It is well known that despite their forced emigration, the Sephardim of Amsterdam had strong connections with Iberian culture and literature. By virtue of its literary academies (the first, ‘Academia de los sitibondos’ [Academy of the Thirsties], was founded in 1676 and the second, ‘Academia de los floridos’ [Academy of the Flowery], a couple of years later [in 1685]), the city on the Amstel came to be known as the ‘poetic capital’ of the Portuguese Jewish Diaspora in the second half of the seventeenth century. No other Portuguese Jewish settlement ever harboured as many belletrists as Amsterdam. Therefore, it is no surprise that many echoes of Portuguese authors can be found in the literary production of the Dutch community.

Obviously the Portuguese Jews made a distinction ‘between a hatred of the Inquisition and all it stood for, and a general appreciation for the secular authorities,’\(^1\) and as a result, the Iberian culture on the whole has been eagerly retained. The inventories and booklists studied by Swetschinski promise a direct ‘insight into the heart of Portuguese Jewish culture,’ especially into its literary interests, and confirm the phenomenon had been quite widespread. The rich production of printed books caused researchers to lose sight of the enormous production of manuscripts for a long time.\(^2\) However, one of the most remarkable works yet has been accumulated by Germano Pedro Da Silva in the course of his extensive study of the use and production of Portuguese Literature among the Iberic Jews in Amsterdam, which also includes manuscripts.\(^3\) This zuta is dedicated to the Hebrew translation of a Portuguese poem, which is preserved in the manuscript Kinor dawid by


David Franco Mendes (1713–1792) and can be considered as a small contribution to the study of Amsterdam manuscripts.

Already in the seventeenth century authors like Miguel de Barrios (1635–1701) justified classical writing in his *Coro de las Musas* (Bruxelles 1672) by the authority of ancient authors like Aristotle, Horace, Virgil; of the Italian Bocaccio, of the Spaniards Gracián, Quevedo and Carvallo; and of the Portuguese writers Camões and Antonio Vieira. Several traces of Camões are detectable in the literary production of the Portuguese Jews in Amsterdam. Miguel de Barrios himself presents in his *Imperio de Dios en la Harmonia del Mundo* [Bruxelles 1675?] the poem ‘Hymno Portugues. / Sacado de los versos de Luís de Camões por el Autor con la allusion del Psalm.’ It starts with a verse from the *Lusiads* (Canto X, Stanza 84,6), ‘Deoses ò sacro verso está chamando,’ and an allusion to Psalm 135:2. Hence he offers a 38-line-long potpourri of verses from several works by Camões. In another book, *Bello Monte de Helicona* (Brussels 1686), Manuel de Barrios quotes two other poems by Camões, the first Quartain of ‘Alma minha gentil que te partiste’ (264) and Stanza 56 of Canto X of the *Lusiads*: ‘Mas depois que as estrellas ò chamarem’ (264–265). In an anonymous manuscript called *Relações*, which consists of a collection of poems (*Cancioneiro* [presumably by Ishac ben Matatia Aboab]) and—according to the details on the frontispiece—was written in the year 5443 [=1683], a copy of the sonnet of ‘Sete anos de pastor Jacob servia’ can be found. And finally, in the anonymous collection *Romances vários de differentes Authores [...]* (Amsterdam 1688), Camões’ poem ‘Sete anos de pastor Jacob servia’ (fol. 12r) is quoted again.

Luís de Camões (ca. 1524–1580) is considered the most important poet of the Portuguese language and the major figure of Portuguese Renaissance. Although he wrote a considerable amount of lyric poetry

---

4 Primarily known for his *Memorias do estabelecimento: E progresso dos Judeos Portuguezes e Espanhues nesta famosa cidade de Amsterdam*, eds, L. Fuks, R.G. Fuks-Mansfeld and B.N. Teensma (Assen/Amsterdam 1975), which is a Portuguese chronicle of the history of the Sephardim in Amsterdam up to 1772.


7 Pedro da Silva, *La poésie en langue portugaise*, II, 495–496.

8 Ibid., I, 201.

9 Ibid.

10 Ibid., I, 268 [Relações; Ms. 1683, fol. 27r].