for Gibraltar and became a major businessman there by 1817 contributing to the building of the stock exchange and the local parliament. He died there in 1844. He married Soltana in Morocco and they had ten children. Most of the Athias families of Gibraltar, Lisbon and Cape Verde are descended from this couple.

Auday

Aramaic variation for the Hebrew word for a "Jew." The most famous of the family is Rabbi Yahya Auday who founded the first synagogue in Tangier. The synagogue still bears his name although it is no longer in use. Rabbi Yahya Auday died in Tangier in 1727.

Marcos Mordejay Auday was born in Tangier but died

in 1901 in Cape Verde. He was the brother of Moyses and Salmoa. In 1865, he helped purchase the Jewish Cemetery in Lisbon. He married Simy Delmar in Gibraltar (I, 460).

Moyses Auday died in Praia in 1886. (I, 460).

Salomao Auday was born in 1830 and died in 1894 in Ponta do Sol, Cape Verde (I, 461).

Abraham Auday was born in Tangier in 1787 and left for Gibraltar in 1810 (I,461).

Azancot

The surname is probably a variation on a Berber word, Azenkod, meaning a gazelle. The surname is clearly identified with Tangier. The oldest record is of Judah Azancot who signed the communal decree of 1795. One of the most noted was Moise Azancot, known as Don Fernando Azancot. He was kidnaped at age nine after his father Hayyim died of the plague in 1820 at age 29. The boy, Moise was taken to Spain and forcibly baptized with King Fernando VII as his patron. He was later married to a lady-in-waiting, Lady Carmen, in the service of Queen Isabel II. In 1860 he traveled to Morocco as part of the mission of the Count de Luna affecting the trade treaties after the Spanish - Moroccan War. On the Moroccan side, Moise's brother, David, who remained Jewish, negotiated on behalf of the Sultan, Mulay el-Abbas. Don Fernando Azancot later visited Morocco where he remained in 1875 as Spanish Vice Consul. He died in Casablanca. Another

brother, Sasson Azancot also remained a Jew and was an important import/export merchant. He also served as honorary interpreter for the U.S.A. consulate in Tangier.

Abraham Azancot is currently the president of the Tangier Jewish Community Council.

Elias Benefraim Azancot son of Jayme was born in 1871 in Tangier. He lived on Santo Antao but died in 1927 in Lisbon. He married Sara d' Abeasis Sabath in Lisbon.

Jayme Azancot was the son of Elias Azancot. He was born in Tangier and died in 1884 and was a Portuguese national. He married Esther Benefraim (born 1832) in Tangier

Azulay

Possibly derived from the Hebrew word "Azil" meaning "noble." Abraham Azulai was expelled from Spain in 1492 and much of the family later went to Fez. From there they spread to Jerusalem, Hebron, Constantinople, Marrakesh, Florence, London, Sefrou, Ancona, Tetuan and Tangier. David Azulay was an import-exporter in Tangier.

Benchimol

The Benchimol family of Tangier and Gibraltar is a branch of the Beriro family. In 1698, Abraham Benchimol was the Nagid, lay leader of the Jewish community of Fez.

Solomon Benchimol signed the communal degree of Tangier in 1795. The family was connected with the French legation in Tangier. The Jewish hospital in Tangier, the only one of its kind in Morocco was called Hospital Benchimol.

Moyses Solomon Benchimol was born in Tangier in 1810 and died in Lisbon in 1892. He was a businessman who lived in the Azores from 1849 to 1865. In 1866 he moved to Lisbon and in 1869 contributed 14,740 reis to the building of the Shar Hassamaim synagogue in Ponta Delgade, Azores. In 1866 he married Ledicia Benjo (Benjio). They had five children. Their only son Abraham Benchimol was born in 1853 in Ponta Delgada, Azores. For his Bar-Mizva he contributed 6,700 reis to the synagogue. In 1876 he owned property in Angola and was a partner in the Angolan firm of Isaac Zagury and Company. In 1885 he settled in Cape Verde. In 1892 he returned to Angola to open the firm of Benchimol and Nephew. He died in 1906 in Lisbon. Moyses may have had another son named Salomao Benchimol who was born in 1851 in Ponta Delgada. In 1869 he contributed 400 reis for the synagogue. In 1892 he contributed to the Asilo Pedro V in Angola. His son was Jose Salomao Benchimol born in 1904 on Santiago, Cape Verde, died in 1961.

Benoliel

The surname is Hebrew for "son of Alal" which could mean the son of Abdalla, servant of God, or "Alil" son of the invalid. The family was originally from Tetuan and moved to Tangier and Gibraltar. Don Judah Benoliel was the Consul of Austria and the Consul of Morocco in Gibraltar where he died in 1839. He intervened to protect the Jewish Community of Tangier in 1820. Joseph Benoliel was born in Tangier in 1858 and served at 23 as a teacher in Lisbon, particularly in the Industrial School of the Marquis of Pomibal. In 1921 he was the consul of Portugal in Elkasar el Kebir. He was a member of the Academy of Science of Portugal, the Institute of Coimbra, the Geographic Society of Lisbon. He served for three years as the president of the Jewish Community Council of Tangier. He published several Portuguese dictionaries. Family members later immigrated to Venezuela, Argentina and Portugal.

Abraham Benoliel was married to Esther Benater (II, 86). Their children included:

Leao Benoliel born 1864 in Boa Vista. In 1910 he left for Lisbon but died there during the republican uprising. In Cape Verde, he had been a businessman.

Salomao Benoliel was born in 1876 in Boa Vista and died a bachelor in Lisbon in 1918.

Simao Benoliel was born 1880 in Boa Vista and died

in 1918 in Lisbon. He was a business man and member of the Jewish Community Council of Lisbon. He married and later divorced. Carolina Benoliel Carvalho the daughter of Simy Benoliel and Antonio Miguel Carvalho. Simy was the daughter of Abraham and Esther. She was born in Mindelo in 1929. Her tombstone says she was a wonderful woman "Uma estremosa esposa e uma santa mae e muito amiga dos pobres."

Carolina Benoliel Carvalho was born in 1893 in Boa Vista, a Portuguese citizen. She died in 1978 in Lisbon and was married to Simao Benoliel.

Judith Benoliel de Carvalho was born in 1894 in Boa Vista, a Portuguese citizen. She died in 1966 in Lisbon. She married Jacob Wahnon, the son of Isaac Wahnon and Rachel Levy Bentubo.

Clementino Benoliel de Carvalho was born in 1897 on San Vicente and died in 1977 in Lisbon. He was a business man who married Edith Neumann.

Alice Aida Benoliel de Carvalho was born in 1902 in Boa Vista and died in 1953 in Lisbon. She married Sr. Vera Cruz.

Dr. Ricardo Neumann Benoliel de Carvalho was born in 1924 in San Vicente. He was not circumcized until age 46, in Lisbon. He was a lawyer and married Margarida Ring Stern.

Donna Benoliel was the first president of the Israelite hostel which begun in 1916 on Traversa do Nornha 21 in Lisbon. (III)

Benros

The surname means "Son of the Chief." The bible mentions the family in I Chronicle, Chapter 23, verses 16 - 20. Later the chief referred to the principal of a Yeshiva. The oldest member was Joseph Benros who owned property in Zaragoza, Spain in April 1217. While most of the family lived in Aragon, they could also be found in Valencia and Navarro. Rabbi Mose Ben Aros, a physician, owned certain houses in 1499 which were left by the expelled Jews of 1492.

Isaac Benros married Gimol Benzimri in Tangier. His son was Moyses Benros.

Moyses Benros was born in Tangier in 1816 and died in Lisbon in 1886. He married Mazaltob Cohen who was born in 1810 and died in 1895. They lived in Penha França.

Isaac Benros *was* born in 1838 in Tangier and died in 1905 in Penha França.

Aaron Benros was born in 1853 in Tangier. He was an English subject, and a businessman. He died in 1882 in Lisbon at age 29.

Abraham Benros was born in 1868 in Praia and probably was the son of Moyses and Mazaltob Benros. (II, 137).

Captain Arthur de Barros a descendant of Portuguese Marranos opened a synagogue in Oporto. After combat service in France during World War I, he went to Tangier and openly returned to Judaism as Abraham Israel Benros.

Bentubo

In Hebrew the name means "the son of his goodness." The family appears in Gibraltar in 1793.

Antonio Levy Bentubo was born in 1863 in Santo Antao and died in 1934 in Lisbon. He left behind a widow. He had served as a customs official. His parents were Jayme Levy Bentubo and Camilla Delmar, both of Gibraltar.

Brigham

The Brigham family was originally Ohayon. The name Brigham reflects the mineral water "Brigham" of Paul, Santo Antao. The family has roots in Mogador, Morocco.

Abraham Brigham married Simy. They had two children.

Ayres Juliao Brigham (Brigan) also known as Wayes Ohayon was born in 1835 in Morocco. He was of Moroccan citizenship and died in 1905 in Lisbon. He had been a businessman. He married Esther Cohen who died in 1896. They had three children.

Abraham Juliao Brigham (also known as Abraham Ohayon Brigham) who was born in 1864 and died in

1941 in Ponta do Sol, Santo Antao. In 1924 in the Etz Haim Synagogue in Lisbon, he served as godfather for Abraham Ohayon, the son of Nissim Ohayon and Donna Benarus Schocron.

Fortunata Juliao Brigham was born in Santo Antao and was in Lisbon in 1894. In 1895 she married Isaac Pinto son of Jacob and Mina Pinto.

Marcos Juliao Brigham (a.k.a. Mordejay Ohayon) was born in Lisbon in 1870 and died in Lisbon in 1947. A businessman, he was married in Lisbon to Camilda (Jamilla) Bentubo Wahnon who was born in 1876 in Lisbon to Abraham Wahnon. Later they divorced. Their child was Judith Wahnon Brigham, born in 1897 in San Nicolau, Cape Verde. In 1899 she was in Lisbon.

Cohen

The surname refers to the direct descendant of Aaron, Moses' brother of biblical times. Cohen is therefore, probably, one of the oldest family names in the world as either Cohen or Hacohen.

Jacob Cohen was married to Donna (II, 599). Their son was Moses Cohen who was born in 1865 and died in 1929 in Ponta do Sol, Cape Verde.

David Graciano Cohen - was married to Raquel Alice Benoliel de Carvalho Wahnon of Mindelo, Cape Verde, the daughter of Carlos Pinto Wahnon and Alexandria

Benoliel de Carvalho. In 1971 they moved to Lisbon (II, 642).

Ana Cristina Wahnon Cohen - was also known by her Hebrew name, Hannah. She married Abraham Salomao Kacon Kolinski (II, 642).

Elbaz

The family is also known as Albo an old castillian name meaning "white." El-baz is also a place name in Spain which derives its name from Arabic for "falcon."

Ezaguy

The surname means one from the town of Azoouia, near Fez. Most of the family was from Sale. Jose de Azaguy was an attaché of the Consulate of Portugal in Tangier in 1940, a poet and writer who wrote a number of articles on the Portuguese occupation of Morocco.

Augusto (Ayush) Ezaguy, was born in Tangier and married Fortunata (Messoda) Ruah. They lived for awhile in the Amazon. Their children were:

Marcos Augusto Esaguy, born 1866 in Santo Antao.

Isaac Augusto Esaguy, born 1869 in Santo Antao.

Raquel Esaguy born in 1872 in San Nicolau, Cape Verde. She died in Lisbon in 1895 at age 23.

Joseph Augusto Esaguy, was born in San Vicente.

Samuel Agusto Esaguy, was born in 1882 in Santo Antao, Cape Verde. He died in 1925 in Lisbon. At the age 43 was a businessman.

Pacifico Augusto Ezaguy, was born in 1883 in San Nicolau.

Miquelina Esaguy, was born in 1885 in San Nicolau.

Levy

The tribal name of one of the twelve sons of Jacob in the Bible. The name indicates those who were of the tribe and were required to work in the Temple of Jerusalem. They are of the same tribe as Moses. This is probably the second oldest surname either as Levi or Halevi.

Yeshua Halevi (Joshua Levy) son of Isaac was a rabbi originally from Gibraltar who served in the Lisbon in 19th century. Author of Sepher *Li - Lishu'ah* (Jerusalem, 1883) and *Ozar Hayyim* (Jerusalem, 1908). The family was originally from Tetuan with branches in Tangier.

Earlier Judah Levy was a rabbi in Tetuan where he founded a school and synagogue. In 1777 he went to Algiers and returned to Tetuan. In 1785, he went to Palestine and then to Gibraltar. He finally stayed there and founded the Synagogue Nefusot Yehuda.

Moses Levi and Isaac Aboab of Gibraltar were invited in 1807 by the Portuguese admiralty to visit Lisbon but were denied entry because they were Jews. They refused

therefore to disembark until they received safe conduct passes from the Prince Regent of Portugal for them and the six persons in their group.

Abraham Levy Bentubo was born in Gibraltar.

Felipe Antonio Levy Varela was born 1939 in Santiago, Cape Verde and died five months later without a grave (III, 326).

Judith Levy Varela Benros was born in 1933 and died in Santiago, Cape Verde in 1970. Benros was probably, her married name (III, 326).

Mery B. Levy was born in 1882 and died 1963 in Santiago, Cape Verde (III, 326).

Orlando Levy born in 1972 was director of customs in San Vicente, Cape Verde (III,326).

Bento Benoliel Levy was born in 1911 in Praia and became a lawyer. He founded the Radio Club de Cabo Verde in 1944. He ran the Bulletin Cabo Verde from 1949-62. In 1971, he founded O Arquipelago as well as the Imprensa Nacional de Cabo Verde. He served as a member of the National Assembly from 1961-65 as well as from 1969-1973 (III, 326).

Maman

The surname is based on the town of Miaman, Orense province, Spain. Don Santo Maman was in Burgos, Spain in 1439. In the early 16th century, Dr. Moses Maman left

Grenada to be the physician of Sultan Suleiman the Magnificent. Joseph Maman went from Tetuan to Safed and on to Persia in 1793. He finally settled in Boukhara. Many Maman families settled in Sefrou. Jacob Benmamon was a banker and commercialist who served as the vice consul of Portugal.

Moryusef

A surname derived from Hebrew meaning Master Joseph and given to leaders of the talmudical school of the eighth to eleventh centuries. Many of the Moryusef family settled in Larache. Salomao Morjose was a leader of the Jewish Community of Lisbon in 1855.

Ohayon

The surname derives from the Hebrew word for life, *hay*. In Oufran, there is a grave dating to the 8th Century of Shalom, son of Mokluf, son of Ohayon. In 1497, at the time of the expulsion, Isaac Ohayon was a rabbi in Portugal who reportedly performed miracles.

Pinto

The surname refers to two locales, one in Spain near Madrid and the other in Portugal. Yucaf Pinto is mentioned in Seville in 1380. In 1862, Jose Pinto de Tangier was the Agent of the British governor in Tangier to purchase precious stones. Many Pintos settled in Mogador, Amsterdam, Damascus, Tangier, and later in

New York.

Jacob Pinto, was born in Tangier in 1830. A Moroccan citizen, he married Mena before moving to Cape Verde. He died in 1894 in Santo Antao. Their son was: Isaac Pinto died in 1921 in Santo Antao, Cape Verde. He was a business man who lived in Vila de Dona Maria Pia. He was civilly married to Fortunata Brigham who was born in Santo Antao. She was the daughter of Ayres Juliao Brigham and Esther Cohen. Their son was Jacob Brigham Pinto who was born in 1894 and was later circumcised. (III, 593).

Seruya

The surname is based on Serrulla, Huesca province, Spain. On 7 January 1286, Parfait Ceruja was mentioned by King Alfonso III of Aragon. Most of the family lived in Avila.

In 1492, Rabbi Isaac Serrulla was expelled from Spain and signed the decree establishing the rabbinic rulings of Castile as applicable to the Jews of Morocco.

Abraham Seruya, interpreter of the Consulate of Denmark in Tangier in 18th century, helped purchase the land for the Jewish cemetery of Tangier.

Moses S. Serulla moved to Gibraltar and was, in 1845, president of the Shar Hashamayim Synagogue there.

Isaac Seruya was a businessman in Cape Verde in

1877. He married Constanca. (IV, 44). Their daughter was Simy Seruya who was born in 1872 in Praia and died a spinster in 1925 in Lisbon.

Tarregano

The surname is based on the city of Tarrega, Lerida province, Spain. The earliest known is Moses de Tarregan of 8 June 1245.

Abraham Tarregano was a physician in Tetuan mentioned in 1751.

In 1879, Abraham Tarregano, who was then living in Larache consulted with Rabbi Isaac Bengualid of Tetuan.

Moyses Tarregano was born in Tangier. His son was Juda Tarregano who was born in 1869 and died in 1899 at age 30. (III, 83).

Wahnon

The biblical name Hanun is mentioned in II Samuel chapter 10, verse 1, as well as I Chronicles chapter 19, verse 2, and Nehemiah chapter 3, verse 3. The name means "son of the all merciful." The family also existed in Majorca in the 14th century.

In Tetuan the family spelled the name Guanano. They moved to Gibraltar and anglicized their surname (IV, 154).

Isaac Wahnon, son of Jonas Wahnon, was born in

1843 in Gibraltar. In 1891 he moved to Cape Verde, to San Vicente where he was in charge of the customs. He married his sister-in-law Rachel Levy Bentubo, born in 1847 in Gibraltar, the daughter of Jayme Levy Bentubo and Jamilla Delmar. Their children included: (IV 161)

Lea Wahnon born in 1893 in Mindelo and died a spinster in 1966 in Lisbon.

Jacob Wahnon was born in 1884 in San Vicente. He was a British subject. He was a businessman who married twice. He died in 1968 in Lisbon. The children from his first wife were: Elgar Wahnon born in 1917 in San Vicente, an engineer in minerals who worked for the Beralt Tin Company. He was awarded many honors and medals. He married Vera de Almeida e Vasconcelos, the daughter of Carmelinde Alice Pombeiro de Almeida e Vasconcelos and they had four children (IV, 162).

Roland Wahnon married Celestino da Costa. His second wife was Judith Benoliel Carvalho who was born in 1894 in Boa Vista and died in 1966 in Lisbon. She was the daughter of Simy Benoliel and Antonio Miguel Carvalho. Their children were: David Wahnon, born in 1921 in Lisbon, Joel Wahnon, an engineer, who married in Lisbon, and a daughter.

Carlos Pinto Wahnon, was born in San Vicente but moved to Lisbon in 1977. He married Alexandria Benoliel de Carvalho of Praia who died in 1976 in Lisbon. She was

the daughter of Simy Benoliel and Antonio Miguel Carvalho. Their children were:

Simy Benoliel de Carvalho Wahnon of San Vicente, who married Manuel Marquis dal Silva. In 1977 they moved to Lisbon;

Raquel Alice Benoliel de Carvalho Wahnon of Mindelo. She married David Graciano Cohen in 1959 and moved to Lisbon in 1977 (IV, 173);

Enrico da Silva Wahnon was born in 1895 and died in 1966 in Paul. He left a widow and a daughter (IV, 177).

Fernando Wahnon (1868 - 1947.) He was a prominent lawyer in Santo Antao.

Jonas Silva Wahnon lived in Santo Antao. He served on the Mesa redonda sobre o homem Cabo-Verdiano (The Round Table on Cape Verdean Mankind).

Verissimo Wahnon was born in 1875 and died in 1944 in Ribiera Grande de Santo Antao, Cape Verde.

Wittelinda da Silva Wahnon Ferreira was born in 1893 and died in 1942 in Paul. Her husband was Lino Victoria Ferreira (1887 - 1935). They were buried together.

John C. Wahnon was a leader of the UCID party. The party was pro-American, opposed to restrictions on the Catholic Church, objected to ties with Palestinians and Libyans and charged that Cape Verde was becoming a Soviet submarine base in the 1980's. In articles Wahnon

objected to agrarian reforms of 1983. He became the first secretary of the UCID party.[2]

Zaffrany

Isaac Zaffrany (1809 - 1901) was the son of Abraham Zaffrany of Mogador, Morocco. In 1891, he was responsible for the customs in San Vicente, Cape Verde. He shipped goods by boats particulary the s/s Bissau and the s/s Bolenia. In 1892 he was in Santo Antao. He married twice. His first wife was Raquel Bensaude before 1837. Later he moved from Cape Verde to Mozambique.

NOTES

1 For a comprehensive, although by no means complete, listing of Jewish surnames from Morocco, se Abraham Laredo. *Les Noms Juifs ju Maroc.* Madrid: CSIC, 1976. Others can be found in Iria, Antonio, *Judeus en Mocambique, Angola e Cabo Verde.* Lisbon: Memories de Academia dos Ciencies de Lisboa, 1979.

2 (Lobban, Richard. Cape Verde. Boulder: Westview Press, 1995. pp. 112, 117).

CAPE VERDE - ISRAEL FRIENDSHIP SOCIETY

As a result of the Israel - Palestinian peace process, smaller African countries were able to establish diplomatic ties with the State of Israel. Prior to the signing, oil money influenced the overt relations with Israel as Arab states exerted pressure on dependent African states.

On May 9, 1995, Cape Verdeans of Jewish ancestry met to form the *Associacao de Amizade CaboVerde/Israel.* By September 15, 1995, they prepared a list of founding individuals. Dr. Janaurio Nascimento, a descendant of the Auday family of Tangier, became the president. The founding members included: Abraao Cabral Senedo Levy, Alberto Ramos Evora, Ana Paula Victoria Levy Monteiro, Antonio Pereira Nives, Lt. Antonio Nascimento Lima, Elel Santos Benchimol, Esmeralda Pinto Anahory Silva, Isaac Severo Anahory Silva, John Crisostomo Wahnon, Dr. Jose Gabriel Victoria Levy, Manuel Gomes Monteiro Jr., Manuel Nascimento Delgado, Napoleao Bonaparte Santos, Policaro Anahory Silva, Ver Valentina Benros Duarte, and Zuleica Antunes de Silva Levy.[1]

The meeting took place in the old colonial building which now serves as the Escola de Formacao de Professores do Ensino Secundario (Secondary Teachers Training School) in Praia. Abraao Levy served as secretary. The official registry of the association was made in the *Boletim Oficial* on December 28,1995.[2]

The association declared as it objectives:

1) To foster friendship between Cape Verde and Israel.

2 To organize the descendants of the Jewish families in Cape Verde and those interested in cooperating with them;

3) Technological exchange between Israel and Cape Verde in agriculture, desalination of water and professional training.

4) To establish relationships between Israeli and Cape Verdean institutions.

5) To contribute to the preservation of Jewish Culture in Cape Verde.

6) To create a dialogue and cooperation with other associations;

7) To collaborate with authorities in Cape Verde and Israel to developing means of cooperation;[3]

The preservation of Jewish culture in Cape Verde included:

1) Reconstruction of cemeteries;
2) Reconstruction of the building in Sinagoga thought to be the site of a synagogue;
3) Construction of a memorial in the Jewish cemetery of Ponta do Sol
4) Census of the Jewish families in Cape Verde and in Cape Verdean communities elsewhere;
5) Lectures on Jewish culture in the islands of Santo Antao, Boa Vista and Santiago;
6) Publication of a book on Cape Verde Jewry;
7) Production of a video on Cape Verde Jewry.

The total project would cost an estimated 16,375,000 Cabo Verde escudos (US $234,000.00).

On January 1996, I was privileged to address the first meeting of the Cape Verde - Israel Friendship Society after its legal incorporation. The committee was warm and friendly. I was invited back to give a public lecture on Sephardim and Marannos in the same Sala de Lectures (Lecture Hall) of the Secondary Teachers Training School where the Friendship Society had originally met. The room was filled to overflowing and additional seating was needed. Lt. Lima filmed the lecture. Most interesting was

the question about customs and history of the Jews. One member of the audience related that her family refrained from eating pork. They looked forward to greater involvement with Israel and other Jewish diasporas.

NOTES

1 Circular No. 1/95. Praia, July 9, 1995, signed by Dr. Januario Nascimento.

2 *Boletim Oficial.* 1 Serie numero 045. 28 de Dezembro de 1995. Imprenca nacional de Cabo Verde.

3 Boletim Oficial. II Serie numero 10. 4 de Marco de 1996. Impreca nacional de Cabo Verde.

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