

*The de Sola Family
Odyssey*

by Julian Kemper

1 Explanation

You may wonder how the first two lines of Psalm 23 can be confined into apparently three words. Please let me explain.

First you must remember that Hebrew is written from right to left and it has no written vowels unless it is pointed, i.e. the vowels being indicated by combinations of dots and vowel marks, which are absent here. Also, there are no capital letters .

Then there is no verb 'to be'. Thus 'is' and 'shall' are understood but not written.

Next, the possessive pronoun 'my' is written as a suffix. For example, 'Av' = father and 'Avi' is 'my father'. In this case, the transliteration of the first word, 'Roeh' = shepherd, without the possessive pronoun, has four Hebrew letters and two vowels, the third letter being silent to infer a vowel. It follows that 'Roi' = my shepherd, requires three Hebrew letters, again with two inferred vowels and three letters. In the Sephardi pronunciation, which would have been used, *my shepherd* is pronounced *rai* with each vowel sounded separately, as in *Hawaii*.

In front of this word is a letter 'hay' = 'h'. This is a little more complicated. The word 'the' in Hebrew is normally a prefix 'hay', but, in this case the 'hay' is separated from the first word by a writing mark like a straight apostrophe, and thus does not belong to the following word. We are not allowed to take the name of the Lord in vain and hence the name of G'd is never written. Indeed, in Hebrew numbers, which are written in combinations of alphabetical letters, this is not permissible for what would be the expected letter combinations for the numbers 15 and 16 because these combinations infer the Great Name and so alternatives are used. The 'hay' is used here as a substitute. In the Hebrew of the psalm, the full pseudonym is used.

The second and third words are 'not' and 'want'.

With knowledge of the psalm, the symbolism of the arms is clear. The single sheep lying down quietly signifies the meaning of the first three lines of the psalm and its use in the first person singular i.e. one sheep = I. The sun = *sol* signifies Sola. I do not know the original colours, but the plain field behind the sun would have been green.

The knight's helmet would represent the knighting of Don Baruch (Bartolome) de Sola in about 1320 to 1330 of the current era by king Alphonso IV of Aragon as a reward for fighting in the war against the (Arab) Shepherds and the war in Sardinia. Baruch = Blessed in Hebrew.

Aragon became a separate kingdom in 1035. Alphonso IV ruled Aragon from 1327 to 1336 (b 1312 d 1350) and so the knighting must have taken place about 1330. The kingdom of Aragon included Valencia, Barcelona, the Balearics and Provence. Slavery persisted into the 15th, 16th and 17th centuries, finally ending in Valencia in the 17th century by the expulsion of the *Mudejares*, who were Mahomedans living under Christian rule, and the *Moriscoes* or converted Mohamedans. Under his successor, Peter the Cruel, the Jews acted as tax gatherers and tax farmers, administering the civil side of the government. (Refs 1,2 & 3)

"Each year of their journey the Jews have moved closer to equality, to opportunity, and, in the case of Israel, to the dignity of national sovereignty. There are those who now look back in complacency and indifference, who accept the fruits of the long journey but ignore the bitter cost of liberation and its lessons in tenacity and endurance. They are strangers and the road passes them by. There are others who look back with gratitude and humility, who remember the sacrifices of the past, who continually re-evaluate the spiritual and cultural treasures that the travail of the journey has produced. These are the true heirs of the generations, and for them the long and agonising journey has been worthwhile."

Howard M. Sachar (Ref 116)

*"Give me your tired, your poor,
Your huddled masses yearning to be free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-toss't to me.
I lift my lamp before the golden door."*

Emma Lazarus.

Historical Notes:-

1. It is no small irony that Luis de Torres was the first European to walk on the soil of the New World on October 12th, 1492. He was not only a member of Columbus' crew, he was Jewish.
2. The street plan for the city of Waco, Texas, was laid out by Jacob de Cordova, co-founder of Jamaica's newspaper the Daily Gleamer.

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2 (a)

2(b) Iberia from Roman Times (Ref. 115)

Little is known of the early Jewish settlements which existed all along the Mediterranean coast from Ampurias to Malaga and along the Atlantic coast at least as far as Cadiz. Inland there were settlements at Seville, Carmona, Cordoba, Lebrejia, Zaragoza, Meridia and Cuena, Avila and Astorga. The major part of these immigrants came from forced migrations from North Africa, Italy and Palestine.

On 11th May 330, Constantine I (Flavius Valerius Constantinus 288-337) decreed the conversion of the Roman Empire to Christianity. He, and Theodosius's successors, enacted laws unfavourable to the Jewish community. The Jews were subject to Roman law rather than ruling themselves.

The Barbarian invasions by different groups of Vandals at the beginning of the 5th century led to a series of calamities, killings and epidemics which swept the peninsular. They were rapidly followed by the Visigoths from western Germania. The latter became merely a superstructure of nobles and soldiers and did not have much effect on the social structure of the Spanish Romans.

In 589, Recared, the Visigoth king, converted to Christianity and repeated the familiar prohibitions about Jews not owning Christian slaves and he legalised the resolutions of the 3rd Council of Toledo prohibiting intermarriage with Jews and the immediate baptism of any children from such marriages. In 615 or 616, Sisebut decreed that all Jews must convert to Christianity. This was rejected by the 4th Council of Toledo in 633. Many Jews converted whilst others fled to the Franco province. This was the start of crypto-Judaism which was to dog the relations between Christians and Jews for centuries.

Under Receswinth (653) ten anti-Jewish laws were passed including prohibition of celebrating Passover, Jewish marriage, circumcision, and the participation in law suits against Christians. Punishment was by stoning (lapidation) and burning at the stake.

Erwig passed 28 anti-Jewish laws in 681. He did eliminate the death penalty but added many other laws. Jews had to present themselves to the bishop or judge before undertaking a journey and on all Sabbaths and feast days. His successor, Egica, had to face up to a conspiracy by Spanish Jews in 694.

Towards the end of the 7th century (about 6,000 years from the beginning of the world according to the Jewish calendar) the whole Mediterranean area went through a period of Messianic fervour. There was a plot to welcome invasion from a tribe of Jewish religion in the Magreb, the Berber Yerasas, who had been holding the Arabs in check for some time. The Council of Toledo took terrible revenge against the Jews by taking all their possessions, splitting up their families and condemning them to perpetual slavery.

In 711 the Jews welcomed the Arab invaders with open arms. Many cities were left with a garrison of Jews as the invaders swept north. New families came from North Africa, the Mediterranean area and even from Syria and Palestine. The new period of Jewish freedom lasted for more than eight generations and was the longest stable period of the Jewish diaspora.

The Caliphate of Cordoba began in 756 with Abd-ar-Rahman, a young Ummayyad. Several rebellions occurred in the time of Abd-ar Rahman 2 (822-852) in Toledo and Merida, when the Jews were loyal to the Arabs. This occurred again under Mohammed I, Al Mundhir and Abdullah. During these rebellions, much land changed ownership and some was now owned by Jews. Cheap labour, mainly Berber, came from North Africa and Jews often owned agricultural land cultivating cereal, olives, orchards and vineyards.

The dividing line at the beginning of the 10th century was the river Tajo. Then the fanatical Almoravides invaded from North Africa, and forced many Jews to flee from Andalucia (el Andalus) to the Christian north, leaving their possessions and with great hardship.

The most outstanding personality of the whole diaspora was Rabbi Moses ben Maimon (Maimonides 1135-1204), whose acronym was RaMBaM, and who was born in Toledo. He was an authentic spiritual

¹ Based on 'The Jews in Cordoba (X-XII centuries) co-ordinated by Jesús Peláez del Rosal Ref. 103

leader and his great *More Nebkhim* or 'Guide to the Perplexed' was written for the ordinary people. He was a Talmudist, philosopher, doctor, lawyer and spiritual leader. There were numerous other Jews of great note, such as Samuel ibn Nagrella ha-Nagid (932-1056) grand vizier of Granada, the poet Solomon ibn Gabirol, Hasdai ibn Shaprut (born about 910) the doctor who studied Arabic books containing Greek medical knowledge, who rediscovered *theriaca*, a kind of penicillin of those days. *Theriaca* had been known since the 1st century BC when it was discovered by Andromaque of Crete, doctor to emperor Nero.

A feature of Jewish life in Spain was their protection by the kings of Seville and Aragon. These kingdoms are mentioned often in the de Sola history. Also mentioned is Isaac ibn Gayyat, president of the Granada community.

*Before God, who is my strength with thirsty soul I will open my hands
Gather those dispersed and spread about the furthest corners of the devastated earth,
That those in anguish about the date may say: the awaited time has come.*

[Menahem ben Saruq, poet and philologist (mid 10th century)]

2 (c) History of the Jews of Amsterdam

In reading this account it is necessary to remember that the early phases of the period coincided with the Reformation of western Christianity in some areas of northern Europe previously under the Church of Rome. In particular, this control was exerted over the Low Countries by the Spanish Royalty. Various Protestant sects arose, such as those of John Calvin, 1509-1564, a Swiss born in Noyon, Picardy; Martin Luther, 1483-1546, born in Eiselben, Germany, and the Anabaptists, 1521, as well as many other Protestant sects. The Roman Catholic Church was no longer able to practice discrimination and persecution of the Jews on religious grounds. Amsterdam became Calvinist and allowed Jews to live there and practice their religion and trades, whilst Brussels and part of Belgium remained Catholic and the Jewish congregation there withered.

The continuing division in Belgium was between the French speaking Catholic Walloons, with their capital in Brussels and the Dutch/Flemish speaking people with their capital in Ghent. This religious and linguistic divide is still strong. It was a common assumption amongst many of these sects that the Jews should find a Reformed Christian Church far superior to Roman Catholicism. Luther became viciously anti-Jewish because the Jews would not accept his teaching.

References 1, 5, 25, 38 - 41, 43, 44 & 116 were used in compiling this history.

Early History.

The Arian kings of Spain became Christian in the 6th century CE and forced the Jews of Visigoth Spain to convert to Christianity until the Moslem conquest in 711. After the Spanish conquest of the Moors, which finished in 1492 on Tishi B'Av, the same date in the Jewish calendar when the fall of Jerusalem and the destruction of the Temple were remembered by fasting, the Spanish Monarchs, Ferdinand and Isabella, decreed that all Marranos (converted Jews, the word meaning changers in Hebrew and pig in Spanish. Other names are conversos, New Christians and crypto-Jews), practising Jews and Moslems be deported. (On Tishi B'Av or 18th July 1290, Edward I, by an act in Council, ordered all Jews to leave England, setting a precedent which was followed in France and Spain 200 years later.)

Under the Emperor Charles V, who ruled the Netherlands from 1505 to 1555, a rudimentary form of Inquisition was established in the 1520's and became progressively more oppressive. Those mostly affected were many Protestant schisms, particularly Anabaptists, but many crypto Jews were involved. Yet Antwerp became a hub of Portuguese - Jewish cultural, intellectual and religious activity for Europe North of the Alps and the Pyrenees. This was because of the close economic and cultural links between the Spanish Netherlands and the Iberian Peninsula. In 1511, only about a score of 'Portuguese' were living in Antwerp. By the 1540s the 'Portuguese' community was playing a major part in the business life of the city. In 1549 an order was issued expelling all those Portuguese New Christians who had arrived since 1543.

The Spanish influence in the Netherlands rapidly diminished after the withdrawal of Philip II of Spain from the Spanish Netherlands in 1559. However, the Duke of Alva arrived with a large Spanish army in 1567 and re-established Spanish control temporarily, and led to five years of severe repression. This was mainly directed against the upsurge of Protestantism.

The Marranos of the Low Countries congregated in Antwerp, traditionally the chief business centre, in spite of its sack by the Dutch in 1576 and recapture by Spain in 1585. However, in 1595 the Dutch extended their blockade of Antwerp by preventing ships from using the Flemish ports, thus preventing the New Christians using Antwerp as a depot for the distribution of Portuguese colonial products.

A crypto-Jewish community was established in Amsterdam in 1595. The first public synagogue was built in Amsterdam in 1639 by a group of Venetian and Levantine (i.e. subjects of the Turkish Empire) Sephardic Jews after abortive attempts in Haarlem (1604/5) and Rotterdam (1610). This date accords with the membership lists from Amsterdam, which I searched and

which started in 1638. Different sources of this history giving various dates for a shipload of Jews from Portugal as 1590 or 1593. The synagogue was called Beth Jacov and its design was used as a model for the Bevis Marks synagogue in London.

The Dutch government asked the country's most distinguished priest, Hugo Grotius, to preside over a commission to study the Jewish petition to enter the country. After a fortnight of consultations, Grotius and his colleagues decided in favour of admission.

The Jews spread around the Mediterranean, to the north and to various dependencies such as Curacao and Nieuw Amsterdam, which later became New York. There was a community in Amsterdam from either 1591 or 1602, with its own Rabbi from 1608. Other Sephardi communities sprung up in Hamburg, Emden and Rouen about the same time. In 1601, the Marranos remaining in Spain and Portugal were allowed to sell their property and many joined their "co-religionists" in northern Europe. Some Jews from Portugal came first to London whilst they determined if Amsterdam was safe i.e. out of Spanish control. However, some found conventional Jewish teaching and Laws hard to accept.

The Calvinist majority in parts of Holland allowed the Jews to pursue their normal trades. The diamond trade was based on stones bought from Portuguese sailors, Portugal being a major maritime country. In 1688, a Jewish merchant, Iopes Suasso, later Baron of the Spanish Netherlands, lent 2 million Dutch gold pieces to William of Orange without interest. This enabled him and his wife Mary to become King and Queen of England. The story goes that Lopes, when asked about the security for the money, said merely "Si vous etes heureux, je sais que vous me les rendre; si vous etes malheureux, je consens de les perdres".

Amsterdam had a Jewish printing press and became the centre of the Jewish book trade. The single screw press, which greatly reduced the labour involved in, and increased the accuracy of, printing, was invented in Amsterdam by William Janszo Blaeu (1571-1638). It is interesting to note that Part 2 of "Nivat Nachum"² was printed in Amsterdam. The technical advances made in printing in Holland had a major benefit for the world wide influence of the Jewish community because they enabled the community to become a world wide centre for the printing of Hebrew works. In this it superseded other European centres such as Italy. The *Responsa*, or replies of the Amsterdam *Sephardi* rabbis, went all over the western world. Copies of them are in the British Library in London.

Some *Marranos* from Spain and Portugal, such as Uriel da Costa, were accepted into the Amsterdam community but revolted against the principles and Commandments of the Oral Law. The Rabbis of Amsterdam excommunicated Spinoza in 1656 for this. It should be noted that excommunication, or the pronouncement of the *Herem*, often was not permanent. Baruch Spinoza, 1632-71, was the son of a Sephardi refugee who became a Dutch merchant. Spinoza became a follower of Rabbi Maimonides ben Maimon (known by the acronym RAMBAM).

The struggle between Spain and the Low Countries was of major importance for the Jews of Amsterdam in the first half of the 17th Century, particularly after the end of the 12 year truce in 1612. Spain was trying to control all trade with the New World, acting under the Pope's dispensation, which divided the New World between Spain and Portugal, and was opposed to the Dutch East India Company.

We think largely of the Spanish armada against England in 1588 but in 1639 there was a smaller but still important Spanish Armada of 77 ships and 24,000 troops sent against the Low Countries, and which was defeated in battle by the Dutch Admiral Marten Tromp in the sea battle off the English Downs. The sea power of Spain was finally crushed and the Spanish gave up all claims to Holland in the peace treaty of 1648.

² *Nivat Nahum (Nahum Speaks)* was a book of Rabbi Menachem Nachum Price's Sermons and commentaries published in London by my great great great grandfather.

The First Two Centuries.

Whilst this struggle went on, trade continued and the Jews could act unofficially as agents for all the warring Powers. The New Christians or Marranos proved to be excellent agents. They were mostly multilingual in Spanish, Portuguese, Hebrew and Arabic, as well as being numerate and having widespread family and business connections in Iberia, the Magreb, Salonika, Italy, the New World, London and various other north European centres.

They had been involved in some of the major trading companies set up in Europe to exploit the New World following the end of Spanish and Portuguese control. Their success in Amsterdam was attractive to some of the Protestants and Puritans in England and the activities of Rabbi Menasseh ben Israel from Amsterdam played a part in the efforts made by Cromwell for the re-admission of Jews to England. In fact, Cromwell was unable to persuade the Council to agree and the 're-admission' was achieved in a very British way, by not taking any action against the Jews who did arrive. Various bars to the activities of the Jews in England, such as the ownership of land and property, not paying tithes to the Church etc, were removed piecemeal over several centuries.

Concurrent with the Reformation, there was much greater interest taken in the Old Testament and Hebrew studies commenced at the major Universities. This created an atmosphere of greater sympathy with, and interest in, the Jews. This adds an interest to the curious religious argument that was advanced.

The reason for Menasseh ben Israel's (Manuel Dias Soeiro) action in publishing in Latin the treatise "The hope of Israel", he being the de facto head of the Amsterdam *Sephardi* community, was religious. Daniel X11.7 says that the final Redemption could only start when the scattering of the Jews was complete. Deuteronomy XXVIII.64 says that the dispersion was to be "from one end of the earth unto the other". A "discovery" by a *Marrano*, Antonio de Montezinos, in Quito, Ecuador in 1641, "suggested" that the natives there were descended from the tribes of Reuben and Levi! Since England was known in Medieval Jewish literature as "the end of the earth" it was essential that the Jews be readmitted so that the Scriptural requirements were met.

Ref 1 points out that Lord Kingsborough spent all his life and fortune trying to prove the link between the native inhabitants of America and the lost 13 tribes of Israel and that this still forms part of Mormon dogma.

The Jews of Amsterdam, amongst many others, came under the influence of the false Messiah Shabbati Zevi (1665-6) and his prophet, Nathan of Gazan, the son of Mordechai of Smyrna, who announced the coming of the Messiah. Jews understood this to mean that they were to be freed from the yoke of others. The wealthy Jews and scholars of Amsterdam were particularly affected by the demands of Nathan for perfection and penance. It is said that the idea of the Messiah, who changed and annulled Laws, so resembled Christianity that it was easier for the Sephardi community to accept.

The belief in Shabbati Zevi was very strong amongst the Sephardic Jews in Amsterdam and, before his apostasy in converting to Islam, Jewish zeal went to extremes. A Polish priest relates that "Jews at that time fasted several days a week on account of the Messiah, and some all week long. They gave no food to their little children. They immersed under ice in winter." Some Jews, who would not accept Shabbati Zevi, were killed inside synagogues. Surprisingly, there were recurrences of *Shabbatism* much later.

Ben-Sasson (Ref 5) writes that, after the apostasy, the greater part of Jewry was shaken to the core. The blow was even greater than the Crucifixion of Jesus had been to his followers. As a result, many former believers fled their congregations and settled elsewhere. Many went to the Dutch Antilles, including Curacao and Dutch colonies in Venezuela and Guiana. This may help to explain the later moves made by some of the de Sola clan.

In the 17th and 18th centuries, the *Sephardi* community was headed by an executive body, the *Ma'amad*, with its treasurer, the *Gabbai*. The ledgers were kept in Spanish and Portuguese and

the community called itself the *Nacion* (nation). Exactly the same terms and arrangements were used by the *Sephardi* Community in London. Sermons were given in Spanish and Portuguese.

The intellectual life of the community, in both its religious and secular aspects, attained a very high level as a centre of Jewish learning and, throughout the *Marrano* diaspora, Amsterdam wielded a powerful influence and became a focus of intellectual ferment. For example, problems of a religious or communal nature occurring in the *Sephardi* community in London would often be referred to Amsterdam if a solution could not otherwise be found.

This life flourished during the 17th century under the leadership of Saul Levi Morteira and subsequently under Chacham (Chief Rabbi) Isaac Aboab de Fonseca. Pupils from the Talmud Torah school officiated as Rabbis in numerous *Sephardi* communities in Western Europe and the Mediterranean countries.

Most religious literature, in Spanish and Portuguese, intended for the guidance of the *Sephardi* communities, was composed and printed in Amsterdam. The first Jewish printer was Menasseh ben Israel, who began printing in 1627 i.e. after the invention of the single screw press, and he produced more than 70 books.

The community included such diverse personalities as the Rabbis Menasseh ben Israel and Jacob Sasportas, the physicians Abrahams Zactus Lusitanus and Ephraim Bueno, the *Kabbalist*³ Abraham Cohen Herrera, the playwright Antonio Enriques Gomez, the physician Orobio de Castro, the poet Daniel Levi de Barrios and the rebel philosophers Uriel da Costa and Baruch Spinoza.

Jewish attachment to Messianic hopes and yearning to be free from exilic existence were powerfully demonstrated by the ferment around Shabbatai Zevi in the middle of the 17th century, as mentioned earlier, and the majority of the community in Amsterdam became followers of the false Messiah. The leadership of the community remained for a long time in the hands of former Shabbateans.

Jewish merchants in Amsterdam were one of the first groups to engage in recognisably capitalist type activities. Their foreign interests included trade with the Iberian peninsular, England, North Africa, India and the East and West Indies. Jews in Amsterdam also engaged in industry, especially the tobacco, printing and diamond industries. (As a matter of interest, Jews from Amsterdam and the Pale of Settlement were responsible for setting up several cigarette-making firms much later in London.) By the end of the 17th century, many Portuguese Jews were active in the stock market, owning a quarter of the shares in the Dutch East India Company, amongst others. Again, the stock market in London developed mainly from the activities of Jews. The Dutch East India Company was founded in 1602 but went bankrupt in 1798 as a result of the French revolutionary wars against the Netherlands. The company became financially embarrassed in the early part of the 18th century, paying profits from the forced labour of its subjects, and the resultant losses hit a number of wealthy Dutch and English Jews. This failure contributed to the straightened circumstances of the Dutch community.

The situation in Portugal was not the same as in Spain after 1492 and Portuguese Jews continued to leave for Amsterdam and elsewhere in the 16th and 17th centuries. Aaron de Sola is reported to have left Portugal in 1749 with his family, which was quite late.

The Amsterdam Stock Exchange was the first modern exchange in the world and, in the 1880's, the majority of the dealers were *Sephardi* Jews. There were three major crashes in 1672, 1688 and 1720, which led to sudden surges in anti-Semitic comment. The gradual decline in the Dutch *Sephardi* community in the 18th century was due to the waning of the Dutch overseas trading system, first with the fall in trade with the Iberian peninsular and then with the Caribbean.

³ One who follows the *Kabbalah* or Jewish mystical writings.

The economic position of the *Sephardi* Jews was jeopardised during the economic crisis in the Republic, and this was especially critical in 1763. The decline became steeper during the Anglo-Dutch war of

1780-84. After the French conquest of the Netherlands in 1794, the Sephardi community became even poorer, two thirds of its 3,000 members depending on relief. The non-French parts of Napoleon's empire suffered high prices, acute shortages, and even occasional starvation, caused by his economic policy of protecting France and fighting Britain by disrupting the whole of Europe's trade. This finally led to the fourth coalition of European states, which eventually defeated him and ended his empire. However, Napoleon I did not discriminate against Jews. Indeed, he called a "Sanhedrin" in Paris in 1807 and the Treaty of Vienna, 1809, left the Jews in full possession of their newly won rights. In this he was cunning rather than liberal.

The first *Ashkenazi* Jews arrived in Amsterdam in the 1620's and their first synagogue was acquired in 1640. Their numbers rapidly increased and soon exceeded those of the Sephardi community. Jews from Poland came after the Khmel'nitski massacres in the Ukraine in 1648-9 and after the Swedish invasion in 1655. The Polish Jews founded their own congregation in 1660, which maintained ties with the Council of the Four Lands i.e. Poland-Lithuania which, at one time, stretched from the Baltic to the Black seas.

In 1671 a large and luxurious synagogue was built and, to meet the needs of the growing population, additional Ashkenazi synagogues were built in 1686, 1700 and 1730. Prominent Ashkenazi Rabbis included David ben Leib of Lida, Eleazer ben Jacob Ashkenazi (Chaim Trevi), his grandson Saul Lowenstein and Saul's son Moses.

At first the Ashkenazi Jews were poor and some became peddlers and old clothes dealers. Later they developed trade with Eastern Europe and Germany. Many served as agents in procuring loans for the German States from Dutch banks on comparatively cheap terms. Others acted as diamond brokers for foreign Courts. The cultural activity of the Ashkenazi Jews followed traditional patterns of religious learning. Of special interest were publications in Yiddish, or as some would call it, Judaeo-German dialect. These included a newspaper, the first in Yiddish, which appeared twice weekly, the "Dienstagishe und Freitagshe Kurant". The first newspaper for Jews in Spanish was the weekly "Gazeta de Amsterdam" (1675-90).

After Napoleon.

After Holland was conquered by the French in 1795, Jewish civic emancipation was granted. In 1798 Moses Moresco became the first Jew to sit on the Municipal Council of Amsterdam. As the leaders of the community refused to permit revolutionaries (the French Revolution occurred in 1789 and the Revolutionary wars followed) to conduct propaganda amongst their members, the revolutionaries left the community and established the New Adass congregation (1797-1808). King Louis Napoleon (1806-10) ordered the two Ashkenazi communities to reunite and the leadership was retained by supporters of emancipation. The re-established Dutch Monarchy (1815) left the question of Jewish emancipation unaffected. It should be remembered that revolutionary ideas were widely current in Europe at the time.

After the struggle for emancipation, the trend towards assimilation amongst the upper classes intensified. Many, especially amongst the Portuguese community, adopted Christianity, notably Isaac da Costa. Isaac da Costa (1798-1860) was a highly controversial and creative personality, a wine merchant and an important Dutch poet. Both he and his wife, Hanna Belmonte, converted to Protestant Christianity.

Leaders of the Ashkenazi community endeavoured to introduce the Dutch language among their members and to cause the uprooting of Yiddish. It should be borne in mind that the Portuguese Jews had historically only the Old Testament available and had no knowledge of the *Hallahah* or written law. Also, their religious beliefs were much influenced by Roman Catholicism. These factors made it difficult to accept traditional Judaism.

Religious differences intensified. An attempt was made to introduce Reform Judaism. (Ref 116) The appointment of Joseph Hirsh Duener to the Directorship of the Rabbinical Seminary and, in 1874 as Chief Rabbi, inaugurated a marked change. Although preserving the Orthodox character of the

community, he raised the academic level of the College and educated a group of Rabbis who achieved a high standard of scholarship. He also included representatives from all sectors in the leadership, even including the non-observant.

Jews were now to occupy important positions in Holland. Noted was the Jurist Jonas Daniel Meyer (1780-1834), the Asser family, M.H.Godefroi, who became Minister of Justice and the physician and economist Samuel Sarphati, who contributed to the industrial and cultural development of Amsterdam.

From the end of the 19th century, Amsterdam became a cultural centre of the Netherlands. Jewish writers included Herman Heyermans (1864-1924), Israel Querido (1872-1932), J.I. de Haan (1881-1924) and Cary van Bruzen de Haan (1881-1932). The Jurist T.M.C.Asser (1838-1913) won the Nobel prize.

The favourable economic conditions after 1870, migration from the Provinces to Amsterdam, and a high birth rate, led to the growth of the population of Amsterdam from 30,000 in 1870 to 60,000 in 1900. Between 1905 and 1932, a sharp decline occurred in the birth rate.

The Nazis

The Nazi rise to power in Germany immediately affected the Jews of Amsterdam because of the influx of refugees to the city. On May 16th 1940, the Dutch Nazis, supported by German soldiers, started demonstrations and riots in the Jewish quarter. These were accompanied by violence against its inhabitants. Jewish resistance came into being. The Civil Governor of Amsterdam then appointed a Jewish Council for Amsterdam. Its first task was to encourage the Jews to surrender their weapons. On February 22-23rd a reprisal raid for resisting the riots was carried out on Himmler's orders. 425 Jews were arrested and sent to Buchenwald.

A few months later, those who survived were sent to Mathausen. On February 29th, as a protest against the raid, a strike was carried out by almost all public employees and many private enterprises in Amsterdam and in several outlying districts. The Germans were intent on concentrating the Jews, as far as possible, into one city, Amsterdam, and in Amsterdam itself they concentrated the Jews into certain sections. When the "Final Solution" was to be implemented, the Jews were ordered to work there. In three massive raids in May, June and September 1943, approximately 13,000 people were arrested and transported to Westerbrook from where almost all were sent to the extermination camps at Auschwitz and Sobibor (See Chapter 6).

During the last winter of the war, many of the oldest Jewish buildings were severely damaged by the population, who used all available material as fuel for stoves, including the Ashkenazi Great synagogue (built 1671) and the New synagogue (built 1750).

Post 1945

In recent years, practically the entire Jewish quarter was demolished in the interest of modern traffic requirements. At the Jonas Daniel Square, three synagogues are still standing but the Ashkenazi Great synagogue and the New Synagogue were not reopened after the war and were sold to the Municipality in 1955. The adjoining Eretz Chayyim library is also still extant. Of the estimated 12,000 Jewish inhabitants of Amsterdam, 5,000 are members of the Ashkenazi congregation, about 600 are affiliated to the Sephardi congregation and some 750 are in the Liberal congregation.

Amsterdam is the only city in Holland with Jewish day schools, all of which are owned by a private foundation, Joods Bijzonder Onderwijs (JBO), with four-day nurseries, two elementary schools and a high school, the Maimonides Lyceum. Together these seven schools had 450 pupils in 1969.

The Bibliotheca Rosenthaliana, the Judaica and Hebraica Department of the University of Amsterdam Library, is not maintained under Jewish auspices. The Hollandse Schouwburg, the monument to 80,000 Jews who were deported from this place, is maintained by the Municipality and the Ann Frank House is supported by a private foundation. According to Professor Loewe, the Archief der Gemeente, Amsterdam houses registers of births, marriages and deaths from about 1616.

The Amsterdam community was comparable in size with the largest communities in the Pale of Settlement, for example 60,000 in 1900 as compared with 138,900 in Odessa but it assumed a very wide sphere of influence geographically and had a major influence on world Jewry. One of those who were kind enough to help me, Mrs Friedler, was a "hidden" Jewess because she hid in a house in the same street in which Ann Frank was hidden. Fortunately, unlike Ann Frank, she was not betrayed. When the Nazis came to the door, her older sister answered it and simulated madness, which was hateful to the Nazis. Fortunately the Nazis went away. Unfortunately, however, we can only talk to those who, by some miracle or good fortune, escaped.

2(d) Noteworthy de Solas

Introduction (Refs 1-11, 69-74, 90, 91, 117-120)

The history of the de Sola family forms a microcosm of that portion of *Sephardic* Jewry, which came to the Iberian peninsular with the Romans; suffered severely under the persecution of the Christian, Visigoth kings after the 6th century, and rose to positions of great influence after the Muslim conquest in 711. The written records date from the 9th century and are only significantly interrupted during the years following the expulsion of the Jews from Spain in 1492. Most of the de Solas fled to Portugal and Aragon, the latter including southern France. They lived as *Marranos* or hidden Jews, using aliases and retaining their religion for two centuries in secret. For example, when the synagogue was built in Curacao, in the Dutch Antilles, the floor was covered with fine, white sand. This had been the practice in the clandestine synagogues of the Iberian peninsular so that the footsteps of the worshippers could not be heard. As a mark of their devotion, some of this sand came from Jerusalem. They mostly proclaimed their Jewish beliefs after their escape, from the 'lands of idolatry', i.e. what are now Spain and Portugal, and, in the cases of Ishac de Sola and David Mendes de Sola, underwent adult circumcision and remarried their wives according to Jewish Law and their wives adopted Jewish names.

A significant group remained in Portugal and lived as secret Jews using aliases for 500 years. They entered the Portuguese nobility after the weakening of the Inquisition, mainly due to the conquests of Napoleon 1. It has been possible to link the Inquisition Processos to the later history, as developed in Section 4 (h), and to produce a 17 generation family tree going back to about 1550, when Isabel de Sola married Nunes da Costa in Guarda, Portugal. (See family trees Sola 23, 25, & 30).

Amsterdam became the main Spanish and Portuguese Jewish centre in western Europe and from there, many set out for mainly the Dutch colonies of the New World, in the West Indies and north and South America. There they became traders, planters, ship owners, mariners, insurers, brokers, doctors and even slave owners. Some fought against the Spaniards in the revolutionary wars and they set up a system of family trading businesses linking the old and new worlds.

In northern Europe, the main centres were Amsterdam, London, and Hamburg and, to a lesser extent, other cities such as Antwerp and Bayonne. Amsterdam was the centre of Jewish religious jurisprudence, with problems, which could not be solved elsewhere, being referred to the 'mother' community. Always there was communication and there was widespread support for the Jews of Safed, Tiberias and Jerusalem and wherever Jews were in severe difficulty.

The records from about 1650 are voluminous, beautifully written and kept, recording, as they do, all the minutiae of day to day living, as well as the major events. These have been the raw material for many researches and writings.

However, history does not end and it is sad to mourn those de Solas killed by the Nazis in Sobibor, Auschwitz, Bergen-Belsen and elsewhere. At least seventeen de Solas were Holocaust victims and there may have been more of their relatives who were victims of the Nazis (see section 6). The problems of identification are because married women were listed in the Dutch records only under their married names, which were in one case, common, such as Schmidt. It is reported by Clarence de Sola that two were killed by *Auto da Fe*, in Lisbon although their records have not been found and at least five more suffered premature deaths as a result. The main problem here is that the Lisbon Inquisition Processos are indexed under given, rather than family names. As listed later, very many were subject to the activities of the Inquisition in Portugal and Spain. The worst periods were 1667 and in 1725/8. Gabriel de Sola and his wife and sister in law were burnt in Valladolid, Spain, in 1701, together with others who may have had family links. There were also children whose fate is not known. Leonor Thereza Chacon was burnt in 1726 in Coimbra, Portugal.

Selecting noteworthy de Solas from the immensely long lists inevitably leads to a preponderance amongst the *rabbinate*. This is no accident because the *rabbis* were always amongst the most highly regarded and educated group. The de Solas made outstanding contributions to Jewish religious, communal and cultural life in Amsterdam, Montreal, London, Curacao, Venezuela and elsewhere.

To balance matters; some soldiers, the ship owner and planter Jeosuah de Sola and the Zionist, Clarence de Sola, have been selected, amongst others, to tell the story of one of the great Jewish families. Others made their life in 'show business', music, tobacco, the law and many other fields.

Don Bartolomé (Baruch ben Ishac ibn Daud) 9th century

His name incorporates Spanish, Arabic and Hebrew formats. *Baruch* = blessed in Hebrew and *ibn* = ben (Hebrew) = son of, Daud is the Arabic form of David. The family use of patronymics, mainly in the Hebrew form, continues until the middle of the 12th century; that is well into the period of the *Reconquista*. Those who first used the de Sola name lived in Navarre, Barcelona and Aragon; all of which are in the northern or Christian part of Spain.

Bartolomé was styled a *Nasi*. Historically this title meant prince but it came to mean the senior representative of the local Jewish community, with whom a local ruler would deal on all inter communal matters. Bartolomé was said to have occupied high office of state in Navarra.

Shalom ibn Daud, 10th Century

Shalom (= peace) was a descendant of Bartolomé who lived in Cordova. Through friendship with Hasdai ibn Shaput, he enjoyed the favour of the Caliph. Abd al - Rachman III (912 - 961), who was an oriental ruler of great stamp, industrious, resolute, capable of justice. Shalom was appointed a *Dayyan* (judge of the Jewish religious court) of the community of Cordova, which was the caliph's caliphate or base town. The Jewish golden age in Al-Andalus (modern Andalusia) started with the Cordoba Caliphate. It followed the Arab conquest of the Goths.

Aaron ben Shalom ibn Daud, 10th Century

Aaron, Shalom's son, was born in the second quarter of the 10th century and was a physician in Cordova. He is said to have been a lecturer at the college of medicine in Cordova, established by Al-Hakam II (961 - 976). Hakam II was Abd - Al Rahman II's son. He was a lover of books and learning. This seems to have been the start of a very long history of the de Sola family in Medicine.

Michael ibn Daud, born circa 1025

Michael, who was born in Seville, was a descendant in the male line of Aaron but with a gap of about four generations. He was a physician and naturalist who wrote works on the medicinal properties of plants

Menahem ben Michael, 11th Century

Menahem was the eldest son of Michael, who lived in Seville and attained a political position of responsibility at the court of King Al - Mu'tamid in the second half of the 11th century. This was at the time of the *Reconquista* (850-1493) then led by Ferdinand I of Castille, but the fighting was to the west and north in Toledo, and Seville was taken without a fight.

Hai ben Michael, mid 11th century

Hai was the second son of Michael ibn Daud and was born in Seville about the middle of the 11th century. He lived in Lucena where he devoted himself to philosophy and theology. Lucena is SSE of Cordova and not far from Granada, the Arabs last stronghold in Spain. This move was undoubtedly brought about by the *Reconquista*. He married Miriam, a daughter of Isaac ben Judah ibn Ghayat or Giat, and the sister of Judah ibn Ghayat, who influenced Hai's studies. He was closely associated with Alfasi. *Rabbi* Isaac Alfasi had a very high repute in Spain and North Africa. His *Responsa*, or replies to questions of a religious, communal, judicial and philosophical nature, were widely quoted. Into his circle came the young Judah ha-Levi, who was then a student at Lucena college. Hai is said to have written on the *Talmud* and commentaries and on philosophy.

His four sons, Michael, Isaac, Enoch and Joseph, lived in Lucena and Cordova until the invasion by the *Almohades* (Proclaimers of the unity of Allah) in 1146. There had been previous invasions from North

Africa to resist the *Reconquista*, such as the *Almoravides*, who were Berbers mixed with Negroes. However, the *Almohades* were more fanatical Arabs and attacked the Jews, many of whom turned to the Christians for help 'and sold themselves to flee the lands of Ishmael while others fled naked and barefoot' (Ref 1). This invasion was very brief but it was a turning point in the history of the Spanish Jews because of the violence. It sent a wave of migration into the Christian lands to the north and the Jews returned only very slowly. In the case of the de Solas, it would appear that they did not move to Granada until early in the 15th century.

Enoch ben Hai, 11th & 12th centuries

Enoch was the third son of Hai, born in Lucena at the end of the 11th century. He was the author of a book on astronomy.

Isaac ben Elijah ibn Daud (David) de Sola, second half of the 12th century

Isaac was the grandson of Isaac ibn Daud and was born about the middle of the 12th century. He was a *rabbi* and one of the heads of the Jewish communities of Navarra. He was also a commentator and poet and made Hebrew renderings of Arabic poems. His name suggests that the de Sola name was taken by his grandfather. He died in 1216.

David de Sola, 13th century

David was a grandson of Isaac ibn Daud de Sola and was born towards the end of the 12th century. He lived in Barcelona and was a man of learning and wealth, and by his munificence greatly encouraged Hebrew scholarship in his native city. He wrote commentaries and several theological works. He married Judith Benevistse. During the second half of the 13th century, several of his relatives settled in Narbonne, Montpellier and other parts of what is now southern France.

Abraham de Sola (Abraham of Aragon), 13th century

Abraham was a brother of David de Sola and was a distinguished physician. He was employed by Alphonse, Count of Poitou and Toulouse, brother of Louis IX of France.

Aaron Enrique de Sola, 13th century

Aaron Enrique's brothers were David and Abraham de Sola. He devoted his life to the study of science and is said to have written works on astronomy and mathematics. His early life was spent in Barcelona and Saragossa, but he later went to Toledo at the invitation of Alphonso X of Castille (1252 - 1284). He died in Salamanca in 1280.

Don Bartolome (Baruch), de Sola 14th century

Don Bartolome was born towards the end of the 13th century, either in Barcelona or Saragossa. He fought as a knight under the infante Alphonso (later Alphonso IV of Aragon). He fought in the war against the Arab shepherds (1300/2) and in Sardinia (1325/30). He was accorded noble rank by the king and after the king's death in 1336, he went to Toledo where he died. His son, Jacob Alphonso, was forced to move to Granada in Arab Spain because, in 1369, the Dominican, Fernando Martinez, 'confirmed' that the Jews were responsible for the Black Death and 50,000 Jews were subsequently killed in Christian Spain. See the Coat of Arms designed for Don Bartolome based upon the 23rd psalm. These events marked the beginning of the end of the Jewish apogee in Moslem and Christian Spain.

Solomon de Sola, first half of 14th century

Solomon was a son of Jacob de Sola, who was a grandson of David de Sola and Solomon was a brother of Don Baruch. He was a physician in Saragossa and a *rabbinical* scholar

Elijah de Sola, 15th century

Elijah de Sola was born in Granada in 1420 and was a grandson of Jacob Alphonso de Sola, the son of Don Baruch. He was a *rabbi* and wrote lectures on Hebrew grammar.

Isaac de Sola, 15th & 16th centuries

Isaac de Sola was born in Granada in 1459. He took part in the defence of Granada until its surrender on 2nd January, 1492. He fled to Portugal.

Carlos de Sola, 17th century

Carlos, whose Hebrew name is variously stated (we are now well into the *Marrano* period), was born in Portugal about 1595. His descendants went to Holland in the first half of the 17th century. Carlos was the author of the manuscript family chronicle from which most of the foregoing must have been taken. Later family history is indicated in the family tree, Sola 1

Balthasar Rodrigues Mercado

Contador (accountant/book-keeper/auditor or financial controller) of the Military Order of Santiago. Tried by the Toledo Inquisition in 1676. His brother, Gabriel de Sola, his brother's wife and her sister were killed by the Inquisition in Valladolid in 1701.

Jose & Manuel de Sola

Caballeros de Santiago = knights of the Spanish Order of Santiago, Jose de Sola 1697 - 1700 and Manuel de Sola 1697. Whether Jose and Manuel were descendants of the same family is unknown but they are included because of the connection of Balthasar Rodrigues to this order. Balthasar's name is not included in the three generation genealogy submitted by the two new knights.

Haham (Rabbi) (Rephael) Samuel Mendes de Sola, 1699 – 1761 (Refs 10 & 11)

Samuel Mendes de Sola was born in Lisbon about 1699 and had four siblings, Jacob, Joseph, Rachel and Esther, all of whom were born in Portugal. The additional name, Rephael (G'd heals) was added when, in later life in Curacao, he had a serious illness . This was common practice amongst *Sephardi* Jews, with the *Ashkenazi* adding *Haim* (life) in similar circumstances The *Sephardim* also used Hisquaiu for a man and Hannah for a woman. The later comes from Hannah's prayer for a man-child [1 Samuel 1, 16]. When Samuel was 9 or 10 years old, his father, David fled from Portugal to Amsterdam with his family. Samuel and his older brother Joseph, attended the *Talmud Torah* school in Amsterdam. Joseph went on to become the *chazan* (cantor) at the Bevis Marks synagogue in London.

Samuel married Lea, Daughter of Jeosuah Ishac Henriquez, when he was 24 and his bride 23, in 1723. She was a native of Nice and had no dowry. In Amsterdam he was recognised as '*Famoso Pregador*' or famous preacher, and he preached his first sermon in 1718, at the age of 19, in thanksgiving to G'D for bringing his family safely from Portugal. His early experience in Portugal stayed with him for the rest of his life. His brothers Jacob dedicated a sonnet to him and Joseph wrote a ten line lyric '*Decima Jocosa*' (reproduced in Section 11 with an unsatisfactory translation). Three other admirers dedicated poems to him on the same occasion. Abraham Gomes Silverya wrote an eulogy in Spanish; Jacob Gomez da Silva, a sonnet in Spanish and Jahacob Aharon Sasportas (grandson of *Haham* Sasportas) a *mizmor letoda* (song of praise) in Hebrew.

Samuel applied for the vacancy in Amsterdam left by the death of *Hazan* Isaac Cohen de Lara in 1729. The *Parnassim* (Board of Management) recommended him for the post of *senif* (assistant) to the *Haham* Jesurun in Curacao, the management of which had been seeking help since 1742. The idea was that *Haham* Jesurun would become *Haham mor* or chief rabbi with Samuel assisting. The contract was signed on 7th June, 1744, in Amsterdam and Samuel left with his wife, Lea Henriquez, his sons David and Isaac and his daughters Rachel and Esther. Sadly his son David died within a few weeks of arrival in Curacao.

Samuel was described in Amsterdam as 'difficult, hot-tempered', qualities intensified by his childhood scenes of Inquisition intolerance and tyranny'. On his departure for Curacao, his colleagues, modified the special prayer for ocean travellers to 'and the *Haham* may cease from his raging' in place of 'and the sea cease its raging' (Jonah 1. 15). Perhaps he was too hard to live up to. He continued to preach vitriolic and highly personalised sermons in Curacao.

Haham de Sola served the community for sixteen years with much ardour and devotion. During a six months grave illness towards his death, he was given the additional name of Rephael, as mentioned earlier. He died on 6th May, 1761. He left a number of published sermons, judicial opinions, Spanish translations of *Ladino* works and some manuscripts. *Ladino* was the *Yiddish* equivalent in the Iberian peninsular, being a late Castilian Spanish language written in the Hebrew alphabet. He was the fourth *Haham* of the Curacao community and made a considerable impact on its communal life.

Jacob (Bartolome) de Sola 1730 - 1812

Jacob de Sola was a ship owner in Curacao. He paid 3,000 pesos to a British privateer in February 1761 to recover his ship, the *Reina Esther*, after it had been seized during the Seven Years War between England and Holland (1756/63). In 1779 he owned the *Catharina*, value 1,200 pesos, with the widow of Jacob Brandan, in 1780 the *Expedite* with Eliao Penso, value 1,252 pesos, and in 1780, the *Judith*, value 2,800 pesos. In 1773 he was a licensed broker. This was a business in high repute and the brokers had to take an oath before the Governor to be 'faithful, discrete and vigilant'. During the years 1780/94, he served the synagogue in various capacities, including as treasurer.

Dr Benjamin de Sola, 1748 - 1817

Dr Benjamin was an important physician of his time. He was born in Amsterdam in 1748, four months after his father's death, which is why he was permitted to have the same name as his father. He studied in Utrecht and got his medical degree in 1773. He also studied at the Advanced Colonial School in Paris, where he received a degree in obstetrics. He lived in The Hague, moving to Nijmegen in 1782. He published a work on the vaccination of children and a medical study for the Society of Arts and Sciences of the Province of Utrecht. From 1786, he was the chief physician to William V of Orange. There is a possibly apocryphal story that William did not pay his medical bill but promised to leave money in his Will. Derek Price searched for this Will without success!

Before studying medicine, Dr Benjamin studied at the *Ets Haim* seminary in Amsterdam, where he distinguished himself. On his tombstone he was entitled 'omniscient sage', a title conferred on a *rabbi* well versed in the *Talmud*.

Dr Benjamin had two brothers who lived in Curacao. Jacob settled there in 1759 and died there in 1812 and Isaac, who had lived there since 1778. Dr Benjamin was brought to Curacao in 1816 by his nephews, Elias and Jeosuah (see below), who were both businessmen and Jeosuah was wealthy. Unfortunately, Dr Benjamin died a year later.

Jeosuah de Sola, 1773 - 1839

Jeosuah, the second son of Jacob Bartolome de Sola and Lea Jesurun Henriques, was born in Curacao. He owned the vessel *Deligence*, valued at 2,300 pesos in 1818. This was registered as being owned by 'Jeosuah & son' although his oldest recorded son, Haim, was born only in 1812. Jeosuah's first marriage to Esther Monsanto took place in 1802 in St Thomas (now part of the USA), and his second, to Hannah Abinun de Lima, took place in Curacao in 1809. He owned (probably mortgaged) the *Klein Piscadora*, *Terra Royal*, plantation in 1812/28 at 20,000 pesos with six slaves.

In 1815, there was a dispute between Jacob Haim Curiel, a 60 year old merchant, who had been appointed judge and law giver, his formal title being assessor, and *rabbi* Piza, who had been sent from Amsterdam, relating to various points of ritual. Curiel was forced to resign and he took 99 followers with him, including 13 of the 23 elders. This dispute, in which the 'separatists' were mainly right, was finally settled by four Government arbitrators in 1821. Jeosuah de Sola was one of the signatories of the 'legalised' marriage contract of the 'separatists'. The dispute involved a separate synagogue and

burial ground. Jeosuah became one of the elders of the community and served in various capacities in the period 1809/1817.

General Juan (Isaac) Bartolom— (Baruch) de Sola, 1786 – 1862 (Refs 92-95)

Juan de Sola was the son of Judah de Isaac de Sola y Ribca Nunes da Costa and Sarah Ricardo. He was born in Curacao in 1799. The name Baruch or blessed, together with the alias Bartolom—, goes back to the founder of the Sola line in the 9th century and was repeated in 1461. Documents exist in the Archives of the Archdiocese of Caracas proving that Juan was single and free to vacate a proposed marriage contract on the island of St Thomas in 1814, at the tender age of fourteen. Jos— Dionisio Fl rez, shoemaker, stated this.

In 1814, Juan migrated from St Thomas to Angostura city, on the Orinoco River, in the Republic of Venezuela (then *Gran Colombia*). In 1816 & 1817 he learnt the art of printing at ‘*Correo del Orinoco*’.

Curacaoan Jewish enthusiasm for the Bolivar movement to free Central and South America from Spanish domination spurred Juan to enlist in Bolivar's ‘*El Libertador*’ army. He first met Simon Bolivar at the home of his mother's relative, Mordechay Ricardo. While on the editorial staff of *Correo de Orinoco*, in Angostura, Venezuela, he attracted the attention of the patriots by his articles and he joined the army.

In 1819 he joined the Army of *Gran Colombia*, which then included Venezuela, Equador and New Granada, as a Lieutenant, serving first in the Rifle Battalion of the Legi^n Brit↔nica. In 1820 he joined the Battalion of the *Bravos de Alpura* and fought in the battle of Carabobo on June 24th 1821, being promoted to Captain and decorated with the ‘*Ecudo de los Vencedores de Carabobo*’ (Shield of the Conquerors of Carabobo) with the Bust of the Liberator.

In 1823 Juan was involved in the siege of Puerto Cabello where he suffered a sabre cut to his face. He was baptised in the Parish Cathedral of Caracas, having been suitably instructed and took the name of Juan Bartolom≡ de la Concepci^n. Then, on the 2nd March 1824 he married se™orita Maria de Jes (s Guerra in the town of Santa Lucia. They established themselves in Valencia and Juan served in the Army of Liberation as First Adjutant at the General Headquarters under General in Chief Santiago Mari™o. In 1830 he was made a full colonel in the army of Venezuela.

On 10th December 1830, he applied for and was granted Venezuelan citizenship. This was done so that he could exercise political rights. His hand written application is reproduced elsewhere.

In 1837 he was granted temporary leave of absence and he was appointed as Internal Governor of the Province of Carabobo In 1844 he took over as editor and publisher of the Carabobo Gazette and he also published the weekly ‘*El Patriota*’. He became one of the original 41 members of the Bolivian Society.

He retired in 1843 and was editor-owner of *El Gaceta da Carobobo* and *El Patriota* in Venezuela.

In 1849 he was promoted to Colonel as Chief of Staff of the Chief of the 2nd Army to defeat the antigovernment revolt led by General Paez. When General Paez's troops attacked Puerto Cabello, Venezuela, on November 7th and 8th, 1823, de Sola commanded the cavalry and chased the Spanish into the sea. In 1852 he applied to be invalided out and applied to the President for a pension because he could not earn enough money. Despite this, in 1854 he distinguished himself as Chief of Staff at Chaparral, inspiring the defending government troops at the Fields of San Carlos.

On March 5th, 1858, he took command of the second division of the revolutionary army, which overthrew General Monaga's government. In recognition of his outstanding services on this occasion, the government elevated him to the rank of General. He died in 1862. As a recognition of his services at the battle of Carabobo, he was awarded as Meritorious Citizen of Venezuela.

He left behind numerous descendants including the poet Otto De Sola Alcántara and his daughter Donna Elizabeth; the descendants of Olga De Sola Alcántara; the Buroz De Sola and Fleming De Sola;

the descendants of Henrique De Sola Cabrices: De Sola Alcántara, De Sola Crespo, De Sola Noguera, Cachut De Sola, Pinto De Sola and Castillo De Sola.

Antonio Sola, 1789 - 1861

It is not known if Antonio de Sola was a member of the same de Sola family. He attended the Barcelona School of Fine Arts, Lonja. Then he went to study in Rome. He was given a medal by the Academy del Campidoglio in 1804. He was ordered to execute the sculpture of the group of Daoiz y Verlade by Fernando VII, which was placed before the Museum El Prado in 1830. Other works included sculptures for the Dukes of San Fernando and busts of Carlos Gimbernat and the Duke of Frias. Also the Monuments to the Heros of 2nd May in Madrid.

Fernando da Fonseca Mesquita e Sola, 1st Baron & 1st Viscount of Francos (Ref 69-74, 90 & 91 and see Appendix (b))

The life of Fernando and his descendants is recorded in Sections 4 g) and h) and 8 b) de Sola nobility in Portugal. A copy of Ref. 74 is held by me and this records the marriage between the two noble families when Júlio César de Castro Pereira Lopes, magistrate, married his cousin Júlia de Castro Pereira e Solla on 8th March 1925. These relationships are detailed in family trees Sola 30, 31 & 32. (See also Appendix b).

David Aaron de Sola, 1796 – 1860 (Refs 8 & 9)

David Aaron de Sola was appointed assistant *chazan* to the Bevis Marks synagogue in London in 1818 and later as *chazan*. He was of Dutch extraction, the son of Aaron de Sola and Sarah Namias Torres, and had been born in Amsterdam in 1796. He was not yet 22 when he was appointed to office in London and, a year after his arrival (1819 ?), he married Rica, the eldest daughter of *Haham* Raphael Meldola, who came from a long line of *rabbis* and scholars, going back to Isiah Meldola (1282 - 1340) *Haham* of Toledo and later *rabbi* of Toledo. A copy of this line of descent is held by me.

A somewhat delayed consequence of the Report of the 'Committee of the Ecclesiastical State' of the Bevis Marks congregation was the translation into English of the *Sephardi* liturgy. This officially sponsored work, in five volumes, did not begin to appear until 1836, from the hand of David Aaron de Sola who, at the time of the Report, had not yet been appointed *chazan*. This was an official publication but there were several earlier versions, not by *Sephardim* but mainly by English scholars. David Aaron de Sola stood out in the long line of *Chazanim* at Bevis Marks. He earned the sobriquet 'the learned *chazan*' on account of his scholarship and writings.

Although a stranger to the English language, he soon mastered it and it was not long before he was preaching in it. Many of his sermons were published. His translation of the *Sephardi* ritual was taken as the basis of all its successors. This work included a Hebrew calendar for 50 years. With Morris J. Raphall, an *Ashkenazi*, he projected a bible in English with notes, but only the Book of Genesis appeared. They collaborated with Charlotte, the wife and niece of Horatio Montefiore, and her sister in law, Louisa, the wife of Sir Anthony de Rothschild, in the production of a popular Jewish library, in effect a series of cheap religious tracts. In 1842 he was involved in the founding of the Association for the promotion of Jewish literature, which developed into the Jews and General Library and Scientific Instruction.

In December 1830, the Elders of Bevis Marks resolved that sermons should, from time to time, be delivered in English. There was only one response, which came from *chazan* de Sola and three months later, at the end of March 1831, the first sermon in English to be delivered in the synagogue of the community was given by him. In February 1833, de Sola was formally engaged to preach in English at Bevis Marks, once per month, at a fee of £ 2 per sermon.

David Aaron de Sola collaborated with the musician, Emanuel Aguilar in an edition of synagogue melodies. *Chazan* David and his son Samuel de Sola, set to music *Oz Yashir Moshe*, *Yigdal* and *Ain Kelohaynu*. He also translated daily and festival prayer books for the *Ashkenazi* or German and Polish Jewish ritual, which appeared in several editions. The second edition, which appeared in 1860, was

unusual because the *Haftarot* or Readings from the Prophets, were according to the *Sephardi* selections, which are different from the *Ashkenazi* ones. It is probable that these prayer books will be David Aaron's longest lasting memorial. They are beautiful volumes, which were given as *bamitzvah* presents to boys being confirmed at the age of 13.

In co-operation with Morris J. Rapall, he began to translate the *Mishnah*⁴ into English. In this work, he was encouraged by Moses Mocatta and Horatio Joseph Montefiore, in order to make available a translation from persons of their own faith (the community was becoming much more Anglicised.). Their work was published, with an anonymous preface, and without the knowledge of the translators, by Benjamin Elkin, an over zealous member of the group advocating reforming the Services of the synagogue. This led to a repudiation by de Sola and Rapall in the *Times*, in whose columns the book had been advertised.

David Aaron de Sola died in 1860, in his 64th year and in the 43rd year of his Ministry, and his son, Samuel de Sola, was appointed to succeed him as assistant *chazan* at Bevis Marks, a few days after the long delayed appointment of a *Haham*. Apart from David, other de Sola *Chazanim* included Isaac de Sola (1690 - 1700), Abraham de Sola (1722 - 1749), Joseph Mendes de Sola (1749 - 1770) and David's son Samuel (see above) and Abraham de Sola (see below).

David Aaron de Sola had a large family and many descended from him lived in London. His second son, Abraham, was sent from London to the *Sephardi* community in Montreal in 1847. (See the account for Abraham de Sola, his brother Chevalier Clarence de Sola and his son Samuel below).

***Hazan* Abraham de Sola, 1825 – 1882 (Ref 22)**

Hazan Abraham de Sola was the second son of the very large family of *Hazan* David Aaron de Sola and Rica Meldola. He was sent to Montreal by the Bevis Marks community, London, arriving there in January 1847. At this stage the community had their civil and political rights recognised by the Lower Canadian Legislature, their synagogue had been erected on Chennville Street, and they were finding wealth and respectability in Anglophone Montreal. Abraham had received his religious education from his father and, from 1844, from Louis Loewe, an *Ashkenazi* oriental scholar, who had assisted the Duke of Sussex in his Semitic studies and who was the 'Oriental Secretary' to Sir Moses Montefiore.

Abraham immediately began to invigorate the *Shearith Israel* community's educational, fraternal and benevolent activities. He was a 'one man whirlwind of activity'. He started Religious Sunday school, organised the Hebrew Philanthropic Society to assist the growing number of indigents and became a lecturer in Hebrew studies at McGill College. Throughout his life he was involved with many English - language cultural institutions, including the Mercantile Library, Mechanics Institute, Numismatic and Antiquarian Society and the Natural History Society. He was recognised as one of Montreal's leading intellectual figures and McGill honoured him with an honorary doctorate of law degree in 1858. He lectured on Hebrew at the Montreal Presbyterian College.

In 1872 he opened the session of the United States House of Representatives with prayer, being both the first Jew and the first British subject and non-American to do so. He collaborated with J.J.Lyons of the New York *Shearith Israel* community in publishing a fifty year calendar and had close contact with Isaac Lesser, a major leader of American Jewry from Philadelphia. One noted failing was that he did not extend any serious contacts with the Francophone intellectual society in Montreal. This prevented possibly useful collaboration with French Canadian liberals.

By 1900, Abraham and his sons, Clarence and Meldola, were fully fledged nationalists, sharing with other English - speaking Canadians great pride in Britain's accomplishments. He specifically held apart from American Reform Jewry, which sprang from the German model.

In the history of the Jews of Canada, Abraham de Sola's name stands out as the most distinguished occupant of a Jewish pulpit. He was born in 1825, the son of the learned *chazan* David Aaron de Sola and the grandson of *Haham* Raphael Meldola. In Montreal, the young *chazan* carried on the traditions

⁴ The *Mishnah* is a collection of *halachic* or religious rules forming the oral law of the Jewish people. These go back to the time of the Temple and were finally collected (redacted) by Rabbi Judah the Prince (*Nasi*) about 200 C.E.

of his ancestors. He founded a dynasty of Ministers and lay leaders of the congregation. Some of his descendants later settled in England and became prominent in the Bevis Marks community. He died in 1882. To this day a special *Misheberach* (memorial) prayer is offered in Bevis Marks synagogue on the eve of the Day of Atonement (*Kol Nidre*) on behalf of the *Sephardi* community of Montreal as well as that of New York. Abraham was succeeded by his son, Meldola, who led the community from 1882 to 1918. Father and son led this community for a period of 70 years.

A street has been named after Abraham de Sola in the City of Cote-St-Luc (formerly part of Montreal).

***Chevalier* Clarence Isaac de Sola, 1858 – 1920 (Ref 21 & 22)**

Clarence de Sola is included here for two reasons. Firstly, he made a tremendous contribution to Canadian Zionism and secondly because he undertook the family history research on which much of the early information presented here is based.

Clarence served an apprenticeship with Foulds and Taylor, a Jewish dry goods importers firm, which permitted him to observe the Sabbath. He entered a number of early business ventures and, in 1887, became the agent for a number of Belgian interests in Canada, including Comptoir Belgo – Canadien, which led to him being appointed Belgian consul. This post greatly helped him in his Zionist activities because it brought him into contact with the government and various Canadian Jewish communities. He represented British Shipbuilding and marine engineering contractors and an entrepreneur in an assortment of large-scale bridge, railway, canal and harbour building enterprises across Canada. He enjoyed good relationships with the federal Liberals in Quebec.

In 1881, with substantial community support, he, with others, set up a Montreal branch of the Anglo-Jewish Association, intended to protect Jewish rights. This organisation helped to receive the large number of Russian refugees from the Russian Empire who immigrated after the 1881, 1903 and 1905 attacks on east European Jews. By 1899 he was president of the Zionist Federation, which was much stronger than its American counterpart, having been deeply influenced by its founder, Theodor Herzl. . Clarence was a genius at organisation and he formed the Federation of Zionist Societies of Canada, which he headed for 20 years, being its titular head, chief spokesman and major ideologue. Zionism put down deep roots in towns both large and small across Canada, with the women's *Hadasah* organisation playing an important part, as it does to this day. By 1910 there were 6,000 members out of a total Canadian Jewish population of 125,000. In 1910 he could say that Canada made a larger contribution per capita than any other country. de Sola's philosophy of Zionism never altered much from that of the First Zionist Congress in Basle in 1897: the establishment of a Jewish national home in Palestine.

Clarence de Sola remained fastidiously faithful to the Jewish religion, keeping the Sabbath, eating kosher food and teaching Sunday school at the Shearith Israel synagogue.

Professor Derek Price, 1922 – 1983 (Ref 7)

Professor Derek Price, who was born in London on 22nd January 1922, gained a doctorate in the history of science at London University and in the history of science at Cambridge University. He was active in research on historical studies of ancient science, the history of scientific instruments, the archaeology of science and the relationships between social and natural sciences. He was professor of the history of science at Yale University, USA. He helped to plan the Museum of History and Technology at the Smithsonian Institute, USA. He published 300 scientific papers and six books. He received the Leonardo da Vinci Medal and the John Desmond Bernal Award in recognition of his outstanding contribution to social studies of science. The Royal Swedish Academy of Sciences elected him a Foreign Member for distinguished services to scientific research.

In 1958, he identified an object pulled from the Mediterranean by Greek sponge fishermen in 1900 as a highly precise mechanical model of the solar system that had been made about 65 BCE.

2(e) Problems with the de Sola name

The de Sola name⁵ seems to have appeared first about the end of the 12th century and, over the subsequent eight centuries, or about 32 generations, it is to be expected that a very large number of de Solas would have reached adult life and passed on their genes. Also that there would be problems with the name and determining descendancy. In the Mormon International Genealogical Index for Spain from the middle of the 16th century up to the end of the 19th century, 1,300 records exist of de Sola church events i.e. births and marriages, nearly all of different individuals living in the northern province of Navarra. 180 of these occurred up to 1750 (Ref 108).

Also, there were a further 500 events in the name of Sola, all from the province of Catalonia in north east Spain. These records are by no means comprehensive because the town of Sanguesa is omitted and the brothers, Joseph and Manuel de Sola, who were knighted in 1697 and 1700, gave Sanguesa as the home town of their families for three generations. Particularly Navarra, but also Catalonia, had a major proportion of the Spanish synagogues in the Middle Ages. All of these people would have lived as Catholics for many generations although a few might have preserved some form of the oral Jewish heritage, if any. It is said that there are very few Spaniards without some Jewish blood in their veins! Whether these people are related to the de Sola family with which we are concerned, or not, is unanswerable. The name is said to come from an estate that the family owned in Spain.

Turning first to spelling variations, the most common is de Solla. The few Hebrew documents that I have seen always use the single *lamed*. Certainly the double *L* spelling goes back a long way. The name Luis de Solla Telles was originally reported to me, by the National Historical Archives in Madrid (Ref 120), as being spelled with a single *L* but the Inquisition Processes for 1749 and 1761 clearly use the double *L* throughout. Almost all the descendants of the escapees to Amsterdam use the double *L*, I have been told that this was because it sounded more Dutch. However, the use was elastic. One bride signed her Ketubah with one *L* whilst her father used two. Another man, who married twice, signed successive Ketubot different ways.

Another variation, as given above, is to omit the *de*. It would be easy to say that this was a separate family, after making allowances for those cases where the *de* was obviously omitted accidentally. There is evidence that there was a Sola or Solas family which was Jewish, as in the case of Sara Solas who married David Gomes da Silva from Venice in the Amsterdam synagogue in 1724 and Abraham Gonzales from Granada in 1734. The addition of a final 's', which also occurs in the records of the Bevis Marks synagogue in London, results, I believe, from a flourish at the end of the script. Another minor variation is de Salas, which may be a misreading. It is necessary to be careful for there is a well known and unrelated Jewish family de Solis. However, the written documents always make an *I* clear because it is always dotted in lower case use and so avoids the sort of confusion which is possible with many other letters written in a large variety of different scripts.

The matter is further complicated by the Portuguese use of surnames. This can be seen from the family trees. In the case of the Mercado/de Sola family on Sola 19, the rule followed was that the first child took the father's surname, the second the mother's, and so on in alternating sequence. However, there can be all sorts of combinations of the parents' surnames and other variations, including compound names. Where a surname is compounded from both the fathers' and mother's surnames, the Portuguese rule was that the mother's name came last. Later Portuguese full surnames are particularly complicated (see Sola 30).

A separate, major problem has prevented linking the Portuguese given (Saint) names to the names subsequently used after the escapes. In one case, Maria de Sola and Felipe da Costa, the chain of descent is clear because they fled to London and lived and died as Catholics under the same names. They were posthumously reburied in the Bevis Marks cemetery many years later. For the rest, there often can be no certainty because either they adopted Jewish names after they escaped or there appear to be no records of their Portuguese aliases. When they married, or remarried their spouses in the synagogue in Amsterdam, the fathers' names were sometimes not recorded, presumably because they were not Jewish i.e. there were no *shemot hakoddeshim*. Remarriages did not cause any civil records to be made. Whatever guesses are made can only be based on dates and places of origin. There can, of

⁵ Sola is a Catalan name (Ref. 69)

course, be no absolute certainty that the Inquisition records, where these are available, are entirely comprehensive.

3 The de Sola family and the Inquisition

3 (a) Sources

- 1) Ref 25 'Judeus Portugeeses em Amsterdam' editor Franco Amado
- 2) Ref 47 Ketubot, marriage lists and circumcision/birth records from the Beit Yacov synagogue,
Amsterdam & from the Gemeentearchief, Amsterdam (Municipal archivist)
- 3) Ref 26 Hanleiding bij de index op de Ketuboth van de Portugees-Israelitische gemeente te Amsterdam
- 4) Ref 27 'The birth register (1767 - 1881) of the Spanish & Portuguese Jews' congregation,
London
- 5) Correspondence and discussions with Edgar Samuel, Director of the Jewish museum,
London
- 6) Ref 28 Catalogo de las causas contra la fe Segudas ante le Tribunal del Santo Officio de la Inquisition de Toledo, Book 177, No 695
- 7) Ref 29 Inventario dos Processos da Inquiiao de Coimbra, by Luiz de Bivar Guerra
Fundacao Calouste Gulbenkian, Centro Cultural Portugues, Paris 1972
- 8) Proceedings of the Coimbra Inquisition against Jorge Mendes, 1571, 5 pages as re-written⁶
- 9) Proceedings of the Coimbra Inquisition against Luis de Sola, 1602, 113 pages
- 10) Proceedings of the Coimbra Inquisition against Luis de Sola, 1662, 111 pages
- 11) Proceedings of the Coimbra Inquisition against Luisa de Sola, 1669, 171 pages
- 12) Proceedings of the Coimbra Inquisition against Luis de Solla Mendes, 1703, 230 pages
- 13) Proceedings of the Coimbra Inquisition against Thereza de Solla, 1724, 100 pages
- 14) Proceedings of the Coimbra Inquisition against Leonor Thereza Chacon, 1724, 500 pages
- 15) Proceedings of the Coimbra & Lisbon Inquisition against Thomé de Mercado de Sola,
1724, 345 pages
- 16) Arrest proceedings of the Lisbon Inquisition against Luis de Solla Telles, 1749, 25 pages
- 17) Proceedings of the Lisbon Inquisition against Luis de Solla Telles, 1761, 56 pages
- 18) Proceedings of the Toledo Inquisition against Balthasar Rodriguez Mercado & his wife Ann de Castro, & Gabriel de Sola, 1676, 5 pages
- 19) Extracts from the proceedings against 20 de Sola descendants by the Inquisition in Coimbra, Lisbon & Evora, as supplied by the Archivos Nacionais, Alemada da Universidade, Lisbon together with other research by them
- 20) Lists of people brought to the Autos da Fè in Coimbra in the years 1713, 1723, 1725,
1726, 1727 & 1728.
- 21) Proceedings of the Coimbra and Lisbon Inquisitions against Thomé de Mercado de Sola,
1725, 352 pages
- 22) Diligencia (Civil Proceedings) of the Public Prosecutor of Colmenar de Oreja (south of Madrid) against Don Balthasar Rodriguez Mercado, bookkeeper of the Order of Santiago and Donna Ana de Castro his wife and Gabriel de Sola and his wife Ana Maria Conde.
- 23) 1669 Processo Summaries Nos. 425, 426 & 427 against Gabriel de Sola, and his wife Ana Maria Conde.
- 23) Summary of 1701 sentences Nos 21, 22 & 23 in the trials of Gabriel de Sola, Anna Maria Villena alias Conde & Maria Sanchez alias Conde taken at Valladolid.

Comments on Sources

⁶ Copies of the Inquisition documents listed are held by me.

It is probable that published sources on the de Sola family were greatly influenced by the researches of Clarence Isaac de Sola [1858-1920] (Ref 3). The earliest historian of the family seems to have been Carlos de Sola (died c. 1595 Amsterdam) but the published trees (Refs 2, 3, 30 & 31) do not give the names of his father and children. These trees have obvious gaps, such as between Gabriel and Carlos, where probably two generations are missing (see below).

The Coimbra Inquisition proceedings against Luis de Sola, his daughter Luisa de Sola, Luis de Solla Mendes, Thereza de Sola, Leonor Thereza Chacon and both Luis de Solla Telles [1749 & 1761] (Refs. 9 - 17 above in this section) are massive. Some are generally very difficult to read because of poor quality of the originals. They were written on both sides of now transparent paper so that the writing on the reverse of the paper comes through in copying and because of the range of handwriting styles and the letter formations used. Some of which are quite illegible without the sort of expertise brought to bear by Edgar Samuel. Some words have proved impossible to read. Also, the photocopies are taken from bound books so that the words near the binding are not wholly reproduced. In one case, the record has seriously deteriorated from the top of the binding in the later part of the text.

A number of proceedings are incomplete or consist only of a confession. There are cases where no genealogy is available. It is assumed that sufficient of the relevant Inquisition cases in Portugal are included but it is possible that there might have been more cases in Spain. This may be an optimistic assumption as far as the Lisbon Inquisition is concerned, because their proceedings volumes are in the alphabetical order of the given names, the result is large racks of say Marias or Alphonsos. It should be understood that the words 'Auto da Fe' or Act of Faith do not, by any means, refer solely, or even mainly, to burning at the stake. Most cases resulted in imprisonment, forfeiture of all property and religious penalties. This will be seen in some cases below. Often the worst penalty was the wearing of the *san benito*⁷. There was an amnesty in Portugal in 1605 with those New Christians in Inquisition prisons being released. However, it is known that some were burnt at the stake. In Portugal, the worst period was around 1725, at the time of King João (John) V, who was a bigot and a religious fanatic. This is amply confirmed by the de Sola records in Portugal. In particular, the long *Processo* of Leonor Thereza Chacon, in which mutual accusations were made against about 50 family members, was critical for the whole family.

A major problem is that Gabriel is the only Hebrew name listed both in the Inquisition proceedings and by Clarence de Sola, whilst Hebrew names were invariably used outside the Iberian peninsula. Some of the Marranos may not have had Hebrew names and only took them when they got away from Portugal. This applied particularly to the wives. The early Amsterdam synagogue records sometimes do not record the father's name and this may be because the father never left Portugal and/or never had a Hebrew name. The civil records (banns and marriage certificates) are a little more helpful in that they give the town of origin but, where a Portuguese Jew remarried his wife in Amsterdam under Jewish law, civil records could not be found, because this was not a marriage in the civil sense.

The matter is further complicated by the move of Aaron de Sola s.o. David back to Portugal so that the records are interrupted. This move is strange because many near and distant family members were in the grip of the Inquisition during the first quarter of the 18th century and Aaron did not escape until 1749. The explanation given by Clarence de Sola is that the return was for commercial reasons.

⁷ The *san benito* was a long penitential garment which had to be worn by the 'penitent' and was hung in the church after his or her death. When it fell to pieces, the family had to pay for its replacement. Generally all property was confiscated, and a prison sentence imposed.

3 (b) The Inquisition in Spain, Portugal and the Low Countries (Ref 1 & 32)

221 BC	Carthaginian power established in southern Spain by Hasdrubals and Hamilcar, brother of Hanibal.
180 BC	Second Punic war.
5th Cent	Vandals conquered part of Spain and established Vandalusia (Andalusia). Visigoths (Western Goths) settled in north east Spain under Alaric.
710	Tarif (an Arab) landed in Spain opposite Tangiers followed by Tarik who landed
711	at Gebel Tarik or Gibraltar.
756	Abd er Rhaman became Emir of Spain after battle at Guadelquivir between Yemenites and Abbasides.
1055/1147	A Moslem dynasty, the Almoravides, called in to help Moslems against Alfonso VI.
1129/1273	Almohades invade southern Spain.
12th Cent.	Pope Innocent II commanded church members to persecute suspected heretics.
c. 1200	Franciscan Order founded by Francisco Bernadone, later St. Francis of Assisi.
1208	Start of war against Albigensians (after town of Albi in southern France), Simon de Montefort as Captain General.
1214	Foundation of the Dominican Order.
1215	Fourth Lateran Council issued a Bull which stated that it was a crime not to extirpate heretics.
1236	Ferdinand III captured Cordova, Malaga and Seville.
1314	Torturing and burning of Knights Templars in France by the Inquisition.
1369	Dominican Fernando Martinez confirmed that the Jews were responsible for the Black Death. 50,000 Jews in Spain were murdered and the communities had to choose between baptism and death.
1369	Progrms throughout Spain followed by mass forced conversions for 20 years.
1370	Many Jews fled to Portugal.
1469	Isabel and Ferdinand married.
1474/1504	Reign of Isabel I of Castile.
1479/1516	Reign of Ferdinand V of Aragon.
1483/1498	Tomas de Torquemada (Tomas's grandmother was believed to have been Jewish) made Inquisitor General for Castile and Aragon. Burned 8,000 people and 96,500 suffered lesser penalties during his control.
1487	Ferdinand took Velez Malaga and Malaga from the Moslems.
1492	Torquemada expelled the Jews from Spain.
1497	King Emanuel of Portugal, having forced the Jews, many of whom came from Spain, to accept Christianity, gave Jews various concessions.
1506	Massacre of New Christians in Lisbon.
1507/1517	Francisco Ximenes de Cisnero, Chief Inquisitor, responsible for 3,564 victims burnt at the stake, 1,232 burnt in effigy and 48,059 given lesser punishments.
1521-1533	John III of Portugal
1535 October	Evora Inquisition established in Portugal
1536	Inquisition established in Portugal under John III. Torture and burning of the Waldenses (from the Vaudois between the Alps and the
	Juras).
1539	Coimbra & Lisbon Inquisitions started
1540	First Auto da Fe (Act of Faith) in Lisbon.
1550	French frontier opened to Jews by Henry II
1554	Papal rule extended to England under Queen Mary at Spain's behest.
1555 June	Burning of 51 Conversos in Ancona in the Papal state
1556	Latimer, Ridley and Cranmer burnt in London.
1556-1597	Conversos fleeing from Portugal to Spain because of Philip II of Portugal 1556-1597
1566	Ferdinand Alvarez de Toledo, Duke of Alva, massacred 18,600 people in the

	Netherlands and about 60,000 people left the country.
1569	Pedro de Deza moved the Moors of Granada into the mountains.
1572	Massacre of St. Bartholomew of the Huguenots in France.
1580	Portugal comes under the Spanish crown
1588	Defeat of Spanish Armada against England
1598/9	Philip III crowned & found treasury empty because of military spending. Rodrigues Solis & Rodrigo d'Andrade were allowed to leave after paying 2,000 gold ducats. Amnesty for all conversos who had fled unlawfully. They were allowed to settle in the Portuguese colonies of India, Brazil, São Tomé & Cape of Green Hope. Converso colonies then existed in France at St Jean de Luz, Biarritz, Bayonne, Bordeaux, Peireorade & La Bastide
1608	Moors expelled from Valencia.
1609	Permission for Jews to leave Portugal annuled
1624	Converso group from the University of Coimbra burned at the stake Contingent of conversos left Amsterdam to take part in the conquest of the northern provinces of Brazil;
1630	Agreement for conversos to leave from Lisbon, Setubal, Porto Viana, Faro & Lagosta
1634	Olivares granted licences for Jews in the Levant and Africa to return to Spain.
1648	Peace of Nijmegen signed.
1671	General attack on New Christians in Lisbon.
1688 March	Conversos escaping on a British ship for Livorno were caught, tried & burned at the stake
1701/1713	War of Spanish Succession (Blenheim, Oudenarde, Malplaquet).
1808	War of Independence against France (Napoleon 1) leading to rule by the Bourbons. Napoleon abolished the Inquisition in Holland.
1809	Spanish Inquisition annuled by Napoleon 1
1814	Inquisition reinstated by King Ferdinando.
1820/1823	French intervention.
1821	Portuguese Inquisition abolished
1825	Queen Christina of Holland commanded the abolition of the Inquisition.
1834	Inquisition suppressed.

The Franciscan and Dominican orders are included because they formed the backbone of the Inquisition. Also listed are the excursions of the Inquisition into France, the Netherlands, England and Switzerland because these were connected by Spanish rule or influence. The Inquisition also functioned in Peru, Mexico, Naples, Sardinia, the Canary Islands and Goa

Chronological Table

From João Lucio de Azevado from his book (Ref 24)

31/3/1492.	Decree of expulsion of Jews from Spain
1493	Don Joao II command to send the Jewish children to the island of San Tomé
5/12/1496	Expulsion of the Jews and Moors ordained because of Don Manuel
April 1497	Tirade against the Jewish children less than 14 years old
30/5/1497	Provision to make no enquiries of <i>conversos</i> during (the previous) 20 years and conceding various privileges, passed for the period
October 1497	Forced baptism of all Jews
21/4/1499	Prohibition of all <i>conversos</i> leaving the country
15/4/1506	Death of the Jews in Lisbon
1/3/1507	Declaration of all <i>conversos</i> being equal to old Christians
August 1515	Don Manuel commanded to ask in Rome about the Inquisition
18/7/1497	Don João III confirmed the concessions of 1497
June 1524	Assassination of <i>Firme fé</i> (the Firm Faith)
12/12/1524	Confirmation of the law of March 1507, on the right of equality of the <i>conversos</i>
1525	Instruction to Don Martinho of Portugal, to ask the Pope to be heard about the Inquisition

1531	Saying for Braz Neto, with the same end
17/12/1531	Brother Diogo da Silva nominated as leading Inquisitor
14/6/1532	Prohibition for three years for new Christians to leave the country
14/6/1535	The same prohibition renewed for three years
12/10/1535	Paulo III concedes pardon for the guilt of Jewishness
January 1536	Attempt at the death of Duarte da Paz
23/5/1536	Bull of Paulo III that instituted the Inquisition in Portugal
	Exemption for ten years of confiscation of goods of the condemned defendants
22/10/1536	Publication in Evora of the establishment of the Inquisition
20/9/1540	First <i>auto da fé</i> in Lisbon
22/9/1544	Paulo III ordered the suspension of the execution of the sentences of the <i>Santo Officio</i> (the Holy Office)
8/8/1546	Prorogation for the period one year of the exemption of confiscation
11/5/1547	Second general pardon
16/7/1547	Bull of Paulo III re-establishing the Inquisition. Suspension for a period of ten years of the penalty of Confiscation
1558	Prolongation for another ten years of the concessions above
1560	Inauguration of the Inquisition in Goa
30/6/1567	Permit that prohibits leaving the country by sea or by land of New Christians
2/6/1573	Renewal of the prohibition
21/5/1577	Annulment of the same
5/6/1577	Concession by the crown for ten years of the exemption of confiscation by an exchange of payment of 225,000 cruzados
18/1/1580	Revocation of the permission to leave the country
26/1/1587	Law which confirms the preceding and all previous directions equally
1591	First visitation to Brazil
4/4/1601	Licence to leave the country under a promise never to renew the prohibition. Payment of 170,000 cruzados
16/1/1605	General pardon. Gift of 1,700,000 cruzados
13/3/1610	Withdrawal of the concession of exit of 1601
1618	Second visitation to Brazil
1626	Visitation to Angola
19/9/1627	Decree of grace
23/5/1629	<i>Junta</i> of the prelates in Tomar. First meeting
17/11/1629	Clearance to leave the country definitely re-established
15/1/1630	Sacrilege of <i>Santa Engracia</i>
1631	Project to expel other apostates
6/2/1649	Permit that exempts from confiscation the property (real estate) of the new Christians. Agreement made with the Brazil Company.
2/2/1657	Permit that revokes the above.
11/3/1671	Robbery of the office of Odivelas
22/7/1671	Direction to expel the penitent apostates
3/10/1674	Clement X dispensed with the practice of the Inquisitors
24/12/1678	Innocent XI suspended the functioning of the Inquisition
22/8/1681	The <i>Santo Officio</i> was re-established as previously
18/1/1682	The <i>Auto da fé</i> in Coimbra was the first after the closure
9/9/1683	Law of the expulsion of penitent heretics
27/10/1765	Last public <i>auto da fé</i> ; the last with one (accusation) of Judaizing
5/10/1768	Law against registering the Puritans
25/5/1773	The abolition of the distinction between old and new Christians
1/9/1774	Last regulations of the <i>Santo Officio</i>

The Inquisition in Portugal commenced under king John III (b. 1502, d. 1557) He was a ruler of fair ability who became in his later years wholly subservient to his ecclesiastical advisers, the Jesuits. There was a long dispute between Portugal and the pope about setting up the Portuguese Inquisition with the pope wishing to set up an enquiry into its action. Ultimately the king gained the day by offering the pope the administration of the revenues of the enormously wealthy see of Viseu. Most of the de Sola family lived in the area of this bishopric. The pope at last surrendered to this magnificent bribe and, on July 16 1547, by the bull *Meditatio cordis*, the Inquisition was at last fully established in Portugal. The New Christians tried hard, but in vain, to obtain the slight concession that the names

of witnesses against them should be made known, while the appointment of the grand inquisitor, Dom Henrique, as papal legate cut off all possibility of appeal to Rome. The prohibition of confiscations remained for some time a subject of negotiation, but in 1579 they were at last established.

Tribunals were originally set up in Lisbon, Coimbra, Évora, Lamego, Thomar and Oporto. The last three were discontinued, partly in consequence of grave abuses and irregularities. The remaining three continued their work with the utmost ferocity. Considering the great difference in size between the two countries, it may be said that their zeal exceeded even that of the tribunals of Spain. However, the greater influence and cohesion of the New Christians in the smaller country brought temporary remissions, always accompanied by huge bribes. Thus, in 1605, a donation of 1,700,000 cruzados secured a pardon for all past offences. In 1662, the wealthy Duarte da Silva offered an enormous subvention in money and ships in return for certain concessions, but there is little chance that they would have been granted even if the matter had not reached the ears of the pope, who immediately made stern representations in Lisbon.

The numbers of autos da fé and of penitents increased year by year. The abuses of the system became so great that the eloquence of the learned Jesuit, Antonio da Vieira, procured from pope Clement X a bull suspending the operation of the Portuguese inquisitors (Oct. 3, 1674). The inquisitors refused to comply and an interdict was pronounced on them. By a bull of Aug. 22, 1681, the Portuguese Inquisition was reinstated with a few minor concessions. The first auto da fé since the interdiction was held in Coimbra on Jan. 18, 1682, in Coimbra and a larger one in Lisbon on May 10, 1682. This was the most notorious year of the Inquisition in Portugal.

3 © Indications of Judaism used by the Inquisition (Ref 24)

- 1 When a Jew who has been baptised expects or says he has not come (to church)
- 2 When, having been regenerated by baptism, (he) embraces Judaism
- 3 If he says the law of Moses is as efficacious as Christianity
- 4 If he put on better or cleaner clothes on Saturdays, or a clean cloth on his table
- 5 If he washes the blood from meat or extracts prohibited parts of it
- 6 If he examines the knife before slaying (an animal) discovers blood
- 7 If unnecessarily he eats meat during Lent so he may do it without offending God
- 8 If he observes the fast of atonement, a promise if he seeks and asks forgiveness of those he may hurt or puts his hands on his children's heads to bless them not making the sign of the cross
- 9 If he observes the feast of Esther
- 10 If he fasts on the 9th of Ab in commemoration of the destruction of the two Temples
- 11 If he observes the feasts prescribed by the law of Moses
- 12 If he celebrates the Passover by eating bitter herbs and lettuces
- 13 If he observes the feast of Tabernacles by placing green boughs in his house, or sending or receiving presents of eatables from Jews
- 14 If he lights the extra lights at the feast of Dedication
- 15 If he says grace after meals like the Jews
- 16 If he had drunk wine made by Jews
- 17 If he says grace in the same manner as the Jews
- 18 If he uses meat slain by Jews
- 19 If he eats the same meats as Jews or has sat at their table
- 20 If he recites the Psalms of David without saying *Gloria Patri* at the end
- 21 If a female, fail going to church forty days after childbirth
- 22 If he has his son circumcised
- 23 If he has given him a Hebrew name, such as Jews bear
- 24 If, after baptising his children, the new Christian has one part of the head washed that received holy unction
- 25 If in marrying he observes the rites prescribed by Mosaical law
- 26 If he invites his relations and friends to a repast the day before undertaking a voyage
- 27 If he carries about him certain names used by the Jews
- 28 If when making bread he takes a piece of the dough and burns it as a sign of ablation
- 29 If while dying he turns towards the wall, or any one faces him so
- 30 If he washes, or has his corpse washed in warm water
- 31 If he pronounces praises or recites lamentations over bread
- 32 If in sign of mourning he eats fish and olives instead of meat
- 33 If he empties vessels containing water in his house, or the neighbourhood, where a death takes place
- 34 If he has a corpse interred in virgin ground or the Jew's cemetery

3 (d) The Inquisition Records from Portugal & Spain (Refs 28, 29 & 35 & 36)

The bulk of the towns mentioned in the de Sola Inquisition records lie within a comparatively small area of north central Portugal approximately 30 by 40 km. The towns most often mentioned, Trancoso, Pinhel, Guarda and Torre de Terrenho, are within 8 km of each other, with Guarda about 15 km from Trancoso. Alfaites is about 30 km SE of Guarda. There are two Castelo Brancos, the larger being about 90km south and the smaller about 30 km ENE. Because of the close proximity of nearly all the places referred to, it seems probable that the majority of family members listed were related in some way.

Source 8 above quotes a denunciation of Luis de Sola of Trancoso, in 1602. His grandson, Luis de Sola, died in 1649 before his wife, Brites de Mercado, his son Tome de Sola, and his daughter, Luisa de Sola, were arrested in 1665/7. The later family members came from Alfaites, Portugal.

The records of the de Solla Telles also list many family members who were born in Trancoso. Some came from Torre de Terrenho and some moved to Lisbon. This family group seems mainly to have been advocates.

There clearly were other de Sola lines possibly descended from Abraham or from Carlos, whom I have listed in the tree de Sola 3 & 2. A number of Abraham's descendants have been located in the Amsterdam *ketubot* (Ref 26), including a grandson, Binyamin, who married there in 1688 and again on 4/1/1702. These are the oldest de Sola *ketubot* at the Beit Yacov synagogue. The pattern of dates is correct for Binyamin to be four or five generations after Luiz⁸ and Carlos.

Luis de Sola Mendes is also listed in Source 8 above as "honem de negocio", as is Luiz de Solla Telles maternal grandfather Antonio da Fonesca Henriques. This means a banker or very important merchant, of Trancoso, resident in Granja in 1706. Granja is a small town only seven kilometres from the Spanish frontier, east of Lisbon. The Jews moved between Spain and Portugal depending upon the activity of the Inquisition at various times. There was a practice of the eldest child taking the father's surname and the second child taking the mother's and so on. Also names followed a grandparent.

It is possible that Isaac of Bayonne, in south western France and very close to the Spanish frontier, who married Esther de Meza in Amsterdam in 1744 (marriage C26), and who was probably born about the beginning of the 18th century; may have been a grandson of Luis de Sola Mendes (b Trancoso 1669). There is a sequence of the names Luis and Luisa, which continued at least from 1556 to 1669.

As recorded earlier, there are no Beit Yacov (Amsterdam) records for any de Sola marriages between 1638 and 1679. The first record I have found is in 1688, and the first Mendes de Solla record is for the marriage of Semuel, the father of the three sons and two daughters, on 13/5/1713. The sonnets, written by a Mendes de Solla in Amsterdam, are dated 1724 and there was one cousin marriage between Daniel Mendes de Sola and Rachel, daughter of David Mendes de Sola on 12/4/1726. David Mendes de Solla was born in 1698.

The Toledo Inquisition (Source 15 above) lists the trial of Don Gabriel de Sola, together with Don. Balthasar Rodrigues Mercado and Dona Ana de Castro, of Colmenar de Oreja in 1676, on a charge of Judaizing and denying the Trinity, but the dossier is incomplete. The records talk of one household occupied by both families in Colmenar de Oreja. The families consisted of Gabriel and his wife and sons, and of Rodrigues Mercado and Ana his wife. Gabriel held the tobacco monopoly for a very large area to the west and south of Madrid and Balthasar Rodrigues Mercado was a something like the financial controller (other possibilities are auditor, accountant etc) of the military Order of Santiago in Spain. It seems certain that the two men were brothers (See Sola 19).

The betrayal of these families appears to have been spiteful and words, such as the 'cheeky, newly arrived Portuguese' are used. Those accused are described as 'conversos' or converted Jews. Gabriel, his wife and sister in law were burnt at the stake after a second trial in Valladolid in 1701 as relapsed Jews. It is said that these families were Portuguese and had not been in Spain permanently, although

⁸The Inquisition records often use an 's' or a 'z' interchangeably and there are variations in the spelling of both people and town names.

Rodrigues Mercado was born in Madrid and his work was said to have been done in Santiago, as might be expected from his occupation. His family came from Valladolid.

It seems very likely that Gabriel de Sola and Balthasar Rodrigues Mercado were children of Manoel Mercado, born Alfaites, Portugal, about 1600, who became a merchant in Seville, and his wife Caterina de Sola.

Missing from the Records

As far as I can see, there is no trace of Baruch (Bartolomeu - the Hebrew means blessed) de Sola born Granada 1461. He went to Portugal in the Expulsion in 1492 and whose descendants later went to Holland in the first half of the XVI century. There was a crypto-Jewish synagogue started in Amsterdam in 1595 but the Beit Yacov synagogue was only officially started in 1639, after abortive attempts to obtain permission in Haarlem (1604/5) and Rotterdam (1610). Bartolomeu was the name given to some later de Sola descendants.

Until the sack of Antwerp in 1576 by the Dutch and recapture by the Spanish in 1585, the Marranos congregated there. A shipload of Jews from Portugal (possibly the first) arrived in Amsterdam in 1590 or 1593. The Jewish Encyclopaedia states that Baruch's descendants were trained as Jews in Holland. I have not found any records that I can positively link them to but there is a line which descended from Abraham de Sola b. c. 1650, which is a possibility.

3 (e) Combined list of Inquisition Proceedings against members of the extended de Sola family, including Spain & New Spain (Mexico) Inventario dos Processos da Inquisicao de Coimbra [1541 - 1820] (Refs 28 & 29)

Year	Masso ⁹	No	Description
1602	129	28	Luiz de Solla, age 46, Judge of 'Fora' (out of town) and Orphans, s.o. Nuno da Costa & Isabel de Sola, m to Francisca Mendes graduate) Manuel Mendes Nobre, of Corbiceus, living Trancoso
1664	380	25	Jacinta Mendes de Sola, w.o. Manuel Mendes Nobre, Lawyer, native of Corbiceus, living in Trancoso
1665			Brites do Mercado, age 50, d.o. Gaspar do Mercado & Luisa de Sola, widow of Luis de Sola
1667	387	3	Jozefa Maria d.o. Jorge Mendes Nobre, advocate, Trancoso
1667	389		Brites Mendes, d.o. Lissenssiado Jorge Mendes Nobre, advocate, Trancozo
1667	391	2	Henrique Jorge, single, s.o. Jorge Mendes Nobre
1667	395	1	Brites Mendes Chasam (Chacon) m. to Thome de Mercado, Judge of Orphans, native of Guarda, living Alfaites
1667			Luis de Sola, age 15, s.o. Fernao Lopes da Costa, of Trancoso
1667			Tome de Mercado, age 28, m to Brites Mendes Chacon, s.o. Luis de Sola & Brites do Mercado
1669	400	7	Izabel de Solla, single, d.o. Fernam Loppes da Costa of Trancoso, living in Quinta da Anobra
1669	400	12	Julianna de Solla, wife of Fernam Lopes da Costa of Trancoso, living Anobra
1669			Fernão Lopes da Costa, husband of Julianna de Solla
1669	406	2	Luiza de Solla, age 22, d. o. Luiz de Solla, Judge of Orphans, Alfaites, Lamego
1684	455	13	Clara Borges d.o. Fernam Loppes Netto, of Torreo de Terrenho
1684	455	16	Fernam Loppes Netto, of Trancoso, living Torre de Terrenho
1684	455	18	Presented himself, Antonio da Fonseca, s.o. Fernam Loppes Netto & Leonor da Fonseca, living Torre de Terrenho
1684	456		Leonor da Fonseca m. to Francisco Loppes Netto, of Pinhel, living Torre de Terrenho
1684	456	27	Presented himself, Diogo Mendes da Fonseca, single, s.o. Fernam Loppes Netto (fol. 531), living on his farm, Torre de Terrenho
1693			Jeronimo Henriques de Castro, 'executor' m. to Maria de Sola, b. Villa Cova, living Pinhel
1706	524	7	Luiz de Solla Mendes, age 34 in 1703, banker (honem de negocio) of Trancoso living Granja
1724			Thomé de Mercado de Sola, 22, s.o Geronimo Henriques de Crasto & Maria de Sola, Law student at Coimbra university (see 2nd Processo at Lisbon) ¹⁰
1725			Guiomar Gomes, age 18, d.o. Jeronimo Henriques de Castro & Maria de Sola of Pinhel
1725			Diogo Mendes da Costa, age 63 in 1724, s.o. Fernando Lopes da Costa & Juliana de Sola living in Anobra (Coimbra)
1725	568	6	Fernando Loppes da Costa, advocate, age 39, s.o. Luiz de Solla Telles m to Ana Mendes de Almeida, of Trancoso
1726	574	29	Leonor Thereza (Chacon), age 35 in 1724, married to Fernando da Fonseca (de Mesquita), of Trancoso, living Torre de Terrenho
1728			Leonor Gomes, age 31, d.o. Jeronimo Henriques de Castro & Maria de Sola, single, living in Pinhel
1728	587	23	Presented herself, Thereza de Solla, single, d.o. Luis de Solla Telles of Trancoso

⁹ Masso = bundle

¹⁰ All four of Thomé's sisters gave evidence but his two brothers had escaped, with his father and mother, to Bayonne, France.

- 1729 589 19 Presented herself, Izabel Mendes, single, d.o. Jeronimo Henriques & Maria de Solla native of Villa Cova at Coalheira, living in Pinhel
- 1729 591 Presented herself Luiza da Fonseca, m to Fernando da Fonseca living Torre de Terrenho
- 1729 592 9 Francisco Gomes Chacon, widower of Maria Clara da Fonseca, of Pinhel, living Torre de Terrenho
- 1729 593 Fernando da Fonseca, dealer, m. to Luiza da Fonseca de Sequeiros, living Torre de Terrenho
- 1729 594 9 Brites de Mercado Solla, single d.o. Thome de Mercado, b Alfaites, living Pinhel
- 1729 594 12 Clara Mendes, single d.o. Anna da Fonseca da Costa, Pinhel
- 1729 595 17 Presented herself Luiza de Solla de Mercado, single, d.o. Thome Mercado b. Alfaites living Pinhel
- 1729 Brites Mendes, age 28, d.o. Jeronimo Henriques & Maria de Sola, age 28, presented herself, living in Pinhel
- 1749 30 Luiz de Solla Telles, advocate, of Carnicam, Trancoso
- No 12 11 Leonor Gomes, single, d.o. Fernando Loppes Netto and Clara Maria, Torre de Terrenho

Presentation of different year, date unspecified.

- (1749) 12 30 Luiz de Solla Telles, advocate, of Carnicam, Trancoso, case transferred to Lisbon (see below)

Lisbon, Portugal, Inquisition (Ref 30)

- 1579 Beatriz Alvares, age 70, d.o. Francisco ? & Francisca (?) Lopes b. Vila Cova, living in Castelo Branca
- 1582 Violante Gomes, age c. 32, d.o. Francisco de Sola & Beatriz Alvares, m. to Rui Gomes, living in Castelo Branca
- 1706 Brites do Mercado, age 28, d.o. Antonio Mendes Caldas & Luisa de Sola, born Marialva, living in Lisbon
- 1707 Diogo Mendes Sola
- 1726 Thome Mercado Sola, presented himself (see also Coimbra for first Processo)
- 1749 Luis de Sola Telles (see above) age 32, s.o. Fernando Lopes da Costa &

Ana Maria, Advocate. living in Lisbon. His trial started in Coimbra and was later switched to Lisbon.

Inquisition of Évora, Portugal. (Ref 33)

- Processo No 8330 Brites do Mercado e Sola, aunt of Tomé de Mercado Sola*
- Processo No 8354 Teresa de Sola*
- * both took place in 1729

Inquisition of Toledo, Spain. (Ref 28)

- 26/8/1676 Public Prosecutor's examination of evidence against Baltasar Rodrigues Mercado, Accountant of the Military Order of Santiago and his wife Ana de Castro and Gabriel de Sola, tobacco seller and his wife, living at Colmenar de Oreja

Inquisition of Valladolid, Spain (Ref 34)

- 1701 Trial of Gabriel de Sola, landlord, his wife Anna Villena alias Conde and his sister-in-law Maria Sanchez alias Conde.

Inquisition of New Spain [Mexico] (Ref 34)

- Processo AGN 425 No 5 Pablo de Sola, San Luis Potosi, 1646, suspicion of Judaizing

Processo AGN 722 No 10 Juan de Sola, born Spain, with his brother-in-law, 1703 suspicion of Judaizing

