EARLY MODERN WORKSHOP: Jewish History Resources


Cultural Transmission and Assimilation in a Quotidian Key: The Conversion of Two Jews in Spain, 1790-1792
David Graizbord, The University of Arizona

Introduction

The Early Modern Period, an era of “confessionalization,” provides numerous examples of individuals of immediate, distant, feigned, or merely imputed Jewish origin whose religious and social allegiances shifted radically. The phenomenon of Iberian New Christians or *conversos* comes to mind. Early modern Jews who became Christians but who, unlike *conversos*, possessed no personal and familial background in Christianity constitute an allied field of research (See examples in the Bibliography, below). Scholarly assessments of the ways in which these Jewish non-conversos learned and influenced their adopted Christian culture(s) often concentrate on intellectual production. The focus is not surprising, as the converts under discussion were usually educated individuals to whom Christian patrons often assigned prominent roles as anti-Jewish polemicists and missionaries. By contrast to the apologetic works and other religious writings of and about such converts, the texts presented here offer glimpses of the experience of uneducated, relatively inarticulate people of very modest material means who found themselves at a crossroads between Jewish (or Jewish-identified) and Hispano-Catholic identities, and whose formal cultural realignment caused no historical ripple.

The folios selected for this workshop comprise large excerpts of two inquisitorial cases dating from the early 1790s. Both dossiers are relatively brief and fragmentary. I offer them together in order to provide more analytical possibilities than each of the documents would offer by itself.

In each of the cases, a lone deponent appeared "spontaneously" before the Toledo Tribunal of the Spanish Holy Office to express a desire to renounce Judaism, undergo baptism, and be received into “the bosom” of the Roman Catholic Church. Each of the two declarants—a petty merchant and widow from Hesse-Cassel, and a carpenter from Mantua—dimly related or merely hinted of various informal social interactions. May we approach the latter as informal processes and avenues of Jewish and, to a greater extent,
Hispano-Catholic acculturation? If so, the kind of acculturation that these deponents conveyed is largely quotidian, and we must often read between the lines to hypothesize it. By the same token, the cultural learning that the informants described was largely devoid of textual mediation, introspection, and intellectual sophistication.

As records of judicial interrogations the selected dossiers primarily reveal a clash between these ordinary and rather vague (or vaguely-rendered) instances of acculturation on one hand, and, on the other hand, normative institutional concepts of true and false religious paths, true and false religious and ethnic identities, and pure and impure human motivations. We discover, then, far less about interactive learning and mutual formation across openly practiced, autonomous cultures, than about the heavily-biased ethnographic curiosity and the religious and political imperatives of Hispano-Catholic functionaries. At most, the selected texts shed a flickering light on the social transformation of Jewish-identified individuals within the framework of a stark imbalance of power between themselves and a religious institution that possessed the cultural capital to investigate and (re-)define them as “Jews,” and then convert them into “Catholics.” Given this imbalance, and the opacity of the declarants’ words, the documents may ultimately help us to understand how certain cultural obstacles characteristic to the early modern centuries conditioned—or precluded—Jewish-Christian exchange across a barbed ethno-religious, political, and socio-economic divide. My oral presentation of the dossiers may well focus on distortion, dissimulation, domination and conformity as over-determined outcomes of this highly conditioned phenomenon of mis- or non-communication.

A final note on the selected sources: Though the dates of both texts may be late for an early modern workshop, a review of the documents makes it reasonably clear that no matter what sea-changes were occurring beyond Spain in the 1790s, the dossiers were products of the traditional religious outlook of a medieval institution—an institution still engaged in a broader competition for souls that the Catholic and Protestant churches had been waging since the sixteenth century.

**Bibliography**


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Archivo Histórico Nacional, Inquisición de Toledo, legajo 159, expediente 11 (1790-1791): Carlota Liot.

[Cover, front matter]

Toledo (Inquisition of)
Judaizers
Liot (Carlota)
Of Hebrew Nation, and resident of the village of Consuegra
Her spontaneous testimony and abjuration
1790-1791
Dossier 159, n. 11

[Fol. 6r] Hearing on October 7, 1790
No results issue from the registry of this Holy Office against the woman named Carlota, native of Hesse-Cassel in Germany, of medium height, round face, sort of swollen cheeks, black eyes, brown hair, eyebrows with little hair, Roman nose, 29 years of age more or less, who spontaneously appeared to disclose her Hebraism, requesting entry to the bosom of Our Holy Mother, [the] Church, by receiving the Holy Baptism, according to Your Lordship’s notice of September 23, to which we respond gladly, and will so execute it to whatever extent will please you.

[Inquisition of Murcia, October 2, 1790] Atty. Pedro del Moral [?]
Dr. Don Ramon de Albornos

Holy Office of the Inquisition of Toledo

[Fol. 16r] Don Fernando Díaz de Linares y Toledo, Licenciado [= university graduate], [and]
titled Senior Apostolic Familiar of this village, with the
necessary submission to your Most Illustrious [sic.] acknowledges that
on this day, and via Licenciado and Friar, Don Silvestre Diaz
Huerta of the [illegible] of St. John, Priest and Prior of
Santa Maria la Mayor, in said village [of Consuegra],
a woman has presented herself to this informant,
who says that she is of Judaic nation, that she is called Carlota,
and that she is daughter of Leon, native of Hesse-Cassel,
dominion of the Emperor; that she left her place
of origin at the age of thirteen, and today is of
the age of of twenty-nine. She declares voluntarily
(among other things) that in the city of Málaga
she has resided for six years, and that in that city
she knows many of her nation who are hidden;
but that she desires [to receive] the Holy Baptism, and convert
to our Holy Catholic Faith, of which intention
she has implored (tearfully and with repeated
invocations of Mary Most Holy) said parish priest,
who, in accord with this informant has
offered her the customary sustenance and protection
until Your Most Illustrious, informed by this missive, orders
what he deems just and advisable.

Consuegra, today, April 24 of 1790
Don Fernando Diaz de Linarez y Toledo

[Fol. 18r] In the village of Consuegra on the sixteenth of
the month of May of this present year
of one thousand, seven hundred and ninety, the Licenciado, Friar Don
Silvestre
Diaz Huerta Rojas of the Order [?] of St. John,
Priest and Prior of the Parish of Santa Maria
la Mayor of said village, has delivered the preceding dispatch…. 

On said day at ten in the morning
by virtue of the preceding act there appeared before
the said Mr. Commissioner and me, the notary, the
mentioned Carlota, under legal oath, which she took
upon God and a sign of the Cross, not to reveal
whatever occurred and she said in the deposition
[Fol. 18v] and [to tell] the whole truth under that oath, which obliges fulfillment and observance, as was explained to her. And by virtue of this the [narrative] representation that I, the notary, made to the Holy Office, dated the twenty-fourth of April, was given to her, and I read it to her *verbo ad verbum* and in its entirety. About it she said that it was the same that she [had] expressed on the cited day to the Commissioner and before me, the notary, [and that] she ratified it in case it was necessary; and thereafter the following questionnaire was posed to her------

Asked what she calls herself, where she was born, her age, civil status, and occupation, who her parents were or are, and where they reside or died, and what religion they professed, she responds:

That she calls herself Carlota; that she is a native of Hesse-Cassel, city of the Emperor of Germany; that she is twenty-nine years of age, more or less; that she has been a merchant, and today [is] a poor *hostiatin* [Lat. *Hostiatim*, ~victim?], because she has been robbed, and at present in a widow’s state, because of her man, who was of Judaic nation, having died in the city of Málaga, and been buried in the Holy Field of the Hospital del Rey of said city; that her parents were called Leon and Cecilia, both natives and citizens of the previously noted city of Hesse-Cassel, and that she does not know if they are alive or dead; but she knows and makes known that they were of Judaic nation.

Asked if she is Christian, baptized---
She responds that she is not--------

Asked in what religion she was reared and what

[Fol. 19r] she has believed and followed since she had use of reason, and if the religion in which she has been reared is the same one that her parents followed and professed, and if in that country [that faith] is taught, or if she follows the same or different ones, and [if so] which ones—she responds:
That the religion in which she was reared is Judaic, and awaited the Messiah; and they worship a golden image, like a calf; keep the Sabbath day as a holiday, fasting on said day from ten at night on Friday, its eve, until sunrise; observing [its] solemnity with such rigor that they did not move a [single] utensil: She was reared in this religion, the same one that her parents followed, which is tolerated in that country, where in the same way there are Lutherans, Calvinists, and Christians, all of them tolerated, and [enjoying the] free exercise [of their faiths]---

Asked if the observes it. She is asked what she holds and believes at present, and what religion is the one she wishes to follow and profess in life and in death.

She responds: that at present she holds and believes the articles of Our Holy Catholic Faith, which were made known to her by the Commissioner and in front of me, the notary, to whom she responded; and that the religion that she wishes to follow and profess in life and in death is the Catholic religion; and she yearns for the same with intense and powerful desires to be baptized=

Asking again how it is that she has notice of the articles of our Holy Catholic Faith, and who

[Fol. 19v] has taught it to her, she said that because she found herself with a store [~commercial stall] in the city of Málaga she went out every week to sell in Vélez-Málaga; and in its suburbs lived a Christian countrywoman of hers, called Christina, who knew the aforementioned parents of the deponent, which is why, in her German tongue, she taught her the Christian doctrine; and although said Christina knew that the parents of the deponent were Jews, she was under the impression that she [the deponent] was a Christian; and because of her stay in Spain, she has learned some mysteries and prayers, such as the Credo, the Sacraments, the five Commandments of our Mother, the Church, the mystery of the Most Holy
Trinity, how God is a remunerator [?], and the
rest, in the native language [of Spain]:--------------
In the fifth [question] she was asked what cause, motive,
or reason she has had and has for separating herself
from the Judaic sect, and wishing to follow and profess
the Holy Catholic Faith of Our Mother the Roman
Church. She responds:

That being certain that if she dies a Jew
it condemns her, and if she dies a Catholic she hopes to be saved
and go to glory ==

To the sixth [question] she referred to the fourth, given what is
understood by it, and to the third==

To the seventh: She was asked if she knows if there are some
persons of her sect who are residing in
Spain, hidden, and are not from those realms and
nations to whom it is permitted, for reasons of

[Fol. 20r] commerce, and with some conditions,
to reside in Spain; or if she knows if some, or
any one of these who are allowed [to reside] in
these realms, has/have violated the pacts and conditions by
which his/their residence is permitted, and caused through
his/their words, or deeds, some scandal among the loyal
Roman Catholics; she responds:

That she knew up to six people of the same sect,
hidden, who employed her in the trade
in silk stockings, kerchiefs, and other types of merchandise,
who accompanied each other and sold in Cádiz, Puerto de
La María, and other towns; but that they did not have a house
of residence in said city, where they lodged in the
inn nearest to the Puerta
de la Mar, but she does not remember
their names either collectively or in particular,
and I only know [sic.] the [physical] traits of one of them, who was
about two Ys[?] and two fingers tall, rather portly, with a
scar on his face, as from a knifing, but that she does not
recall in which of his cheeks [the scar] is found,
and who may be, or looks like he is about thirty
to thirty-five tears of age, and that without a doubt the reason
that she does not remember the names is that they disclosed
little about themselves to each other, addressing one another
with brotherly expressions. This is as much as she knows, as she must
declare in this spontaneous declaration,
under the oath that she has made.

[Fol. 20v] And all of it is the truth, which is ratified and affirmed if
necessary.
She did not sign her declaration because she said she did not know
how to do it. The Commissioner did it, to which I was a witness.

[Signatures: Silvestre Díaz Huerta y Rojas and Fernando Díaz de Linares y
Toledo]

[Fol. 24v] In the village of Consuegra, on the tenth day
of the month of June of the present year of
one thousand, seven-hundred and ninety, Mr. Commissioner,
Licenciado and Friar Don Silvestre Díaz Huerta
delivered to me the preceding dispatch, which
he said he had just received by ordinary mail and in his correspondence.
Having accepted it, he made before me a formal oath
of Non Rebelando in Todo Pectore, with his hand placed
over the cross upon his habit, and immediately ordered Carlota
summoned…
It occurred before me.

[Signatures]

In the said village, day, month and year by virtue of the foregoing the
aforementioned Carlota was summoned, from whom said
Commissioner took a formal oath of fidelity
by God our Lord and by
making a sign of the cross, to tell
the truth in what she has been asked, and
not to reveal as much, or even part of what
the gentleman of the dispatch [sic.]. [She declared]
that the one she had as a husband was known in his country by the

[Fol. 25r] name of “Leon” and in Spain by that
of “Antonio,” [and] that she does not know the day Antonio died
and was buried, because the declarant
had left the city of Málaga, in order to sell all the kinds
of her [his?] merchandise in the cities of Seville,
Cordova, Ecija, and other towns, where she stayed [?]
for nine months; and upon her return to the city [?] of
Málaga she was notified that he had died,
being told that he had died about eight months earlier,
and according to her calculation, the death had
occurred there about twenty-six months ago, more or less;
that he did not have a fixed home as his domicile
in said city, as they lived in the
streets where the fairs that are frequent in that city
were celebrated; such that when the
[fairs] were [held] in the Calle de la Victoria, they
picked themselves up [or: took shelter] and stayed by night
in the house that a widow named Catalina has as her store,
but that she does not recall her traits other than that
she had her stalls and a large portal; and that for the lodging
they paid five reales each night, and that when the fair took place
in the street that they call “Of The Merchants” they spent
the night at the Puerta de la Mar in
a house that was a tavern, [and the woman
who hosted them] was called María, a widow,
to whom they paid four reales daily, but that
the house of the aforementioned María was leased,

[Fol. 25v] and the delcarant is not aware
of the property’s owner—and that when she went out
to sell at the time she has already indicated,
Antonio was left in broken health
in the Calle de la Victoria. She did not have any dealings
or communication with people besides with the two cited
—the hostesses Catalina or María—that was not through her sales,
since after the fairs they [=the declarant and her husband] went out
to the towns of the county to sell without having a
fixed domicile in any of them—==and that she
only stayed in the mentioned city of Málaga for
three years at the time of the fairs. Though
she left her country eighteen years ago, more or less,
six [of those] years she has been in Portugal, three in France, and the rest in
Spain. She spent thee of these [latter] years as she has declared, and the six remaining [years] she was in Zaragoza, Pamplona, Valencia, and other cities, as well as in Barcelona, where a student for the price of half of a Piece of Eight prepared a certificate of marriage for her and Antonio. When she became acquainted with and dealt with her countrywoman, Christina, in Vélez-Málaga, she was the widow of an invalid whose name she does not know, and lived in a leased house located in the suburbs and that she does not know the name of the street. Christina lived from the work of her hands, threading and making buttons. Regarding

[Fol 26r] her house she cannot provide more details than that it stands apart, but that there are many other little houses similar to it because they stand alone. As for Cristina’s personal traits, she can only say that she was a very old woman, of medium stature, with entirely white hair, and that she does not remember any more traits. And having had each and every one of the details contained in the dispatch reviewed for her, and to convey that she made her deposition with the greatest clarity and specificity, she said and repeated that she could not describe, neither explain, more than what she has declared under the oath that she has made, which she has ratified and affirmed. She did not sign because she did not know how to do so. Mr. Commissioner did, and I, the notary, did it, who was present for everything.

[Signatures: Díaz Huerta Y Rojas and Díaz Linares de Toledo]

[Fol. 27r] Presented in Toledo
June 25 of 1790

Most Illustrious Sir:

The Inquisitor-Prosecutor of this Holy Office, in the file that has been compiled in the case of the woman
called Carlota who wishes to abjure the errors of the Judaic sect and be admitted to the bosom of our Roman Catholic, Apostolic faith, says: He has seen the new declaration that this spontaneous woman has made; and confronted with the earlier one that she proffered on May 16, he finds some contradictions and other inverisimilitudes. So that he may find out what this woman affirms, and so as not to fall for some fraud that she may be trying to perpetrate, it seems to him advisable that the same Commissioner and Notary of Consuegra take from her another statement, by formally interrogating her regarding the following questions:

1st. As she says, she is a native of Hesse-Cassel, a city of the Holy [Roman] Emperor, when it is in fact a private domain of Germany. Let her state the towns that are near her city of origin.

2nd. How can she say that her parents were called Leon and Cecilia and that they were Jews, when these names are of the Law of Grace, and her

[Fol. 27v] parents had full civil and moral liberty in their country and could use proper names of the Law of Moses?

3rd. How can she say in her first statement that she resided in the city of Málaga for six years when afterward she speaks of a mere three years? And that she had a store there, yet later says that she only sold in the fairs by day, and by night she lodged in the Calle de la Victoria, and in a tavern next to the Puerta del Mar in the homes of Catalina and María, including neither their family names, nor their physical traits? It is strange that she should not state or remember her [social] ties, or relatives they may have, so that their [her?] identity and existence may be known.

4th. That she declare the time of the year that she has
seen the fair held at the Calle de los Mercaderes
of that city, or that she say what she believes to be the
[proper] name of that street; because if she thinks it is the new street
that is in front of the Puerta del Mar, it is our understanding that
no fair is held there during any part of the year.

5th. That she state if she has been registered
in any parish church, or listed as a citizen
by the authorities, and if so, where, and in what year;
or if she has heard mass, and received the
Sacraments of Penitence and Comunion,
believing in them internally, or not.

6th. Let her state in what merchandise she trafficked,
and if she bought it in order to resell it

[Fol. 28r] in kind [?] or on credit, especially during the nine
months that she was in various places without
her man; and that she name the subjects with whom she
dealt for that purpose, and their addresses, those
whom she has known and have known her from
the various fairs and townspeople of Andalucía that she has mentioned.
It is not verisimilar that she has walked alone, without letting herself
be known as to her homeland and religion
among the various travelers and walkers
of her class, whom she must perforce have had to join
along roads and at inns.

7th and final: That said Commissioner pose
whatever questions he finds advisable so that he
can obtain better knowledge of whether she is
indeed
a Jew and truly wishes to be a Catholic,
and so that persons of our Holy Religion
be found who have known her, and can inform [us]
as to the conduct, opinions, and religion that this
woman has held.

[Signature, June 23, 1790]

[Fol. 30v, starting in line 27]
[Marginal note:] Inspection and declaration
In the village of consuegra, on said, month, and year [Aug. 2, 1790], as a consequence of the [illegible]

[Fol. 31r] earlier notifications the aforementioned Carlota was summoned before His Mercy and me, the notary, and he received from her an Oath of fidelity by God Our Lord, and with the sign of the cross, to tell the truth of whatever she knows and may be asked. Having done so in accordance with the dispatch and commission, she responds to the first question: That it is true that Hesse-Cassel is the city of a Duke, but that he is subject to the Emperor of Germany, and that that is why she said that the city was the Emperor’s, and that although she knows and acknowledges that there are many towns in its immediate surroundings, she does not know the names of any of them.

To the second question she said that although they have full liberty for the use [sic.] of their sect, they are accustomed in their [undeciphered word: advetuo? Advitico?] to assuming names of the Law of Grace, except the names Manuel, María, and Juan, and for that reason her parents were known by the names of Leon and Cecilia-------------

Asked about her husband [?], she says that by her six-year term of residence in the city of Málaga, which she mentioned in her first deposition, she means that she participated in the fairs held in that city; and the three [following years], which she mentioned in her second deposition refer, and she understands them to be, those in which he who is named was sick for three years until he died without [?]

[Fol. 31v] the holy baptism; this is what she responded. Her declaration was read to her, and she said she had nothing to add to it. She ratified it. She did not sign because she did not know how to do so. His Mercy did it, as did I, the notary.
[Signatures]

[Fol. 35r] Most Illustrious Sir,

Sir of mine and of all my veneration: With the greatest care I have completed the task with which Your Illustrious Lordship [.....] has charged me by the preceding commission, and I have not been able to locate any of the information that are [sic.] indicated in it. In the Calle de la Victoria I have not found more that one widow named Catalina, and she assures me that neither in the time of the fair nor in the off-season has she ever hosted in her home or portal any person besides a woman, a Garbanzo seller [?], who was her acquaintance and a citizen of this city [who lives in] the Calle de la Trinidad. Believing there to be some mistake in the testimony regarding a fair in the “Calle de los Mercaderes,” by which [the deponent] intended to say, or should have said, “in the Calle del Carmen,” I have looked in the Puerta del Mar for the tavern-house in which there lived a widowed woman named María, though there are many taverns and store-houses. I have found no reason to corrobore such a [undeciphered word], neither present nor past. In the Hospital del Rey one cannot know when Antonio died, because [the deponent] does not indicate his surname. For that reason I return the commission so that if possible it will be returned with some clearer details that may be of guidance in order to investigate what Your Illustrious Lordship wishes to know, as with such vague information

[Fol. 35v]
I have not been able to advance anything.

[Valediction and signature of Joseph Fernandez Maqueda]

[Fol. 36r] Most Illustrious Sir:

The Inquisitor-Prosecutor of this Holy Office, in [light of] the procedures undertaken in the case of the woman called Carlota, who is in the village of Consuegra
Requesting that she be admitted to the bosom
of Our Holy Mother, the Apostolic Roman Catholic Church via Holy
Baptism
and prior abjuration of the Hebrew sect into which se says she was born and
has professed, affirms:
That the review of records made in this and the other tribunals of the realm
have not resulted in anything against this request. Yet, since the procedures
that have been undertaken in the city of Málaga through
the Holy Office of Granada have not resulted in anything that
would corroborate the presence that the spontaneous
declarant alleges at the fairs and houses of said city,
her declarations still obscure the information that would
be necessary to know whether
she has been and is in reality a Jew, and that she sincerely
wishes to abjure that reprobate sect and receive the Holy Baptism. The fact
that
this woman of vague quality, and does not cite a single
person who can answer as to her civil status

[Fol. 36v] or moral character, and what is more, not even
to her physical existence after so many
years of traveling through so many towns
and provinces of the realm, is a
circumstance that recommends her very little
with respect to the credibility of her statements, and
in certain terms it seems appropriate to the Prosecutor
that for now a commission be given to the Priest and Prior of
Consuegra, Silvestre Díaz Huerta, that [along with] the Familiar, Senior
Bailiff Don Fernando Díaz de Linares, in association with the four
most authorized and literate secular or regular priests of the village of
Consuegra, examine the spontaneous declarant anew,
asking her all the questions they
deem appropriate, to ascertain whether in reality
she has not received the Holy Baptism and has
been of the Hebrew sect, and if her conversion is
sincere, and she has been instructed in our
holy Catholic dogmas and seems to them would persevere
in Our Holy Catholic Apostolic Roman religion,
and that they inform [us] of the results by means of a
report of said Priest and Prior and four Priests,
and that it be transmitted to the Prosecutor to say whatever may be necessary. Secret [order] of the Inquisition of Toledo, November 13 of 1790.

[Fol 38v] In the village of Consuegra, twenty-eight days of said month [of November] and year [1790], by virtue of the judicial instructions the Presbyters and Carlota, who are cited in them, were summoned before His Mercy and me, the notary. Each and every one interrogated and reinterrogated Carlota with questions that were deemed advisable, according to the [undeciphered word], her Oath of Fidelity having previously been taken. Each and every one of them found, and are of the common opinion that her desire to receive the Holy Baptism is true; so too that she has not received it to this day; yet,
as to her knowledge of the Catholic doctrine, she is found to be very immature; thus, in case the Tribunal deems it advisable to expedite its order to any of the Parish Priests of the village of Madridejos, where her [present] domicile is located, if it should be necessary to examine her well in the Holy Doctrine. In this regard, when prompted, she has offered to remain there so that the Holy Sacrament is administered to her. As to this they are in common accord and can and are obliged to inform the Holy Tribunal. And in acknowledgment they signed along with His Mercy, said Judge, which I faithfully verify.

[Signatures: Licenciado Don Sivestre Díaz Huerta y Roxas (Judge)
Don Antonio Jesus Díaz Gallego
Dn Elías Gabriel Aguilar Albarez
Francisco García de Juan Pérez
Joachin de Cassas y Vida
Don Fernando Diaz de Linares y Toledo (Notary)]
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Archivo Histórico Nacional, Inquisición de Toledo, legajo 159, expediente 11 (1790-1791): Carlota Liot.

[Cover, front matter]

Toledo (Inquisition of)
Judaizers
Liot (Carlota)
Of Hebrew Nation, and resident of the village of Consuegra
Her spontaneous testimony and abjuration
1790-1791
Dossier 159, n. 11

[Fol. 6r] Hearing on October 7, 1790
No results issue from the registry of this Holy Office against the woman named Carlota, native of Hesse-Cassel in Germany, of medium height, round face, sort of swollen cheeks, black eyes, brown hair, eyebrows with little hair, Roman nose, 29 years of age more or less, who spontaneously appeared to disclose her Hebraism, requesting entry to the bosom of Our Holy Mother, [the] Church, by receiving the Holy Baptism, according to Your Lordship’s notice of September 23, to which we respond gladly, and will so execute it to whatever extent will please you.

[Inquisition of Murcia, October 2, 1790] Atty. Pedro del Moral [?]
Dr. Don Ramon de Albornos

Holy Office of the Inquisition of Toledo

[Fol. 16r] Don Fernando Díaz de Linares y Toledo, Licenciado [= university graduate], [and]
titled Senior Apostolic Familiar of this village, with the
necessary submission to your Most Illustrious [sic.] acknowledges that
on this day, and via Licenciado and Friar, Don Silvestre Diaz
Huerta of the [illegible] of St. John, Priest and Prior of
Santa Maria la Mayor, in said village [of Consuegra],
a woman has presented herself to this informant,
who says that she is of Judaic nation, that she is called Carlota,
and that she is daughter of Leon, native of Hesse-Cassel,
dominion of the Emperor; that she left her place
of origin at the age of thirteen, and today is of
the age of of twenty-nine. She declares voluntarily
(among other things) that in the city of Málaga
she has resided for six years, and that in that city
she knows many of her nation who are hidden;
but that she desires [to receive] the Holy Baptism, and convert
to our Holy Catholic Faith, of which intention
she has implored (tearfully and with repeated
invocations of Mary Most Holy) said parish priest,
who, in accord with this informant has
offered her the customary sustenance and protection
until Your Most Illustrious, informed by this missive, orders
what he deems just and advisable.

Consuegra, today, April 24 of 1790
Don Fernando Diaz de Linarez y Toledo

[Fol. 18r] In the village of Consuegra on the sixteenth of
the month of May of this present year
of one thousand, seven hundred and ninety, the Licenciado, Friar Don
Silvestre
Diaz Huerta Rojas of the Order [?] of St. John,
Priest and Prior of the Parish of Santa Maria
la Mayor of said village, has delivered the preceding dispatch….

On said day at ten in the morning
by virtue of the preceding act there appeared before
the said Mr. Commissioner and me, the notary, the
mentioned Carlota, under legal oath, which she took
upon God and a sign of the Cross, not to reveal
whatever occurred and she said in the deposition
[**Fol. 18v**] and [to tell] the whole truth under that oath, which obliges fulfillment and observance, as was explained to her. And by virtue of this the [narrative] representation that I, the notary, made to the Holy Office, dated the twenty-fourth of April, was given to her, and I read it to her *verbo ad verbum* and in its entirety. About it she said that it was the same that she [had] expressed on the cited day to the Commissioner and before me, the notary, [and that] she ratified it in case it was necessary; and thereafter the following questionnaire was posed to her------

Asked what she calls herself, where she was born, her age, civil status, and occupation, who her parents were or are, and where they reside or died, and what religion they professed, she responds: That she calls herself Carlota; that she is a native of Hesse-Cassel, city of the Emperor of Germany; that she is twenty-nine years of age, more or less; that she has been a merchant, and today [is] a poor *hostiatin* [Lat. *Hostiatin*, ~victim?], because she has been robbed, and at present in a widow’s state, because of her man, who was of Judaic nation, having died in the city of Málaga, and been buried in the Holy Field of the Hospital del Rey of said city; that her parents were called Leon and Cecilia, both natives and citizens of the previously noted city of Hesse-Cassel, and that she does not know if they are alive or dead; but she knows and makes known that they were of Judaic nation.

    Asked if she is Christian, baptized---

She responds that she is not--------

    Asked in what religion she was reared and what

[**Fol. 19r**] she has believed and followed since she had use of reason, and if the religion in which she has been reared is the same one that her parents followed and professed, and if in that country [that faith] is taught, or if she follows the same or different ones, and [if so] which ones—she responds:
That the religion in which she was reared is Judaic, and awaited the Messiah; and they worship a golden image, like a calf; keep the Sabbath day as a holiday, fasting on said day from ten at night on Friday, its eve, until sunrise; observing [its] solemnity with such rigor that they did not move a [single] utensil: She was reared in this religion, the same one that her parents followed, which is tolerated in that country, where in the same way there are Lutherans, Calvinists, and Christians, all of them tolerated, and [enjoying the] free exercise [of their faiths]---

Asked if the observes it. She is asked what she holds and believes at present, and what religion is the one she wishes to follow and profess in life and in death.

She responds: that at present she holds and believes the articles of Our Holy Catholic Faith, which were made known to her by the Commissioner and in front of me, the notary, to whom she responded; and that the religion that she wishes to follow and profess in life and in death is the Catholic religion; and she yearns for the same with intense and powerful desires to be baptized=====

Asked again how it is that she has notice of the articles of our Holy Catholic Faith, and who

[Fol. 19v] has taught it to her, she said that because she found herself with a store [~commercial stall] in the city of Málaga she went out every week to sell in Vélez-Málaga; and in its suburbs lived a Christian countrywoman of hers, called Christina, who knew the aforementioned parents of the deponent, which is why, in her German tongue, she taught her the Christian doctrine; and although said Christina knew that the parents of the deponent were Jews, she was under the impression that she [the deponent] was a Christian; and because of her stay in Spain, she has learned some mysteries and prayers, such as the Credo, the Sacraments, the five Commandments of our Mother, the Church, the mystery of the Most Holy
Trinity, how God is a remunerator [?], and the
rest, in the native language [of Spain]:-------------
In the fifth [question] she was asked what cause, motive,
or reason she has had and has for separating herself
from the Judaic sect, and wishing to follow and profess
the Holy Catholic Faith of Our Mother the Roman
Church. She responds:
That being certain that if she dies a Jew
it condemns her, and if she dies a Catholic she hopes to be saved
and go to glory ==
To the sixth [question] she referred to the fourth, given what is
understood by it, and to the third==
To the seventh: She was asked if she knows if there are some
persons of her sect who are residing in
Spain, hidden, and are not from those realms and
nations to whom it is permitted, for reasons of

[Fol. 20r] commerce, and with some conditions,
to reside in Spain; or if she knows if some, or
any one of these who are allowed [to reside] in
these realms, has/have violated the pacts and conditions by
which his/their residence is permitted, and caused through
his/their words, or deeds, some scandal among the loyal
Roman Catholics; she responds:

That she knew up to six people of the same sect,
hidden, who employed her in the trade
in silk stockings, kerchiefs, and other types of merchandise,
who accompanied each other and sold in Cádiz, Puerto de
La María, and other towns; but that they did not have a house
of residence in said city, where they lodged in the
inn nearest to the Puerta
de la Mar, but she does not remember
their names either collectively or in particular,
and I only know [sic.] the [physical] traits of one of them, who was
about two Ys[?] and two fingers tall, rather portly, with a
scar on his face, as from a knifing, but that she does not
recall in which of his cheeks [the scar] is found,
and who may be, or looks like he is about thirty
to thirty-five tears of age, and that without a doubt the reason
that she does not remember the names is that they disclosed little about themselves to each other, addressing one another with brotherly expressions. This is as much as she knows, as she must declare in this spontaneous declaration, under the oath that she has made.

[Fol. 20v] And all of it is the truth, which is ratified and affirmed if necessary. She did not sign her declaration because she said she did not know how to do it. The Commissioner did it, to which I was a witness.

[Signatures: Silvestre Díaz Huerta y Rojas and Fernando Díaz de Linares y Toledo]

[Fol. 24v] In the village of Consuegra, on the tenth day of the month of June of the present year of one thousand, seven-hundred and ninety, Mr. Commissioner, Licenciado and Friar Don Silvestre Díaz Huerta delivered to me the preceding dispatch, which he said he had just received by ordinary mail and in his correspondence. Having accepted it, he made before me a formal oath of Non Rebelando in Todo Pectore, with his hand placed over the cross upon his habit, and immediately ordered Carlota summoned…. It occurred before me.

[Signatures]

In the said village, day, month and year by virtue of the foregoing the aforementioned Carlota was summoned, from whom said Commissioner took a formal oath of fidelity by God our Lord and by making a sign of the cross, to tell the truth in what she has been asked, and not to reveal as much, or even part of what the gentleman of the dispatch [sic.]. [She declared] that the one she had as a husband was known in his country by the name of “Leon” and in Spain by that of “Antonio,” [and] that she does not know the day Antonio died
and was buried, because the declarant
had left the city of Málaga, in order to sell all the kinds
of her [his?] merchandise in the cities of Seville,
Cordova, Ecija, and other towns, where she stayed [?]
for nine months; and upon her return to the city [?] of
Málaga she was notified that he had died,
being told that he had died about eight months earlier,
and according to her calculation, the death had
occurred there about twenty-six months ago, more or less;
that he did not have a fixed home as his domicile
in said city, as they lived in the
streets where the fairs that are frequent in that city
were celebrated; such that when the
[fairs] were [held] in the Calle de la Victoria, they
picked themselves up [or: took shelter] and stayed by night
in the house that a widow named Catalina has as her store,
but that she does not recall her traits other than that
she had her stalls and a large portal; and that for the lodging
they paid five reales each night, and that when the fair took place
in the street that they call “Of The Merchants” they spent
the night at the Puerta de la Mar in
a house that was a tavern, [and the woman
who hosted them] was called María, a widow,
to whom they paid four reales daily, but that
the house of the aforementioned María was leased,

[Fol. 25v] and the delcarant is not aware
of the property’s owner—and that when she went out
to sell at the time she has already indicated,
Antonio was left in broken health
in the Calle de la Victoria. She did not have any dealings
or communication with people besides with the two cited
—the hostesses Catalina or María—that was not through her sales,
since after the fairs they [=the declarant and her husband] went out
to the towns of the county to sell without having a
fixed domicile in any of them—==and that she
only stayed in the mentioned city of Málaga for
three years at the time of the fairs. Though
she left her country eighteen years ago, more or less,
six [of those] years she has been in Portugal, three in France, and the rest in
Spain. She spent thee of these [latter] years as she has declared, and the six remaining [years] she was in Zaragoza, Pamplona, Valencia, and other cities, as well as in Barcelona, where a student
for the price of half of a Piece of Eight prepared a certificate of marriage for her and Antonio. When she became acquainted with and dealt with her countrywoman, Christina, in Vélez-Málaga, she was the widow of an invalid whose name she does not know, and lived in a leased house located in the suburbs and that she does not know the name of the street. Christina lived from the work of her hands, threading and making buttons. Regarding

[Fol 26r] her house she cannot provide more details than that it stands apart, but that there are many other little houses similar to it because they stand alone. As for Cristina’s personal traits, she can only say that she was a very old woman, of medium stature, with entirely white hair, and that she does not remember any more traits. And having had each and every one of the details contained in the dispatch reviewed for her, and to convey that she made her deposition with the greatest clarity and specificity, she said and repeated that she could not describe, neither explain, more than what she has declared under the oath that she has made, which she has ratified and affirmed. She did not sign because she did not know how to do so. Mr. Commissioner did, and I, the notary, did it, who was present for everything.

[Signatures: Díaz Huerta Y Rojas and Díaz Linares de Toledo]

[Fol. 27r] Presented in Toledo
June 25 of 1790

Most Illustrious Sir:

The Inquisitor-Prosecutor of this Holy Office, in the file that has been compiled in the case of the woman
called Carlota who wishes to abjure the errors of the Judaic sect and be admitted to the bosom of our Roman Catholic, Apostolic faith, says: He has seen the new declaration that this spontaneous woman has made; and confronted with the earlier one that she proffered on May 16, he finds some contradictions and other inversions. So that he may find out what this woman affirms, and so as not to fall for some fraud that she may be trying to perpetrate, it seems to him advisable that the same Commissioner and Notary of Consuegra take from her another statement, by formally interrogating her regarding the following questions:

1st. As she says, she is a native of Hesse-Cassel, a city of the Holy [Roman] Emperor, when it is in fact a private domain of Germany. Let her state the towns that are near her city of origin.

2nd. How can she say that her parents were called Leon and Cecilia and that they were Jews, when these names are of the Law of Grace, and her

[Fol. 27v] parents had full civil and moral liberty in their country and could use proper names of the Law of Moses?

3rd. How can she say in her first statement that she resided in the city of Málaga for six years when afterward she speaks of a mere three years? And that she had a store there, yet later says that she only sold in the fairs by day, and by night she lodged in the Calle de la Victoria, and in a tavern next to the Puerta del Mar in the homes of Catalina and María, including neither their family names, nor their physical traits? It is strange that she should not state or remember her [social] ties, or relatives they may have, so that their [her?] identity and existence may be known.

4th. That she declare the time of the year that she has
seen the fair held at the Calle de los Mercaderes
of that city, or that she say what she believes to be the
[proper] name of that street; because if she thinks it is the new street
that is in front of the Puerta del Mar, it is our understanding that
no fair is held there during any part of the year.

5th. That she state if she has been registered
in any parish church, or listed as a citizen
by the authorities, and if so, where, and in what year;
or if she has heard mass, and received the
Sacraments of Penitence and Comunion,
believing in them internally, or not.

6th. Let her state in what merchandise she trafficked,
and if she bought it in order to resell it

[Fol. 28r] in kind [?] or on credit, especially during the nine
months that she was in various places without
her man; and that she name the subjects with whom she
dealt for that purpose, and their addresses, those
whom she has known and have known her from
the various fairs and townspeople of Andalucía that she has mentioned.
It is not verisimilar that she has walked alone, without letting herself
be known as to her homeland and religion
among the various travelers and walkers
of her class, whom she must perforce have had to join
along roads and at inns.

7th and final: That said Commissioner pose
whatever questions he finds advisable so that he
can obtain better knowledge of whether she is
indeed
a Jew and truly wishes to be a Catholic,
and so that persons of our Holy Religion
be found who have known her, and can inform [us]
as to the conduct, opinions, and religion that this
woman has held.

[Signature, June 23, 1790]

[Fol. 30v, starting in line 27]
[Marginal note:] Inspection and declaration
In the village of consuegra, on said, month, and year [Aug. 2, 1790], as a consequence of the [illegible]

[Fol. 31r] earlier notifications the aforementioned Carlota was summoned before His Mercy and me, the notary, and he received from her an Oath of fidelity by God Our Lord, and with the sign of the cross, to tell the truth of whatever she knows and may be asked. Having done so in accordance with the dispatch and commission, she responds to the first question: That it is true that Hesse-Cassel is the city of a Duke, but that he is subject to the Emperor of Germany, and that that is why she said that the city was the Emperor’s, and that although she knows and acknowledges that there are many towns in its immediate surroundings, she does not know the names of any of them.

To the second question she said that although they have full liberty for the use [sic.] of their sect, they are accustomed in their [undeciphered word: adventuo? Advitico?] to assuming names of the Law of Grace, except the names Manuel, María, and Juan, and for that reason her parents were known by the names of Leon and Cecilia---------------

Asked about her husband [?], she says that by her six-year term of residence in the city of Málaga, which she mentioned in her first deposition, she means that she participated in the fairs held in that city; and the three [following years], which she mentioned in her second deposition refer, and she understands them to be, those in which he who is named was sick for three years until he died without [?]

[Fol. 31v] the holy baptism; this is what she responded. Her declaration was read to her, and she said she had nothing to add to it. She ratified it. She did not sign because she did not know how to do so. His Mercy did it, as did I, the notary.
[Signatures]

[Fol. 35r] Most Illustrious Sir,

Sir of mine and of all my veneration: With the greatest care I have completed the task with which Your Illustrious Lordship […..] has charged me by the preceding commission, and I have not been able to locate any of the information that are [sic.] indicated in it. In the Calle de la Victoria I have not found more that one widow named Catalina, and she assures me that neither in the time of the fair nor in the off-season has she ever hosted in her home or portal any person besides a woman, a Garbanzo seller [?], who was her acquaintance and a citizen of this city [who lives in] the Calle de la Trinidad. Believing there to be some mistake in the testimony regarding a fair in the “Calle de los Mercaderes,” by which [the deponent] intended to say, or should have said, “in the Calle del Carmen,” I have looked in the Puerta del Mar for the tavern-house in which there lived a widowed woman named María, though there are many taverns and store-houses. I have found no reason to corroborate such a [undeciphered word], neither present nor past. In the Hospital del Rey one cannot know when Antonio died, because [the deponent] does not indicate his surname. For that reason I return the commission so that if possible it will be returned with some clearer details that may be of guidance in order to investigate what Your Illustrious Lordship wishes to know, as with such vague information

[Fol. 35v]
I have not been able to advance anything.

[Valediction and signature of Joseph Fernandez Maqueda]

[Fol. 36r] Most Illustrious Sir:

The Inquisitor-Prosecutor of this Holy Office, in [light of] the procedures undertaken in the case of the woman called Carlota, who is in the village of Consuegra
Requesting that she be admitted to the bosom
of Our Holy Mother, the Apostolic Roman Catholic Church via Holy
Baptism
and prior abjuration of the Hebrew sect into which se says she was born and
has professed, affirms:
That the review of records made in this and the other tribunals of the realm
have not resulted in anything against this request. Yet, since the procedures
that have been undertaken in the city of Málaga through
the Holy Office of Granada have not resulted in anything that
would corroborate the presence that the spontaneous
declarant alleges at the fairs and houses of said city,
her declarations still obscure the information that would
be necessary to know whether
she has been and is in reality a Jew, and that she sincerely
wishes to abjure that reprobate sect and receive the Holy Baptism. The fact
that
this woman of vague quality, and does not cite a single
person who can answer as to her civil status

[Fol. 36v] or moral character, and what is more, not even
to her physical existence after so many
years of traveling through so many towns
and provinces of the realm, is a
circumstance that recommends her very little
with respect to the credibility of her statements, and
in certain terms it seems appropriate to the Prosecutor
that for now a commission be given to the Priest and Prior of
Consuegra, Silvestre Díaz Huerta, that [along with] the Familiar, Senior
Bailiff Don Fernando Díaz de Linares, in association with the four
most authorized and literate secular or regular priests of the village of
Consuegra, examine the spontaneous declarant anew,
asking her all the questions they
deem appropriate, to ascertain whether in reality
she has not received the Holy Baptism and has
been of the Hebrew sect, and if her conversion is
sincere, and she has been instructed in our
holy Catholic dogmas and seems to them would persevere
in Our Holy Catholic Apostolic Roman religion,
and that they inform [us] of the results by means of a
report of said Priest and Prior and four Priests,
and that it be transmitted to the Prosecutor to say
whatever may be necessary. Secret [order] of the Inquisition of Toledo,
November 13 of 1790.

[Fol 38v] In the village of Consuegra, twenty-eight days
of said month [of November] and year [1790], by virtue of
the judicial instructions the Presbyters and Carlota, who are cited in them,
were summoned before His Mercy and me, the notary.
Each and every one interrogated and reinterrogated
Carlota with questions that were deemed advisable, according
to the [undeciphered word], her Oath of Fidelity
having previously been taken. Each and every one of them found,
and are of the common opinion that her desire
to receive the Holy Baptism is true; so too that she has not received it to this
day; yet,
as to her knowledge of the Catholic doctrine, she is found to be very
immature; thus,
in case the Tribunal deems it advisable to expedite its order to any of the
Parish Priests of the village of Madridejos, where her [present]
domicile is located, if it should be
necessary to examine her well in the Holy Doctrine.
In this regard, when prompted, she has offered to
remain there so that the Holy Sacrament is administered to her.
As to this they are in common accord and can and are obliged to inform
the Holy Tribunal. And in acknowledgment they signed
along with His Mercy, said Judge, which I faithfully verify.

[Signatures: Licenciado Don Sivestre Díaz Huerta y Roxas (Judge)
Don Antonio Jesus Díaz Gallego
Dn Elías Gabriel Aguilar Albarez
Francisco García de Juan Pérez
Joachin de Cassas y Vida
Don Fernando Díaz de Linares y Toledo (Notary)]
Cultural Transmission and Assimilation in a Quotidian Key: The Conversion of Two Jews in Spain, 1790-1792
David Graizbord, The University of Arizona

Archivo Histórico Nacional, Inquisición de Toledo, legajo 159, expediente 11 (1790-1791): Carlota Liot.

[Fol. 6R]
A da en 7 de Oct r de 1790
Nada resulta en los Rexistros de este S. Oficio, contra la mugger, llamada Carlota, natural de Hesse-Cassel en Alemania, de mediana estatura, cara redonda, carrillos como hinchados, ojos pardos, niñas negras, pelo castaño, Zejas con poco pelo, nariz Roma, de 29 a de edad poco mas o menos, espontaneada en ese tribunal de Hebraismo, solicitando entrar en el gremio de N.S. M. Yglesia, reciviendo el S. Baptismo; conforme al aviso de V.S. de 23 de Sepbre, á que contestamos gustosos, y lo haremos igualmente á quanto sea de su agrado.

N.S. gûe á U.S. & Ynqq n de Murcia 2 de octubre de 1790.

L da Pedro del Moral [?]
D. D. n Ramon de Albornos
S. oficio de Ynqq. on de Toledo

[Fol. 16r]
Dña Fernández Diaz de Linares y Toledo Itro familiar Apos. o mo a título de esta Villa, con la devida sumision a VYma hace presente que, en este día y por Ldo Frey Dña Silvestre Diaz Huerta del au[illegible] de Sª Ju. Cura Prior de Sª María la Ma a dha Villa se ha presentado a el que espone una muger que dize ser de nacion Judaica llamarse Carlota y ser hija de Leon, natural de escasel Dominio de el Enperador; que salio de dha su Naturaleza de edad de treze a y oy tiene la de veintinueve: declara voluntariamente (entre otras cosas) que en la ciudad de Malaga ha residido seis a y que en dha cuidad conoze a muchos de su nacion ocultos: pero que ella desea el Sº Baptismo, y convertirse a nt Santa Fe Catholica sobre cuia pretension ha importunado (con lagrimas y repetidas in vocaciones de Maria Santisima) a dho Paro co; quien con acuerdo de el qe espone la ha ofrecido el cotidiano sustento y proteczion asta qe V.Yma informado pr esta ordene lo que estime justo y conveniente.

Consuegra oy Abril 24 de 1790
[Signature: Don Fernando Diaz de Linares y Toledo]

[Fol. 18R]
En la villa de consuegra a diez y seis días de el mes de Maio de este presente ano de mil setezientos y noventa, el Ldo frey Dª Silvestre Diaz Huerta Rojas del au de Sª Ju y cura Prior de la Parochia de Sª Maria la maior de dha villa me entrego el preze despacho....

En dho dia y alas diez de la mañana en virtud de el auto prezedente comparezio [?] ante El dho Sª comizionado y de mi el notario la espresada Carlota en forma de D~ro; que hizo
[Fol 18v]
y todo [sic] la verdad bajo cuial aviendoase espli
cado a quanto obliga su cumplimiento, y obser
vancia; y en la virtud se le hizo presente la
representacion que Yo el notario hize a el S.
Tribunal con fecha veintiquatro de Abril
la que le lei de Vervo ad Verbun y entera
da de toda ella dijo ser lo mismo q e en el Zita
do dia espreso a el S or comisionado y ante mi
el notario la que ratificava en caso nezes a
rio; y a la seguida se le hizo el Ynterogatorio
siguiente----

Preg.ta Como se llama, de donde es Natural que
edad estado ofizio tiene quien es, o fueron
sus Padres y donde residen o murieron, y q
religion profesaron, a que responde-----
que se llama Carlota que es natural de
Ese casel Ciudad del Enperador de Alemania,
de edad de Veintinueve años, poco mas o
menos, que ha sido comerzianta, y oi en el dia
Pobre hostiatin [?], por averla robado, q e esta en la
actualidad, como en estado de viuda, por ha
versele muerto el hombre que era de nazion
judaica en la Ziudad de Malaga el que
esta enterado en el canpo S to del hospital de
el Rey de dha ciudad que sus Padres se llam
aron Leon y Zezilia, naturales y Vezinos
de la espresada ciudad de Esecasel que Ygno
ra si viven, o han muerto; pero save y le con
sta que fueron de nazion Judaica; y responde
Preguntada si es Christiana, Baptizada----
Responde que no-------------
Preguntada en que Relijion se crio y que

[Fol. 19r]
Es lo que ha creido y seguido desde que
tubo uso de razon, y si la religion en que
ha sido criada es la misma que seguian
y profesava sus padres, y si en aquel pais
se enseña o sigue la misma o diferentes y
quales; responde=

Que la Religion en que se crio es Judai
can, y que esperava el Mesias; y adoravan
una imagen dorada como de Bezero, guardan
do el dia Sabado por de fiesta, aiunando dho
dia desde las diez de la noche de el viernes su
vispera asta puesta del sol y oservando [?] la solem
nidad contanto rigor que ni mobian un trasto [?]:
en cuia religion fue criada y la misma que
seguian y profesavan sus padres, la que esta
va tolerada en aquel Pais, donde Ygualmen
te ay Luteranos Calvinistas y Christianos
y todos tolerados, y con libre exercizio---
Preg. da Si la guarda. se le preg. ta que es lo que a el
presente tiene y cre, y que religion es la que
quiere seguir y profesar en vida y muerte

Responde: que tiene y cre a el presente los
articulos de nuestra Sª Fe Catholica, que le fue
ron hechos presentes p' el Sº Comisionado, y por ante
mi el Notario a que contesto; y que la religion que
quiere seguir y profesar en vida y muerte es la
religion catholica; y por lo mismo desea con vivos
y eficazes deseos ser bautizada=

Repreguntada: que como tiene notizia de
los articulos de nuestra Sª Fe Catholica, y quien

[Fol. 19v]
Se la ha enseñado; dijo que con motivo de ha-
llarse con tienda en la ciudad de Malaga salia
todas las semanas a vender a Velez Malaga
y en sus Arabales vivia una Paisana suia Chris-
tiana llamada Cristina que conozia a los refe-
ridos Padres de la deponente con cuio motivo en
su lengua Alemana le enseño la Doctrina Chris-
tiana y aunque dha Christina savia que los pa
dres de la deponente eran Judios tenia entendi
do que esta era Christiana; y con el motivo
de su estada en España en Castellano ha apren
dido algunos misterios y oraciones como el credo
sacramentos los cinco mandamientos de nuestra
Madre la Yglesia, el misterio de la Santisima
Trinidad, como es dios Remunedaror [sic] y los de-
Mas en la lengua nativa:----------
5 Preg: A la quinta fue preguntada que causa, motivo
o razon ha tenido y tiene para apartarse de
la secta Judaica, y querer seguir y Profesar La
Santa Fe Catolica de nuestra Madre la Yglesia
Romana, responde=
Que por tener por Zierto, que si muere Judia
Le condena, y si falleza Catolica espera salvarse
y irse a la gloria ==
6 preg. A la sesta se remitio a la quarta: por lo que se con-
prende, y a la terzera==
7preg. A la septima: fue preguntada si save ay al
gunas Personas residentes en España de su sec-
ta, ocultos, no siendo de aquellos reinos y na
ziones a quienes esta permitido p. or causa de

[Fol. 20r]
el comercio y con ciertas condiciones el
residir en España; o si save que algunos, o
alguno de estos que estan permitidos en
estos reynos, havia faltado a los pactos y con-
diciones con que se les permite su residen-
zia y causado con los dichos, o hecho al-
gun escandalo a los fieles Chatolicos Roma
nos, Responde:====

Que conzio asta seis personas de la misma secta
ocultos que le enpleaban en el comercio de me-
dias de seda, Panuelos, y otros jeneros que se acon
pianavan y vendian como en Cadis puerto de la
Maria, y otros Pueblos; pero que no tenian casa
de resenzia en dha Ziudad en la que le ospe
davan en el meson mas cercano a la puerta
de la mar, pero que no se acuerda de los
nonbres de ellos en comun ni en particular,
y se solo que las señas del uno, es como de dos Y.s
y uno o dos dedos de altura, bastante grueso, con una
zicatriz en la cara como de cuchillada, que no
tiene presente en qual de las carillos es, y que ten
dra, o representa como de treinta a treinta y
cinco años de edad, y que sin duda la causa
de no acordarse e los nonbres, es por que viaban [?] entre si poco de ellos, entendiendose con espresio-
nes de ermanos: que es quanto save, pues le debe
declarar en esta que ha ejecutado espontanea-
mente, y bajo de el juramento q. e lleva hecho-

[Fol. 20v]
Y todo la verdad en el que en caso necesario
Se ratifica y afirma no firme esta su decla-
Racion por decir no sauer. Hizolo el señor comis
Ionado a que presente fui

[Signatures: Silvestre Diaz Huerta y Rojas, Dn. Fern\textsuperscript{do} Diaz de Linares y
Toledo]

[Fol. 24v]
En la V\textsuperscript{a} de Consuegra diez dias de
el mes de Junio de este presente año de
mil setecientos y noventa, el S.\textsuperscript{or} Comisiona
nado L.\textsuperscript{do} Frey D,\textsuperscript{on} Silvestre Dias Huerta
me entrego el precedente despacho q.\textsuperscript{e}
 dijo acavava de Rezivir p.\textsuperscript{or} el coreo or
dinario y en su corespondencia havien
dole aceptado hizo ante mi el juramen
to en forma la de Pectore puesta la ma
no sobre la cruz de su avito de non
rebeldando y a la seguida mando con-
parezer a Carlota….
Paso ante mi

[signatures]
En la dha Villa dia mes y año a virtud
a el anterior proveido [?] comparezio la
espresada Carlota de quien dho señor Co-
misionado le rezevio juramento de fidelidad
en forma de dro. que hizo por Dios nuestro Se-
ñor y una senal de cruz de dezir la
verdad en lo que tiene preguntada como
de no rebelar quarto, ni parte de lo que
el senor de el despacho dijo; que el que
tubo p. or marido era entendido en su pais con el

[Fol. 25r]
Nombre de Leon y en España con el de An-
tonio= que no save el dia en que murio, y fue
enterado el referido Antonio por Motivo de ha
ver salido de la ciudad de Malaga donde p or[?] que el dho a vender la declarante los generos
de su comerzio a las Ziudades de Sevilla Cordo-
va, ezija y otros pueblos en los que gasto [?] nue-
ve meses , y a el regreso a la lita a de Ma-
laga tubo la notizia de que avia fallezido
diziendola q. e avria como unos ocho meses q. e
murio, y segun la quenta, halla ocurio dho
fallecim. lo como unos veintiseis meses poco mas o
menos= que no tenia casa segura p a su domicili-
llo en dha ciudad, pues avitavan en las
calles donde zelebravan las ferias que son fre-
quientes en dha ciudad; de modo que quan
do eran en la calle de la Victoria se Reco-
jian de noche en la casa q tenia p or tiend a
una viuda que se llamava Catalina, pero q. e
la que no conserva mas senas que el tener sus
puestos y portal grandes y que por el menzio
nado hospedaje pagavan cada noche cin
c o r y n y que quando la feria era en la –
calle q e nonbran de los mercaderes vizavan
de noche junto a la puerta de la mar en
una casa que era taverna y se llamava
Maria de estado viuda la que los hospedava
Y a quien agavan quatro R. s diarios, pero q. e
Su casa la tenía en arrendamiento la zitada

[Fol. 25v—Not foliated]

Maria ignorando la declarante de quien fuése su [?] propiedad= y que quando salió a vender por el tiempo que deja declarado que el repetido Antonio quedo con quebranta de salud en la espresada casa de la calle de la Victoria que no tubo trato ni comun nicazion que no fuese transcurso [?] en sus ven- tas, con otras personas, que las dos zitadas— huespedes, Chatalina u Maria a [?] causa de que pasados las ferias salían a vender por los pueblos de la comarca sin tener domizilio fijo en alguno== y que a la- zitada zuidad de Malaga solo acudio p. r. tres años en tiempo de ferias, pues aunque hace dies y ocho años , poco mas o menos, que salió de su Pais seis años ha estado en Portu- gal, tres en Francia, y los demas en Espa- ña que los tres gasto [?] como deja declarado y en los seis restantes estubio en Zaragoza Panplona, Valencia y otras ziuidades como tambien en Barcelona donde un estudian te p. el precio de medio doblon de a ocho las hizo a la declarante y Zitado Antonio la carta de casamiento==que quando conozio y trato en Veles Malaga a la paisa- na la Christina era viuda de un invalido cuio nombre Ygnora que vivia en casa de arrendamiento situada en los arabales y que no save el nombre de la calle=que dha Christina vivia de el trabajo de sus manos hilando y haciendo votones=que de

[Fol. 26r]

su casa no puede dar mas señas que el hallarse sola pero que ay otras muchas ca- silllas semejantes p. or lo solas = y en quanto a las señas Personales de dhas Cristina solo puede de
zir que era mujer mui anziana de mediana estatura con todo el cavello blanco y que no tiene presentes otras mas señas== y aviendo la reconvenido sobre todos y cada uno de los particulares contenidos en el despacho, para q.e con la maior claridad, y espezificacion hazia su deposizion, dijo y repitio que no podia esp- ner, ni esplicar mas que lo que deja decla- rado vajo de el juramento, que deja hecho en que e ratifcico y afirma no firma p.{f} no saver, lo hizo el S. or Comisionado y Yo el notario que a todo fui presente.

[Signatures: Liz.do Dn Silvestre Diaz Huerta, etc.]

[27r]
Present. da en Toledo y Junio 25 de 1790

M.I.S.

El Inq or fiscal de este S.ío Oficio en el expediente Que se ha formado a instancia de la muger Nombrada Carlota que solicita abjurar los Errores de la secta Judaica y ser admitida al gremio de nuestra Religion Catholica Apos tolica Romana, dice: Ha visto la nueva declaracion que en diez del corr. te ha echo dha espontanea, y confrontada con la anteriq. e otorgo en 16 de mayo halla algunas contradicciones y otras especies inve risimiles, y con el fin de q. e le venga en co nocimiento de lo q. e afirma esta muger, y que no se incida en algun embuste que intente practicar es de parecerle le reciba otra declaracion p.f ante el mismo comisionado y Notr. o de [?] consuegra, in terrogandola en forma sobre las preguntas siguientes

1ª Como dice es Nat. l de Hese Casel, Cuidad del
S.\textsuperscript{to} Emperador, quando es soberania particu-
lar de Alemania. Que exprese los Pueblos
que hay inmediatos al de su naturaleza.
2.\textsuperscript{a} Como dice que los padres se nombraban
Leon y Cecilia y q.\textsuperscript{e} ern Judios, quando
estos nombres son de la ley de gracia, y sus

\[\text{Fol. 27v}\]
padres tenian plena libertad civil y moral
en su pais y podian usar de los nombres
propios de la ley de Moises.

3.\textsuperscript{a} Como dice en su primera declaracion que
residio en la ciudad de Malaga seis años
si desp.\textsuperscript{s} dice que solos tres, y que tenia en
dha ciudad tienda, y desp.\textsuperscript{s} dice que solo ven-
dia en las ferias de dia, y de noche se reco-
gia en la calle de la Victoria, y en una ta-
berna junto a la puerta del Mar en las
casas de Cathalina y Maria sin los apellidos,
ni señas personales es extraño no espese
ni se acuerde de las conexiones , o Parien-
tes que tengan p.\textsuperscript{a} q.\textsuperscript{e} le venga en conociom\textsuperscript{to}
de la identidad o existencia.

4.\textsuperscript{a} Que declare el tiempo anual en q.\textsuperscript{e} ha visto ce-
lebrarse feria en al calle de los mercaderes
de aquella ciudad, o diga la C.\textsuperscript{e} que entien
da ser esta, porq.\textsuperscript{e} si entiende ser la C.\textsuperscript{e} nueva
que esta en frente de la Puerta del Mar,
en esta se tiene entendido q.\textsuperscript{e} no hay
feria en todo el año.

5.\textsuperscript{a} Que exprese si en alguna ciudad o pueblo de
España ha sido enpadronada en alguna
Iglesia Parroq.l, o alistada como Vecina
p.\textsuperscript{i} la Justicia, y donde sea, y en qual año;
o si ha ohido misa, y recibido los sacra-
mentos de la Penitencia y comunion cre-
yendolos interiorm.\textsuperscript{te} o no.
6.ª. Expresara las mercancías en q.ª tenía su tráfico, y si las compraba, p.ª revenderlas, al

[Fol. 28r]
contraste [?], o al fiado especialm.º en los nueve meses que andubo p.ºr varias partes sin su hombre, y diga los sugetos y sus domicilios con qn.º trato con este motivo, los que haya tratado y la conozcan con el de andar a las varias ferias y poblaciones de Andalucía que declara, que no es verisimil caminarse sola, y dejase de darse a conocer en q.º a s Patria y aun su Religión con los varios viajantes o andantes de su clase con q.º es forsoso se haya junto tado en caminos, o en posadas.

7.ª y final. Que el dho comisionado le haga las demas preguntas oportunas para que se ven ga en mayor conocimiento de que en verdad es Judía, y desea de veras ser Catholica y q.º se le hallen personas de nuestra S.ª Religión q. la hayan conocido, y puedan informar de la conducta, opinión, y Religion que haya crehido esta Mujer.

[signature; Jun. 23, 1790]

[Fol. 30v, starting in line 27]
[Marginal note:] Inspczion Y declarazion En la villa de Consuegra dicho dia mes y año [2º of August 1790] a consequenzia de el [illegible]

[Fol. 31r]
notificazion anteriores Compareció en su merzed y de mi el notario la susadha Carlota de quien recivio juramento de fidelidad pº dios N.S. y una Señal de cruz de dezir la verdad en lo que su-
piere y fuere preguntada y siendolo p.\r
el despacho, comision a la primera
pregunta Responde= que es Ziento que
Esecasel es Ziad de un Duque pero q.\e
este esta sujeto a el enperador de Ale
mania, y que por esta razon dijo ser
de el enperador dha Ziad y que aun
que save y le consta ay muchos pueblos
inmediatos no save el nombre de algu-
no de ellos

A la Seg\da. Preg.\ta dijo que aunque tienen
plena libertad para el uso de su secta
acostunbran a su [undeciphered word] tomar los non
bres de la ley de grazia eszeptuando los
nombres de Manuel, Maria y Juan y
p\'. lo dho a sus padres los entendian con-
los nombres de Leon y Cezilia----------------

Preguntada por su Zenor [sic.] dize que la Residen-
zia de los seis años en la zudad de Mal-
ga que dijo en su primera declaracion se
entiende aver acudido seis años a las fe-
rias de dha Zidad y los tres que dize en
su segunda declaracion es y la entiende
haver estado el que llama su nombre tres
años enfermo en ella asta que murio sin

[Fol. 31v]
el Sagrado Bautismo; esto respondio=
Leiosele su declaracion y dijo no tenia
que adicionar cosa alguna. Ratificose
en ella, no la firmo por no saver, lo
hizo su merzed y Yo el notario

[Signatures]

[Fol. 35r]
Yllmo. Señor
Mui sör mi y de toda mi veneracion: con el mayor cuidado le he hecho diligencia qe V.S.Y. se sirve encargarme p'r la comision antecedente y no he podido dar con ninguna de las citas qe en ella se expresan; en la calle de la victoria no he hallado mas qe una viuda llamada Cathalina, y esta asegura qe nunca recogio en tienpo de feria, ni fuera de el en su casa, o portal persona alguna mas qe una Garvansera conocida suia y vecina de esta Ciu. en la Calle de la Trinidad; creyendo quivocacion en la expresion de la feria en la cale de mercaderes p'r decir, o dever decir en la calle del Carmen, he buscado en la Puerta del mar la casa taberna, qe la vivia una muger llamada Maria, viuda, y aunq. en aq. sitio hai varias Tabernas y Bodegas ni en el dia, ni de algunos anos a esta parte me danreason de la tal escanias. [?] En el Hospital R. no se puede saber q. murio el Antonio p'r no describe qual era su apellido. Por lo qe devuelvo la comision, p'a qe si pudiese ser venga con algunas circunstancias mas claras que puedan servir de gobierno, p'a averiguar lo qe V.S.Y. desea saber, pues con unas noticias tan vagas

[Fol. 35v]

nada he podido adelantar.

Nro. G'gue aV.S.Y.[illegible]Ma
Laga 30 de oct. de 1790.

Yllm. S. 
B. L. P. de V.S.Y. su mas 
Rend. do Subdito y Capp.

Joseph Fernandez
Maqueda

[Fol. 36r]

M.I.S.

El inq. Fiscal de este S'to. Oficio en las dilig. practicadas a instancia de la Muger que se nom-
bra Carlota, y q.ª se hally en la villa de consuegra solicitando se le admita al Gremio de N.S.M. la Ygl.ª C.A. R. mediante el Stº Bautismo, y prebia abjurcion de la secta Hebreu en que dice ha nacido la ha profesado, dice: que la recorreccion de de registros echa en este y en los demas tribunales del reyno no ha resultado cosa alguna contra esta preten-cion; y como por las diligencias que se han practicado en la ciudad de Malaga median-te el Stº Oficio de Granada tampoco haya resultado comprobada la existencia que Dha espontanea declara haber echo en las ferias y casas de dha Ciudad, quedan en la misma anterior obsuridad de sus declaraciones los conocimientos que convendrian tenerse, a saber es que en realidad esta espon-tanea ha sido y es Judia, y que since-ramente desea abjurar esta reproba secta y recibir el Stº Bautismo. La calidad de ser esta Muger baga, y no citar una sola Persona que conteste en su estado civil

[Fol. 36v]
o concepto moral y lo que es mas, ni aun en su existencia fisica despues de tantos anos que ha discurrido por tantos Pue-blos y Provincias del Reyno, son circun stancias que la recomiendan mui poco p.ª q.ª sea crehida en sus declaraciones y en ciertos terminos parece al fiscal por aho-ra que se de comision al Cura Prior de dho Consuegra […] Silvestre Diaz Huerta pºer que ante el Familiar Alg. Maior Dª Fern.dº Diaz de Linares y asociado de quatro sa-cerdotes seculares o Regulares los mas autho rizados y literatos de dha villa de Consuegra examinen de nuevo a dha espontanea haciendole todas las preguntas que les parezcan oportunas p.ª apurar si en reali
dan no ha recibido el S\textsuperscript{to} Bautismo y ha
sido de secta Hebra\u00eda y si su conversion es
sincera, y se halla instruida en nuestros
s\textsuperscript{tos} dogmas Catholicos, y les parece perseve-
rara en ntra S.\textsuperscript{ta} Religion Catholica A R.\textsuperscript{na}
y que informen las resultas con el dicta
men de dhos Cura Prior y quatro sacerdotes,
y venido q. sea se pase al Fiscal p.\textsuperscript{a} decir
lo q. haya lugar. Secreto de Ynq.\textsuperscript{n} de Toledo
Nov.\textsuperscript{e} 13 de 1790

[Fol. 38v]
En la villa de Consuegra Veinitiocho días
de dho mes [noviembre] y año [1790], a virtud de la prezedente
diligencia comparecieron ante su merced y de mi
el notario, los presviteors y Carlota contenidos
en ella; y aviendoles por todos y cada uno he-
cho las preguntas y repreguntas que se tubieron
por convenientes, a la predha Carlota, confor-
me a lo m[---]cdo prezedido el juramento de
fidelidad que se [--]e tomo, hallaron todos y
cada uno ver a comun parezer zierlo el
deseo que tiene de rezivir el Santo Baptismo
y no haverle recivido asta de presente; pero
que en quanto a la Ynstruczion de la doc-
trina Christiana se halla mui tierna, por lo
que si el tribunal estimase por convenien
te expedir su orden, a qualquiera de los Paro
chos de la Villa de Madredejos donde tiene
su domizilio y en este acto preg.\textsuperscript{da} ha ofrezido
permanecer en el para q\textsuperscript{e} se le administre el
S.\textsuperscript{to} Sacramento de el Baptismo, tienen por de ne
zesidad q.\textsuperscript{e} antes de administrarsele se le ecxa
mine bien en la Santa Doctrina; que es quan-
to de comun acuerdo pueden y deven informar
a el S.\textsuperscript{to} tribunal y p.\textsuperscript{a} que conste lo firmaron con
su merced dho se\nor Juez de que doy fe

[Signatures:
Lic.do D.n Sivestre Diaz Huerta y Roxas
Dn Antonio Jesus Diaz Gallego
Dn Elias Gabriel Aguilar Albarez
Fran.co Garcia de Juan [Ivan?] Perez
Joachin de Cassas y Vida
D.n Fern.do Diaz de Linares y Toledo

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EARLY MODERN WORKSHOP: Jewish History Resources


Cultural Transmission and Assimilation in a Quotidian Key: The Conversion of Two Jews in Spain, 1790-1792
David Graizbord, The University of Arizona

Archivo Historico Nacional, Inquisición de Toledo, legajo 137, expediente 15 (1791-1792): Salomon Bergom (a.k.a. Carlos Bergamo). The text below preserves the lineation of the original

[Cover, front matter]
Toledo (Inquisition of)
Bergom (Salomon)
Later Carlos Bergamo, native of Mantua, Carpenter
Resident of Toledo

Spontaneous Delation
1792-1793

Dossier 137, n.15

[Fol.13r] Presented at the Inquisition of Toledo
December 11 of 1792

Salomon Bergom is my first
name and now I call myself
Carlos Bergamo, at your service [?]: He declares
that, being since birth [of], and reared in the Law of the Old
Testament, and that for some years
has had the true desire to
embrace the law of Jesus Christ,
But experienced for months [?] some
doubts which prevented me from following it.
And now he has them convinced [sic.]
he begs of you in surrender that you be
so kind as to give an order of summons
so that I am baptized [?] and received [?]
in the bosom of the Holy Church,
a grace which he hopes to receive from
Your Lordship’s mercy
   Toledo, 1792, 9\textsuperscript{th} of December
   At your service [?]

   Salamon Bergom
   Native of Mantua
   In Italy

[Fol. 15r] Presented on December 19, 1792

At the Holy Office of the Inquisition of the city of Toledo, eighteen days of the month of December of one thousand seven hundred and ninety two,
During the morning hearing of the Inquisitor, Licenciado
Don Francisco Xavier Ersua (who attends alone), the gatekeeper of the Chamber and dais [?] of the Holy Office entered and made it known that in the superintendence of the Tribunal there was a man who was asking for a hearing; and the latter having been ordered inside, the Inquisitor received his formal oath to tell the truth as to everything he knew, may be asked about, and may be discussed with him.
   Asked what he calls himself, of what place he is a native, what his age and occupation are, who his parents are or were, and where they reside or died, and what religion they professed,
   He said: That he calls himself Salomon

[Fol. 15v] Bergom, a native of the city of Mantua in Lombardy of Italy; forty-five years of age more or less; a carpenter and maker of pumps by trade; that his father was called Abraham Bergom, and his mother Nicol—he does not know her last name; that they resided in the city of Mantua; that he has heard that his father has died; he does not know about his mother; and that he thinks they professed the Mosaic religion,
in which they reared him until the age of
nine years, at which he fled from his home
in the company of a Genevan Knight called Don Pedro
—he does not know his last name—
with whom he proceeded to Vienna and other parts of this [sic.]
Empire, and he was in his company for a span of
five years, from where he proceeded to Milan, where
he was about three or four years
learning a trade; from there to Rome,
where he was for three years, more or less;
from Rome he proceeded to Florentin de Campaña [Saint-Florentin,
Champagne?]
in which city he was for about two years.
From Florentin, he returned to Milan, where
He stayed about a year and one half; from Milan
he proceeded to Turin, where he remained
about a year and one half; from Turin he returned to

[Fol. 16r] Vienna, and was there one year; from Vienna he proceeded
to Parma, where he remained about a year and a half;
from Parma he came to Marseille
in France, and from Marseille he proceeded to Languedoc,
first the city and second the
seaport, also in France, in whose towns
he was for about a year and a half; that from
Languedoc he came to the Court of Madrid, where [sic.]
and Royal places of La Granja and the
Escorial, [where he was] about four years; that from
the Court he proceeded to the Realm
of Galicia, where he was about ten
years in the cities of Santiago,
Coruña and Lugo; that afterward he went to the Realm
of Portugal, where he spent about a year
in the cities of Oporto and Lisboa; that
from there he returned to Madrid, where he was
for about four years, and he came to this city
of Toledo the Day of Santiago the Elder
of the present year.

   Asked if he is a baptized Christian, who
baptized him, where, with what substance [?],
and how, if godparents attended,
and who they were, and if the manner used

[Fol. 16v] in his baptism by the Minister is the same
in which baptism is customarily performed in that country.

He said that he is not a baptized Christian
because his parents reared him, as he has
said, in the Law of Moses, in which he has
remained until now.

Asked what he has believed in the
religion he has followed; and whether in the country in which
he was reared the same is taught and followed,
or different ones, and which ones.

He said: That he believed in the Ten Commandments
as is taught in the Law of Moses, which is the one he had
followed and held until the present day.
And that in that country the Christian religion is followed,
Except in the neighborhood of Elpuet [?] in
the above-cited city of Mantua, in which
that of Moses is followed, and they are circumcized according
to it, as the declarant is as well.

Asked (since he has declared that he has been
reared, and until now has followed the law of
Moses) to state which is the one he wishes to
follow henceforth, and in which he wishes to live
and die.

He said: That he wishes to embrace, follow,
and die in the Catholic, Apostolic, Roman religion

Asked what cause or

[Fol. 17r] motive he has and has had for wishing to separate
himself from the law of Moses and its errors, which
he has held and followed until now, and for wishing to follow
and profess the Holy Catholic Faith of Our Holy
Mother, the Roman Church.

He said: That the motive he has had is
that having heard in some conversations
of learned men that although Jesus Christ
could redeem the entire world
with a single drop of blood, He wished, because of His infinite kindness
to suffer many travails in His life,
passion and death for all humankind,
in order to provide the greater example and benefit to all of it;
and because he has considered many times that the
religion of Moses is abhorred everywhere;
and that for those reasons he has believed what
the Catholic religion teaches, which is that God
made himself a man in the most pure entrails of
Mary Most Holy, was born and suffered
death and passion in order to redeem humankind, which
He was able to do owing to his omnipotence; and that
therefore he wishes to detest, and he detests,
the error of the Jews, who do not even [illeg.]
the true Messiah to have come, who
is Jesus Christ, true God and man.

[Fol. 17v] And that he detests any of [illegible] errors of said sect, as a consequence of Jews’ not believing that the true Messiah has come to redeem humankind.

    Asked if at some time he followed and
professed our Holy Roman Catholic Faith and religion, and
later apostatized from it, [and if so]
what reason he had for apostatizing, and how
long he held said errors, and if at any
time he has been instructed in our Holy
Catholic Faith and Roman religion by any
person, and who was it who explained and
taught the misteries and other articles of our holy faith.

    He said: That at no time has he followed,
neither professed our Holy Roman Catholic Faith;
and that therefore he has not apostatized from it,
and his entire life he has held and followed the
Law of the Jews; and that he has not been
instructed by any person in particular in
Our Holy Faith and Catholic religion, and that
only a few private conversations,
and sermons he has heard have given him
some light and instruction for knowing
[Fol. 18r] the truth of Our Holy Roman Catholic Faith and the falsity of that of the Jews; and that in order to avoid making it known that he professed the law of the Jews, he has endeavored to hide his profession of it, especially at the time of the fulfillment of Easter [or: the fulfillment of holidays], during which he bought a certificate of fulfillment, or changed his residence and parish.

Asked if he knows some persons resident in Spain who know and profess the said errors, or similar ones, contrary to our Catholic Faith, who are not of the Realms and nations to which it is permitted, for reasons of commerce, and with certain commissions, to reside in Spain; or if he knows that some, or some of those who are permitted in these realms have not kept the agreements and conditions under which their residence is permitted, and caused with their words or deeds some scandal to the loyal Roman Catholics.

He said: that he does not know that any person who resides in these Spanish realms follows or professes the law of the Jews and its errors, neither other [errors] similar to them and

[Fol. 18v] opposed to our Holy Faith and that neither does he have any information that they have quarreled [?] and scandalized loyal Roman Catholics with their words and deeds.

Asked what cause he has for saying and asserting that he has been circumcised and not baptized.

He said: that since he was born to Hebrew parents in whose company he lived until the age of nine years, and they do not baptize themselves, neither do they baptize their children, hence he can assure that he is not baptized, and because after coming out [from under] the authority of his parents he has not had himself baptized either; and to confirm this he says that he has heard his parents say many times that he was
circumcised only. And having had this declaration read to him, which he has made in the presence of said Holy Inquisitor,
he said: that it was well written according to what he had declared; and that he must only add that since he had come to Spain and resided in the Court of Madrid he worked there with Don Joseph Lopez, ebony-carpenter [or: fine wood carpenter] of the King Our Lord, who lives in the Calle del Horno de la Mata; and that in the ten years that

[Fol. 19r] he resided in Galicia, as he has said, he worked for most of that time on account [= as a freelancer, journeyman] and that he does not remember the people on whose account he worked for a brief time; and that since he came to this city he has worked in the houses of Bernardo Alvarez, who lives in the Plazuela de la Ropería Vieja, and in that of Yetro Cat, a Frenchman by nation, who lives in the Calle de la Obra Prima. Both [men] are ebony-carpenters and carpenters; and that that is the truth, under the oath he has taken, and which he affirms and ratifies. And he signed it in his hand, which I, the Inquisitorial [?] secretary certify.

[Signatures]
Cultural Transmission and Assimilation in a Quotidian Key: The Conversion of Two Jews in Spain, 1790-1792
David Graizbord, The University of Arizona

Archivo Historico Nacional, Inquisicion de Toledo, legajo 137, expediente 15 (1791-1792): Salomon Bergom (a.k.a. Carlos Bergamo). The text below preserves the lineation of the original

[COVER, FRONT MATTER]

Toledo (Inquisicion de) Judaizantes
Bergom (Salomon)
luego Carlos Bergamo, natural de Mantua, carpintero, residente de Toledo
Delacion espontanea
1792-1793

Leg° 137 n. 15

[Fol 13r]
Pres. da en la Ynq.° de Tol.°
11 de Dic.° del 1792
Sino P.°s D S.°s Tribunal
De inquisicion Al S.°n Ynq.°r Fisc°

-Grisa.
(Solo)
Salomon Bergom de mi primier
Nombre e a ora me liamo
Carlos Bergamo A p dus: espone
che essendo de su nacimiento
E creado in Lei del testamento
Antigo e che cu algunos agnos
che a tenido veredero deseo de
Abrazare la lei de Gesu Cristo
Pero che mese traversava unas
Dudias che me impidiae la esegue[r]
E Aora che las tiene convencido
Supp. Rendidamente, US: che se
Dine a dar—ordine comparchente
Perche mese Batica e Ricicur,[illegible]
Innel gremio della Santa Eglesia
Gracia che spera de Ricivir de la
Pieta de US
Toledo 1792 a 9 .10—ebre
ApD us

Salamon Bergom
natural de mantuua
in italia

[Fol. 15r]
Present. da en 19 de dic. re de 1792 + Por present da y pone
Con sus antec tres al s Fisc l

En el s to Oficio de la Ynq om de la Ciu. d de
Toledo diez y ocho dias del mes de Dici-Embree de mil setecientos noventa y dos,
estando en su auda de la maña
el S. or Ynquisiodor Lic. do D. n Fran. co Xa-vier Ersua (q. e asiste solo) entro el porteto ro de camara y estraos [?] de dho S. to Ofic. o e hizo presete q. e en la Porteria de tri- bun. l havia un hombre q. e pedia Au-diencia; y haviendo sido mandado en-trar dho. señor Ynq. or le recivio Jura-m. to en forma de decir berdad en todo lo que supiere y le fuere preguntado, y con el se tratare
Preguntado como se llama, de donde es natural, que edad y oficio tiene, quienes son sus padres o quienes fueron, y donde residen, o murieron, y que Religion pro-
fesaron.

Dixo: Que se llama Salomon Ber-

[Fol. 15v]
Bergom, nat.\(^1\) de la ciud.\(^d\) de Mantua en la Lombardia de Ytalia de quarenta y cinco años de edad poco mas o menos, oficio carpintero hacer bombas; que su Padre se llamo Abraam Bergom; y su Madre Nicol ignora su apellido, q.\(^e\) residieron en la dha ciu.\(^d\) de Mantua, que el dho su Padre ha oido decir ha muerto, su madre lo ignora: Y q.\(^s\) le parece profesaron la religion Mosayca, en laq.\(^e\) le criaron hasta la ed.\(^d\) de nueve años en la q.\(^e\) se huyo de su casa en la compañía de un cavallero Ginebri-
no llamado D.\(^n\) Pedro ignora su Apellido, con q.\(^n\) paso a Viena y otras partes de este Ynperio, y estubo en su comp.\(^a\) p.\(^r\) espacio de cinco años desde donde paso a Milan en donde estubo tres o quatro años aprendiendo oficio, de allí a Roma en donde estubo tres años poco mas o menos, desde Roma paso a Florentín de campaña, en cuya ciu.\(^d\) estubo como unos dos añ\(^s\). desde Florentin bolbio a Milan endonde estubo como año y medio, de Milan paso a turin en donde permanecio como año y medio, de Turin bolbio a

[Fol. 16r]
Biena y estubo un año; desde Biena paso a Parma donde permanecio como año y medio; desde Parma bino a Marsella en Francia, y de Marsella paso a Languedoc; el primero Ciu.\(^d\) y segundo Puerto de Mar tanb.\(^n\) en Francia en cuyos Pue-
blos estubo como año y medio; que de Languedoc bino a la Corte de Madrid, en donde y sitios R.\(^s\) de la Granja, y Es-
corial estuvo como quatro años; que de dha corte y sitios, paso al R.\textsuperscript{no} de Galicia en donde estuvo como unos diez años en las ciudades de Santiago, Coruña y Lugo; que despues paso al R.\textsuperscript{no} de Portugal en donde paso como un año en las ciudades de Oporto, y Lisboa, q\textsuperscript{e} de aqui bolbio a Madrid e donde estuvo como quatro años, y bino a esta ciud.\textsuperscript{d} de Toledo el dia Santiago el Mayor de este presente año.

Preg.\textsuperscript{do} si es christiano bautizado, q.\textsuperscript{n} Le bautizo, en q\textsuperscript{e} lugar, con q.\textsuperscript{e} Materia, Y en q\textsuperscript{e} forma; si asistieron Padrinos, Y q.\textsuperscript{nes} fueron; y si la forma de q.\textsuperscript{e} en su

[Fol. 16v]
bautismo usó el Ministro es la misma con q.\textsuperscript{e} a costumbran Bautizar en aq.\textsuperscript{l} pais.

Dixo que no es Chrsitiano bautizado porq.\textsuperscript{e} sus padres le criaron como lleba dicho en la ley de Moyses en la q.\textsuperscript{1} se ha mantenido hasta de presente.

Preg.\textsuperscript{do} que es loq.\textsuperscript{e} ha creido en la Relig.\textsuperscript{n} q.\textsuperscript{e} ha seguido; y si en aquel Pais enq\textsuperscript{e} se crío se enseña o sigue la misma, o diferen tes y quales.

Dixo: Que creyo los diez Mandam.\textsuperscript{tos} como se enseña en la de Moyses q.\textsuperscript{e} es la q.\textsuperscript{e} via seguido y tenido hasta de presente; Yq.\textsuperscript{e} en aquel pais se sigue la Religion Christi-\n
tana excepto en el barrio de Elpuet [?] en la sobredha ciu.\textsuperscript{d} de Mantua, q\textsuperscript{e} se sigue la de Moses q\textsuperscript{e} es la q\textsuperscript{e} ha seguido y tenido hasta de presente; y q.\textsuperscript{e} en aquel Pais se sigue la Religion Chris-
tiana, excepto en el Barrio de Elpuet [?] en la sobredha ciu.\textsuperscript{d} de Mantua, q\textsuperscript{e} se sigue la de Moyses, y se circuncidan según ella como lo esta tamb.\textsuperscript{n} el declarante.
Preg. do (que supuesto lleba dho q. e ha sido
Criado, y hasta de presente ha seguido la ley
De Moyses) exprese qual es la q. e quiere se-
Guir en lo subsesivo y en la q. e quiere vivir
Y morir.
Dixo: Que quiere abrazar, seguir,
Y morir en la Religion catholica, Apostolica Romana
Preg. do que causa o

[Fol. 17r]
motibo tiene y ha tenido p. a querer apartar-
se de la Ley de Moyses y sus herrores q. e hasta
aqui ha tenido y seguido, y querer seguir
y profesar la S. i Fe catholica de Nra. S. i
Madre la Yglesia Romana.
Dixo: que el motibo q. e ha tenido es
Porq. e haviendo oido en algunas conversaciones
de hombres instruidos q. e aunq. e Jusuchristo
pudo con una sola gota de sangre redimir
a todo el Mundo, quiso p r su ynfinita bondad
padecer muchos trabajos en su vida, pa-
sion y muerte p. a todo el genero humano
p a el mayor exemplo y probecho de todo el,
y por d ha considerado barias beces, q. e en
Religion de Moyses esta aborrecida en todas
partes, Y q. e con estas razones ha creido lo
q. e enseña la Religion Catholica q. e es q. e Dios
se hizo hombre en las purisimas entrañas
de Maria Santissima, nacio y padecio
muerte y Pasion p r redimir al genero hu
mano; lo q. e pudo hacer e hizo p. r su omni-
potencia; y q. e asi quiere detestar y detes-
ta el herror de los Judios, q. e niep[illegible]
ven venido el verdadero Mesias. q. e
es Jesuchristo; Dios y hombre verdadero.

[Fol. 17v]
Y q. e destesta cualquiera [illegible]os errores de dha
Sect, como consiguiente al de no creer
los Judios q. e haya venido el Mesias
Preg. do si en algun tiempo y qual siguió, y profeso Nra S.ª Fe y Religión Catholi-
ca Romana; y despues apostato de ella, que motibo tuvo p.ª apostatar; y qunto ti-
empo tuvo los dhs herrores; y si en algun
tiempo ha sido instruido en nra S.ª Fe Ca-
tholica y Religion Romana p.ª alguna
persona, y quien fue el qe le explico y ense-
nó los Misterios, y articus de nra S.ª
Fè.

Dixo: Que en ningun tiempo ha seguido,
ni profesado nra S.ª Fe Catholic Rom-
a; y q.ª p.ª tanto no ha apostatado de ella,
y toda su vida ha tenido y seguido la
Ley de los Judios: Y q.ª no ha sido instrui
do p.ª persona alguna particularm.ª en
nra S.ª Fe y Religion Catholica , y q.ª
solam.ª algunos conversaciones particu-
lares, y sermones q.ª ha oido le han dado
alguna luz e instrucc.am.ª p.ª conocer

[Fol. 18r]
la verdad de nra S.ª fe catholica Roma-
 y la falsedad de la de los Judios; y q.ª
p.ª no ser conocido de q.ª profesaba la dha
ley de los Judios, ha procurado ocultar
su profesion especialm.ª en el tiempo
del cumplim.ª Pasqual, en el q.ª o com-
praba la cedula de haver cumplido ,
o se mudaba de Posada , y Parroq.ª

Preg. do si save q.ª algunas Personas
residentes en España sepan, y profesen
los dichos errores, u otros semejantes
da ellos, y opuestos a nra. Fe Catholica,
no siendo de aquellos Reynos, y Naciones,
a quienes esta permitido p.ª causa del co-
mercio, y con ciertas comiciones el
residir en España; o si save q.ª algunos,
o algunos de estos q.e estan permitidos en estos Reynos haya faltado a los pactos y condiciones conq.e se les permite su residencia, y causado con sus dhos o hechos algun escandallo a los fieles Catholicos Romanos.

Dixo: que no save q.e alguna persona resid.te en estos Reynos de España siga, ni profese la ley de los Judios y sus errores, ni otros semejantes a ellos y opues-

[Fol. 18v]
opuestos a nra S.ta Fe y q.e tampoco tiene noticia de q.e hayan reñido y dado escandalo los fieles catholicos Romanos con sus dichos y hechos.

Preg.do que motibo tiene p.ª decir y ase-verar q.e ha sido circuncdado =, y no bauti-Zado.

Dixo: que como nacio de padres He-breos en cuya compañia vibio hasta la edad de nuebe años, y estos no se bautizan ni bautizan a sus hijos asi puede asegurar q.e no esta bautizado; y porq.e des-pues q.e salio de la potestad de sus Padres tampoco se ha bautizado; y en confirmacion de lo referido dice q.e oyo decir a sus padres varias veces q.e estaba circuncidado solam.te Y haviendosele leydo esta su declaracion q.e tiene hecha en pre-sencia del dho S.to Ynquisidor.

Dixo: q.e estaba bien escrito segun El lo havia declarado ; y q.e solo tiene q. añ-a-Dir q.e desde q.e bino a España y residio En la Corte de Madrid travaxo en ella con D.n Joseph Lopez evanista del Rey nro. Señor, q.e vibe en la calle del Horno de la Mata; y q.e en los diez años q.e

[Fol. 19r]
residio en Galicia como lleba dicho lo mas del tiempo travaxo p.ª la cuenta, y q.ª no se acuerda de los sujetos p.ª cuya cuenta travaxo algun poco de tiempo; y q.ª desde q.ª vino a esta ciu.d ha trabajado en las casas de Bern.ª Albarez, q.ªibe a la Plazuela de la Roperia vieja; y en la de Yetro Cat de Nacion Frances, q.ª vbe en la calle de la obra prima, y ambos evanistas y Carpinteros; y que asi es la verdad bajo juram.ª q.ª tiene fho. En q.ª se afirma y ratifica, y lo firme de su puño de q.ª yo el yn[illegible]i
to secretario certifico

[Signatures: Salamon Bergom
D.ª D.ª Mn.l de Quevedo (Guevara?) Bustamª]

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