

Spinosa remembered and mentioned him, though confusing the name, as one among his own acquaintance who demonstrated that the spirit of martyrdom was not dead among the Jews¹.

It was then customary for the members of the Amsterdam community, which at that time comprised several distinguished and capable men of letters, to compose poems and elegies in memory of the Inquisitional martyrs, quite a number of which are extant. Naturally, the memory of Isaac de Castro Tartas was honoured in this manner. A Hebrew poem by the grammarian-litterateur Solomon de Oliveira is included (pp. 33 [*recte* 52]-53) in his work *Sharsherot Gavlut*, published in 1681 by his printer-brother David de Castro Tartas; we know also indirectly (as we shall see) of an elegy composed by Jonas Abrabanel. In a very few cases such martyrdoms were commemorated not by individual elegies, but by entire volumes². Such for example was the religious drama by Miguel (Daniel Levi) de Barrios, *Contra la verdad no ay fuerza* (Amsterdam [1666?]), in memory of the seventy-five year old Abraham Athias (*alias* Jorge Mendes de Castro, the father of the distinguished printer Joseph Athias), Jacob Rodriguez Càseres, and Raquel Nuñez Fernandez, who 'sanctified the name' in a great auto at Cordova in 1665: and—a more memorable work than this—the collection of elegies by nearly two-score of different hands published in memory of Abraham Nuñez Bernal, who was burned at Cordova on May 3rd 1655, and his nephew, Isaac de Almeida, who

de soldado, estava obligado a defender su plassa, como hazen los nuestros en aquella provincia, donde por su fidelidad les encargan los mas importantes puestos'. The corresponding passage of the Latin version, *Spes Israelis* (the Bodleian copy of which bears Menasseh's autograph and was possibly presented by him to John Selden, in whose collection it figured) differs a great deal from this, incidentally exaggerating the martyr's rôle:— 'Qui proditore fuisse aiunt mentiuntur splendide; defendebat nimirum locum, cui praefectus erat, ut miles strenuus: quales ostentant nostri in locis illis munitissimis, quae eorum fidei commituntur'. This form and not the Spanish was the original from which was derived the English version, which avers: 'They who say he was a traitor, do lye egregiously: for he did defend that place where he was Governour, most valiantly; as ours do deport themselves in those fortified places which are committed to their charge'. These passages throw some light on Menasseh's method of work: in the version of the work intended for a non-Jewish public, he deliberately enhanced De Castro's importance.

1. For Spinosa's obvious confusion of Tartas with another contemporary Inquisitional martyr, Lope de Vera (Juda el Creyente) see my note in *Revue des Études Juives*, xcvi (1934), pp. 103-4.

2. See my article, *Abraham Nuñez Bernal et autres martyrs contemporains de l'Inquisition*, in *Revue des Études Juives*, c. bis (1936), pp. 38-51.