

1506

Inspired on true facts

(Draft script)

JEWISH COMMUNITY OF OPORTO

Subtitles:

5 December 1496

Muge, Portugal

Seated in a majestic armchair in a state room, King D. MANUEL, aged 27, signs the Edict of Expulsion of the Jews and Muslims.

The camera pans across the writing, performed with a fine quill pen, on old parchment.

The writing skips down, pausing on the parts in bold type.

“That Jews and Moors leave these Kingdoms, and cannot live or stay in them. For every faithful Christian, above all things must perform those that are at the service of Our Lord, that enhance his Holy Catholic Faith, and for these shall not only postpone all gains and losses of this world, but also their very lives, which Kings should do much more fully and are obliged to because they are on behalf of Jesus Christ our Lord, and rule, and from him do they receive in this world the greatest mercy, much more than any other person, therefore **and as We are very sure that the Jews and Moors are obstinate in their hatred of our Holy Catholic Faith of Christ our Lord, whom by his death has redeemed us, they**

have committed, and continuously against him commit great evils, and blasphemies in these Our Kingdoms, which blasphemies are not only to them who are children of evil whilst their hearts remain hard, they are cause for more conviction, but also to many Christians whom they make veer from the true path that is the Holy Catholic Faith; for these, and other very great and necessary reasons, that move us to this, that are notorious and manifest to all Christians, and following a mature resolution with those of Our Council and Scholars, we hereby Determine and Order that as from the date of publication of this Our Law and Determination and **throughout the whole month of October of the Birth year of our Lord one thousand four hundred and ninety seven, all Jews and free Moors that exist in Our Kingdoms, must leave them, under penalty of natural death and of losing their estates to those who accuse them.** And anyone whom after said period of time has hidden any Jew or free Moor, for this same fact We want them to lose all their estate and property to those who accuse them, and we Request and Commend and Order by our blessing, and under penalty of a curse on the Kings who succeed us, that they should never at any time allow Jews or free Moors to live or be in these our Kingdoms, and owners thereof, for whatever reason or thing whatsoever, said Jews and Moors we shall let leave freely with their assets, and shall Order them to be paid any debts outstanding to them in our Kingdoms, and so for their departure we will Give them all guidance and orders outstanding. And as far as all rents and rights from Jewish quarters and Moorish quarters that We have awarded, we Order the people who from us receive such rents to request them from us, for We shall be Pleased to order them to receive as much again as said Jewish quarters and Moorish quarters generate for them.”

(Images appear over the writing of the Edict)

Discordant voices can be heard in Hebrew, Portuguese and Spanish. About twenty obviously religious Jews, some wearing a tallit, hurriedly prepare to flee, in a panic, packing different objects: seven sefarim, volumes of the Talmud, valuable religious objects, chanukiot made of gold and other precious metals. In a corner, the women pray, their hands covering their eyes as if to shut out the light from the candelabra whose candles

slowly burn down. Three seated children are crying in desolation.
In the same house, the fire in the hearth crackles and slowly dies.

Subtitles:

***The Jews who were able to leave Portugal
sold everything cheaply and left as soon as they could.
Others, deprived of a ship on which to flee, stayed behind
and were forcibly converted to Christianity.
Men, women and children were baptised standing up.
They were called "new Christians".***

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DAY 1

Subtitles:

***10 years later.
Sunday, 19 April 1506.***

[Brief notes:

- 1. Throughout the narrative the word Jew will be used instead of new Christian, to avoid creating permanent confusion in the filmmaker's spirit, between new Christians and old Christians.*
- 2. We decided to use modern language to help the actors play their roles naturally.]*

Image of a powerful Lisbon. Splendour. Grandeur. Ships. Slaves. An elephant. A market filled with delicacies, stalls, cinnamon, cloves and pepper.

Three obviously Christian men talk as they walk down the street. Two are Dominican friars, the third a lay burgher.

They enter a mansion richly decorated with Christian objects and continue their conversation.

FRIAR JOÃO MOCHO – Despite all the many goods brought from Africa and India, the people whimper in misery. Constant hunger, drought, huge taxes, implacable demands from insatiable nobles.

FRIAR JOSÉ BERNARDO – Not forgetting the most important, Friar Mocho.

FRIAR JOÃO MOCHO – Which is?

FRIAR JOSÉ BERNARDO – The high cost of food can only be attributed to Jewish plotting!

FRIAR JOÃO MOCHO – Yes, I know.

ADÃO SILVA – Oh no, friars, there I cannot agree! The uncertain weather over the last two years – consider how long it was since it rained! – has resulted in shortages in agriculture, leading to hunger. How can you blame the Jews?

FRIAR JOSÉ BERNARDO – What about the extortion, Adão? The people say they have been exploited. The Jews do not have a good heart. All they are interested in are money and business.

(Pause)

The antagonism between the people of Israel and the people of the Iberian Peninsula is so old there is no record of it in history. This people has always been a factor of social imbalance, justly worthy of the sackings, fires and killings over different eras and places.

ADÃO SILVA – So, are the Jews responsible for every ill, Friar Bernardo?

(Adão paces the room).

They have an innate head for trade. I am a businessman and I can firmly say that it is hard to compete with them in terms of their shrewdness, tenacity and optimism.

FRIAR MOCHO – And why is that?

ADÃO SILVA – Because the god of Israel grants them blind trust in the future.

FRIAR JOSÉ BERNARDO – They offend Christ!

FRIAR JOÃO MOCHO – Some days ago, some people found a number of Jews celebrating the Jewish Passover with unleavened bread and bitter herbs. They were arrested by the

authorities but soon released.

(Pause)

They say that Jews are involved in bribery and lobbying for business in the highest echelons of power! The wealth they so easily amass through their connections to the Crown is a scandal!

FRIAR JOSÉ BERNARDO – It all serves to confirm the people’s opinion that the Jews will never be Catholic. They persist and will continue to persist, immovable, in their ancient faith.

(Insert)

In a discreet house owned by a new Christian family, a meal is taking place with three generations present: grandfather, grandmother, grandson and daughter, father and mother.

The head of the family (the grandfather) blesses the bread:

Baruch ata Adonai elohenu melech haolam, hamotzi lechem min haaretz.

(We praise You, Eternal God, Sovereign of the universe, who brings forth bread from the earth).

The grandfather then breaks a piece of the bread, which he eats, and hands out pieces to the other members of his family in this order: grandmother, father, mother, grandson and granddaughter, who all eat.

The grandson says: *Beteavon*

(Enjoy your meal).

They all smile.

The conversation continues between Adão Silva and the Friars:

ADÃO SILVA – Forced conversions have never been successful anywhere. Crypto-Judaism is not new to Portugal or Spain. It existed in Babylon, Persia, Rome and in Mohammedan countries.

FRIAR JOSÉ BERNARDO (irritated) – No, no, no, Adão! Do not defend the Jews to our faces

ever again! It's heresy!

ADÃO SILVA – I'm merely trying to keep faith with the truth, Friar Bernardo.

FRIAR JOSÉ BERNARDO – They're also responsible for the plague! They are the only ones with no dead among their race!

ADÃO SILVA – The plague has been attacking Lisbon for years. Jews have also been victims.

FRIAR JOSÉ BERNARDO – I know of no Jew who was killed by the plague. Shopkeepers, owners, people engaged in scientific professions, tax collectors, what wonderful lives and professions!

FRIAR JOÃO MOCHO – Only the lower orders have died. The epidemic causes more than a hundred deaths a day.

(Insert)

Dark, dirty, streets. People lie on street corners, dying from the plague.

Figures dressed in black, their faces covered, wander around the sick, bringing water and some degree of comfort.

A toothless old man cries: "Oh, this plague that will not go away! It was the Jews, the Jews that brought it!"

Friar Mocho drinks some wine and continues his narrative.

FRIAR JOÃO MOCHO – There are more and more deaths. The Court has fled to avoid infection. The King travelled to Almeirim, Santarém and Abrantes. So did the nobility.

FRIAR JOSÉ BERNARDO – The nobles are all away from town.

ADÃO SILVA (peering through a window) – With the armed men out of town, in this environment that is so hostile to the Jews, all it needs is a spark, a fuse, it'll be the end of them!

(Pause)

The fire lies dormant under the ashes, the slightest thing will revive the flames.

The Jews have gone to sleep in the crater of what they believe to be an extinct volcano,

but it may well erupt violently, again!

The friars look at each other.

Rossio. Convent of São Domingos.

Many people enter the church.

Others stroll or chat in the square.

Interior of the church. It is large and ornate. The most luxurious in town.

Mass has not yet started.

Many faithful are already kneeling in prayer, imploring Our Lady to bring the aid of providence against the plague, against drought and against the economic crisis.

In a loud voice, an old woman says: "Holy Mary, save us from the famine!"

The multitude: "Amen!"

She goes on: "Holy Mary, save us from the drought!"

The multitude: "Amen!"

She ends: "Holy Mary, save us from the plague!"

The multitude: "Amen!"

The priest enters. A distinguished, well garbed character. Wearing Easter vestments.

The people rise.

Mass begins, in Latin.

Friars João Mocho and José Bernardo, as well as Adão Silva, are in the second row, eyes closed, a moment of introspection and religiosity.

There is a chapel at the end of the church – the Jesus chapel – with a crucifix on the altar.

Beside the image of the Saviour is a small receptacle, acting as the monstrance for the sacred host.

Suddenly, due to the reflection of the light, a luminous dot appears on the crucifix that begins to draw the congregation's attention.

Greatly impressed, a group of ladies point to the miraculous light reflected on the crucifix and cry in delight: "Look, look, a miracle!"

This causes great astonishment in the body of the church, for everyone feels they have witnessed the manifestation of God.

One man cries: "God is here with us! We are part of a miracle! God be praised!"

Moved, the man kneels. He is followed by the crowd, who also kneels.

Two men and three middle-aged women run out of the church and summon the people in the square: "A miracle! A miracle! Come and see the Chapel of Jesus! A reflection of Our Lady, kneeling and crying".

The people run into the church, crying "A miracle! A miracle!"

The news spreads through the city like wildfire.

The men and women who had run out of the church explain what has occurred to passers-by. Fervent affirmations are repeated with great belief.

"A miracle in the Chapel of Jesus!"

"Our Lady appeared!"

"Our Lady on her knees, praying for us!"

“Praise be to God!”

“A miracle in São Domingos. Hurry, hurry!”

Women pull other women down the street, to witness this event.

Men also pull other men.

Two bent old men make huge efforts to run towards the convent.

Several processions approach São Domingos from the neighbouring streets.

It is 3 o'clock in the afternoon.

The square is crammed with people.

The convent church is overflowing. It is full to capacity.

The miraculous sparkle continues to shimmer.

People observe it and fall to their knees in tears.

A very devout old man prays fervently, saying under his breath:

“Oh, Holy Mother, take this plague away, take this famine away, take this drought away, take this misery away!”

Beside him, a man in his thirties, slowly rises from the crowd of kneeling people and looks at the strange sparkle. He examines the walls around the place from which the reflection comes.

He then moves up to the first row, in the crowded church, cranes his neck and fixes his gaze on a lighted candle behind the glass.

Slightly uncertainly, he says:

“Um, it's only the reflection of the candlelight!”

The crowd listen in wonder.

“What are you saying?” asks a large woman, obviously upset.

Insecure, stammering, the man says: “How can wood work miracles? (Pause) The miracle should be rain, it hasn’t rained for a long time!”

Astonishment gives way to commotion among the crowd, which protests:

- “Jew! Jew! Heretic! Heretic!”

Mad with grief, five women plunge through the crowd, grab the man by the hair and out of the convent.

He is then kicked unconscious by infuriated men.

Although he is unconscious, the men still kick him six more times.

Adão Silva runs out of the convent to try and calm the enraged men, but all he gets for his pains are a shove and a slap across the face. Powerless, he gives up.

At the door of the convent, in the midst of the mayhem, Friars Mocho and Bernardo shout loudly, pointing at the man lying on the ground: “Deicide! Deicide!”

Some ten good-for-nothings come running. Some of them brandish large knives.

A concerned bystander says to another: “These are the town’s good-for-nothings. Prepare for disaster!”

The recently arrived riffraff start stabbing and quartering the victim’s body. Blood runs.

Many people harangue the victim: “Heretic! Heretic! Heretic!”

The body is hacked repeatedly.

Some of the onlookers laugh.

The slaughter is still underway when diligent hands bring wood for a bonfire.

In seconds, excited people, men, women and slaves, build a pyre and light the bonfire.

In the square, obviously Catholic people depart in disgust.

Teresa, a Catholic woman with long plaits, wearing a cross on her chest, speaks to her husband, Mário:

TERESA – Mário, even the slaves have been pressed by their owners to take part in this agony!

MÁRIO – Teresa, how dreadful! Let us run from this horror!

Hundreds of people unanimously support this terrible killing. There are cries of “Death to the Jews! Death to the Jews! Burn them!”

Men, women and slaves, carry the broken body to the stake for burning.

The dead man’s brother, fresh on the scene, cries in horror, “Samuel! Samuel!”, and immediately suffered the same end.

He is assaulted and kicked and his body torn apart by the violent mob.

Still breathing, he is picked up by the mob who run to place him on the pyre.

At the convent door, friars Bernardo and Mocho proclaim: “Heresy, heresy! Burn them!”

Father Crespo runs into the square and tries to stop the criminals but is punched in the face and kicked as he falls to the ground.

He is saved by some of the mob, who stop the beating.

With difficulty, the priest gets up and looks straight into the eyes of the friars (Bernardo and Mocho), still standing at the convent door.

He walks away, his mouth bloodied.

He had hardly walked ten steps when he was approached by someone: “Father Crespo, Father Crespo, what can we do to stop this tragedy?”

The priest opens his arms – as if expressing his impotence – and goes on his way in the midst of the turmoil.

Hundreds of people cry as one: “Death to the Jews! Death to the Jews!”

Hundreds of men, women, slaves and adolescents run here and there looking for Jews.

Nearby, many small Jewish tradesmen are caught unawares as they see the mob approaching.

Their assets are stolen. They try to resist, in vain.

In no time at all they are brutally beaten, stabbed to death and taken to São Domingos square.

This is the start of a two-day ritual, where each criminal act against people or against stalls, houses and warehouses goes hand in hand with robbery – they sack everything –, from personal goods to furniture and objects.

Teresa and her husband, who had just entered their shop, are surprised by the distressed

arrival of a number of Jewish families, about thirty people in all. They ask for help and shelter: "Help us, brothers. Let us hide here, please! Please!"

Teresa opens the door wide and says: "Com in! Quickly! Quickly!"

Inside the shop, she and her husband shepherd the small crowd to a room where hams are drying. They are told to hide in there.

"Stay here! Stay here! No one will look for you in a storeroom!"

The strong door is locked with two huge keys.

Other Jews – mainly women and children – are found in the street, grabbed, assaulted and taken to the crackling fires.

The bodies of the two bodies are burning at the stake when the municipal magistrate (criminal judge) arrives with two armed men.

In a loud voice he says: "Who is responsible for this? I represent the authority of the King and I demand an end to this uproar!"

The maddened crowd orders him to go, screaming:

"Death to the Jews!"

"Death to the Jews!"

"Be gone, or you will also burn at the stake!"

"Go away!"

The magistrate pales in terror when he sees people being thrown on the pyres alive.

He also sees another thirty Jews – including women and children – being dragged to the fire through the crowds.

The magistrate retreats with his armed guards who are unsheathing their swords.

They try to escape lynching by running the other way.

They are pursued by the mob.

The magistrate and the guards run along a narrow street, strewn with dead bodies, some of them chopped.

They see many Jews being dragged up the street by the hair.

A man is being brutally beaten by three others and cries: "I'm an old Christian, an old Christian! Please believe me!"

One of his attackers keeps kicking him and says: "Fire! Fire!"

The magistrate and the guards are still running.

They enter a house with a strong door, which they barricade with furniture.

A group of ruffians tries to break down the door of the magistrate's house, kicking and pushing.

But the door is sturdy and withstands the impact.

The magistrate and the guards escape through the back to the next door house.

The atmosphere in the streets is electric. Over 2500 people will die that afternoon.

Adão Silva and his wife Raquel, markedly Catholic, wearing a cross round their necks, come across a group of many strongly armed men, women, slaves and even adolescents.

Raquel says: "My goodness, the people are girding themselves with swords and doublets as if this was war!"

Adão Silva replies: "It is a feast to the death. Lisbon is now a city without pity. Friars Bernardo and Mocho are largely responsible!"

A running crowd.

Mad cries are heard throughout the city.

Behind the mob, five slaves push a cart filled with dead and bloody bodies.

Many people on the street passing by with stolen furniture and objects.

Behind them, the bodies of the dead are dragged away with ropes.

In a warehouse, ten male residents, badly armed and ill-equipped, form a fighting group to try and stop the bloodthirsty crowd.

The head of the group, in his forties, tells the others: "It is up to us, plain but honourable citizens, to be the city's guards! Let us calm this bloodthirsty crowd!"

One man asks: "Will we be able to restore public order!"

To which the chief man says: "A duty is fulfilled without looking for results. The King will thank us. Let's go!"

The ten men run out of the warehouse and up the street.

A few seconds later, they come to a halt. Some one hundred maddened folk are coming down the street towards them, sword in hand.

In a very short space of time the avengers are crushed by the mob.

A nameless friar, watching this scene, says to another: "What ferocity! The mob is so powerful that no one will be able to stop it."

His colleague replies: "With the noblemen out of town, nothing will stop a complete massacre!"

When the mob leaves, there are ten people dead on the ground.

Father Crespo walks past, still bearing the marks of the attack he suffered in the square. He kneels before the dead men and crosses himself.

Convent of São Domingos

Friars Mocho and Bernardo re-enter the convent in haste.

Outside, slaves and servants bring wood in great quantities, as well as combustible material for the pyres.

The flames are as high as the houses.

Ninety new Christians are already burning on the fire.

Many others are on their way, dragged by their hair or pulled by ropes.

One friar stands in front of a group taking a man to the pyre: "This is an old Christian! An old Christian!"

The men can't decide what to do about this man they hold. An argument begins as to the man's true quality.

Some people dismember the bodies of dead Jews.

Others try and steal everything they have in their pockets.

Friars Bernardo and Mocho reappear at the convent door, one carrying a cross, the other brandishing a crucifix, and shouting: "Heresy, heresy! Burn these cursed people. Exterminate these abominable people!"

Before the friars' eyes, three ruffians run through the Rossio with severed heads impaled on lances.

Friar Mocho and friar Bernardo talk together.

FRIAR MOCHO – This is the result of the methods used by the King to get the Jews to undergo a false conversion and stop them leaving the Kingdom!

FRIAR BERNARDO – The King’s idea of keeping the Jews here has brought back the times of the Roman circus, when martyrs were torn apart by wild beasts!

A group of fifty screaming ruffians, men, women and slaves, are dragging two Jewish families – three generations, about twenty people - all with ropes round their necks, and go past the port.

The group is egged on by the crews of German, French and Dutch ships in the harbour, nasty people, even more ferocious than the locals.

In a number of languages we hear: “Burn them! Kill, kill! End their race!”

Streets and squares are strewn with bodies.

Vandals walk among the bodies, stealing all they can, from shoes to rings.

On a street corner, Father Crespo is accosted by a happy nun, who says: “Thank God that today brings an end to the usury of these damned converts, who are still Jews at heart!”

The priest reacts roughly, rudely turning his back on the nun and going on his way.

Adão Silva and Raquel witness this scene and respectfully greet Father Crespo.

The nun is surprised at Father Crespo’s reaction and cries: “They killed Jesus! They killed Jesus, those cursed people!

Adão Silva whispers to his wife: “Again the charge of deicide!”

And the woman says: “But Jesus was a Jew!”

Two young women are raped quite violently in the street.

An old lady comes out of her house and pours boiling oil over one of the rapists.
She is killed instantly and her head cut off.

Crowds rush about in a frenzy.

The crowd is joined by a Dominican friar carrying a procession crucifix.

He cries: "Whoever kills the sons of Israel has 100 days' absolution in the world to come!"

In the shop where the thirty Jews are concealed amidst the hams, Teresa talks to her husband.

TERESA – We must bring them food and water, particularly for the children.

MÁRIO – They have enough meat down there!

TERESA – The Jews don't eat pork!

MÁRIO – Oh, I forgot.

TERESA – Bring food from town. But don't let them suspect you. Otherwise, they'll storm the shop and we will be killed for having hidden them.

Fearfully, the man leaves.

He looks on his wife as if seeing her for the last time.

Rua Nova.

A woman's body tied with thick ropes is being pulled by two men.

This sad event takes place opposite the house of a Jew, the much reviled tax collector, João Mascarenhas.

Mascarenhas is hidden in his basement and through a small window he sees the feet of the two men and the body they drag behind them.

The tragic parade passes.

Mascarenhas' voice is heard whispering Hebrew prayers against the assassins:

Baruch ata Adonai... (Blessed are you, Lord)

Vechol oivecha mehera yicaretu (May your enemies be destroyed)

Barely had Mascarenhas spoken, two carts pulled by oxen appear, laden with Jewish children.

The carts are surrounded by men, women, slaves and adolescents bearing swords.

A common-looking woman, one of the group guarding the carts, says laughing: "Fire, fire!"

Men, women, old people and infants lie dead on the city streets.

People with hemp sacks, crammed to overflowing with stolen goods, walk past.

The carts bearing the children run over the dead bodies.

A band of twelve German sailors takes part in the massacre but mostly in the pillaging, shouting "Häresie! Häresie!" ("Heresy! Heresy!").

They enter a warehouse and quickly start looting it.

Among a group of locals, all Portuguese, two men pant as they talk.

One states: "The Germans are stealing everything!"

To which the other replies: "They hate the Jews! These German traders consider the Jews to be their greatest rivals!"

By now, the riverside area by the Tagus is filled with pyres, their flames reaching as high as the houses.

300 corpses lie on the ground.

Dead or alive, the bodies are thrown on the pyres.

The carts carrying the Jewish children reach the riverside.

The cries of the crowds sound out. Nowhere in Lisbon is there a quiet or peaceful place.

Bloody streets.

Night falls.

A narrow street, where all seems to be quiet, is suddenly lit by blazing torches.

A group of twenty people (men, women and slaves) runs past, saying “Death to the Jews!
Burn them!”

The bonfires continue to crackle.

José and Conceição talk in a house with a shed. They are married. Aged 60.

JOSÉ – Night has finally fallen to cover this dreadful sight.

(Pause)

The mob has calmed down, now that there are less people to kill, women to rape and objects to loot. Let’s take this chance and send them away!

CONCEIÇÃO – Won’t it be dangerous, this soon?

JOSÉ – It has to be now!

José opens the shed door. Inside are about 100 Jews seated on the ground. He says:
“Come now, brothers! It’s now or never. Go, run away from Lisbon. Take these pitchforks so you can defend yourselves against assassins who attack you on the road”.

An old man says: “Brothers, we will never forget you!”

José hugs the old man.

The group starts leaving.

CONCEIÇÃO – Take care! May God guide and protect you!

On a balcony overlooking the city, Adão Silva (looking terrified) begs the friars, Bernardo and Mocho to try to stop the massacre.

ADÃO SILVA – Please, friars, you must stop this horror!

FRIAR JOÃO MOCHO – There’s nothing we can do. It’s all the fault of King D. Manuel and his misguided policy on the Jews.

ADÃO SILVA – This persecution must stop, friar! They were forcibly converted! Their synagogues, schools and libraries were destroyed. Children under fourteen were taken from their families to be baptised and raised as Christians. And now this massacre of the new Christians!

FRIAR JOSÉ BERNARDO – No, no! They are Jews!

FRIAR MOCHO – Tell us, Adão. What did it profit the King to cast holy water on them, now calling them the Christians Pedro and Maria, when in reality they continue to be the Jews, Abraham and Esther?

Insert: images of a badly equipped boat sailing downriver, carrying the group that had recently run away.

ADÃO SILVA – King D. Manuel will revenge this massacre! He will carry out a terrible revenge. I fear for you, friars.

FRIAR JOSÉ BERNARDO – No blame can fall on us! This system of elimination is a natural process of the nation to rid itself of a parasitic group that lives apart from the community.

FRIAR JOÃO MOCHO – The people were united. The fact that entire families – including adolescents taken by their parents – took part, shows the endemic hatred that has endured for so long.

(Pause)

Centuries of hatred and deadly enmity. Tomorrow this holy work must be completed, to settle the Jewish question once and for all.

In the house opposite, in an apparently empty storeroom, we hear an entire family, parents and children, crying softly.

DAY 2

Lisbon. Early morning.

Streets filthy with blood, torn clothes, boots and hair.

Here and there, a head or a limb.

Images of death flow towards São Domingos Square.

Subtitle:

20 April.

In São Domingos Square, the fires are still burning.

Heaps of charred bodies lie about.

Most of the bodies have not been burnt.

Altogether there are more than 1000 bodies.

By the Tagus, the scene is the same.

Charred corpses, piles of unburned bodies and others scattered on the ground. More than 1000 people dead.

300 heavily armed men and forty women are gathered in the square, amidst the bodies of the deceased. They are divided into two groups, arguing heatedly.

In one of the groups, a man says: "Decomposing bodies in the open can be found all over the city. With the plague, there is nothing worse for spreading the disease more quickly!"

Another one replies, sadly:

“There’s no wood!”

Some of the men continue to talk:

- “The Germans from the boats are leaving because of the plague”.
- “Let them die! Let them die!”
- “Or pay for the wood!”

One woman cuts in:

- “Someone should suggest that to them”.

Another group discusses something entirely different, and tempers are high:

- “We must finish killing those damned people before the King hears of it!”
- “Where are the Jews? There are none to be seen on the city streets now”.
- “Many fled to the outskirts, some to Santarém.”
- “Others are probably hiding at home among the gold and the riches.”
- “We must kill these Jewish dogs before the King’s troops reach town!”

(The previous day about 2500 people had died. On the day there were about 1500. These references serve to underline the number of dead which must be shown in the film, for each of these days).

Someone cries:

- “Let’s break into the houses we know belong to them!”

Someone else says:

- “Death, death to the Jewish dogs!”

Friars Bernardo and Mocho join the crowd.

FRIAR BERNARDO – Do not forget, Alfama! Do not forget, Alfama!

FRIAR MOCHO – Go quickly, go!

FRIAR BERNARDO – The Jews live in intercommunicating houses, as if they were still in the old Jewish quarter.

The two groups gather together and depart in a rage.

FRIAR JOÃO MOCHO says to his colleague – That'll be the end of the city's badly baptised!

About one hundred men surround two houses.

Fists on the door. Broken windows. Admission. Looting.

It is a brutal invasion.

Men with their throats cut. Women thrown from windows. Children violently assaulted.

A deserted street.

Two Jewish families, about twenty people, run in terror, crying, carrying bags with some of their property.

They all enter a church, embrace at the altar, as if seeking the security they could not find elsewhere.

They hear the deafening sound of a group of ruffians approaching...

... and promptly faint, sinking to the floor, their hopes lost.

The furious mob found them.

They began by stealing everything they had.

The criminals then cut the throat of the heads of the families and dragged the remaining members down the street.

Their fate was the inferno of the pyres alongside the Tagus, onto which they were thrown alive.

Two women are thrown out of windows and received by fanatics bearing long sharpened lances.

In the houses taken by the mob, all belongings are stolen by groups of avid locals.

The group of German sailors enter an open house to pillage it, screaming "Häresie! Häresie!" ("Heresy! Heresy!").

Another group, Portuguese this time, gaze on the Germans with hatred.

A burly man, armed with helmet and sword, tells the others:

- The Germans are stealing all the gold, silver and belongings! Let's surround them!

There is no communication between the groups, for they do not speak the same language.

Fighting breaks out.

The groups struggle over the looted possessions, with casualties on both sides.

A five-year old tiptoes down the stairs, crying, trying not to make a noise.

He peers carefully into the room. He sees three bodies, hanged: his father, mother and sister.

The child enters the room and starts screaming.

Next door, in the kitchen of this looted house, seven ill-mannered ruffians scoff down food and drink.

Through the sound of their laughter, they suddenly hear the child screaming.

Off they run, sword in hand.

The child is grabbed.

Two scoundrels prepare another rope with which to hang the child.

In the street, women are dragged by their hair by other women, who cry: "Death! Death! Fire!"

Father Crespo observes those poor women being taken and hears the cries of death and torture coming from inside the looted houses.

Father Crespo crosses himself.

Carts go past laden with bodies, some headless.

Father Crespo enters the house of a Christian couple – Bento and Rosa – and starts talking to them.

FATHER CRESPO – Hello, how are they?

BENTO – Terrified, father. They are scared that at any moment the door will be knocked down and they will be discovered.

ROSA – We're scared, too, Father. God help us, God help us.

The priest opens a door into a small room crammed with fifty Jews, cringing with fear and the cold.

FATHER CRESPO – Be calm, my brothers, please stay calm. No one will look for you here!

The priest lays his hand on a Jew's shoulder, as if to give him strength and he says: "God be praised, Father, may it all end soon."

FATHER CRESPO – Wait a few more hours. The King has probably been informed by now. The nobility will come to your aid!

The priest leaves the room.

Bento and Rosa close the door and conceal it behind a pile of furniture, to disguise it.

The priest sits down.

He wipes his face with a handkerchief.

Bento approaches.

BENTO – What do we do, Father?

FATHER CRESPO – We wait for the King’s troops to arrive!

(Pause)

If we save these families, our lives will have been worth living!

ROSA – Jews and Christians, we are all the same. See how they suffer, how they cry and are afraid.

FATHER CRESPO – Pray, Rosa. Pray for them. Like Christ our Saviour, they belong to the tribe of Judah.

BENTO – What is the tribe of Judah?

FATHER CRESPO – Originally, the Hebrews were in twelve tribes, but ten were attacked by the Assyrians and disappeared. Two tribes were left: those of Judah and Benjamin.

ROSA – How did the tribe of Judah come to Portugal?

FATHER CRESPO – They came here two millennia ago, when the Second Temple of Jerusalem was destroyed by the Romans. The date of their arrival precedes any existing memories, traditions or monuments.

The priest rises and paces the room.

He says: “We will not let them end like that.”

He leaves the house.

A group of thirty people rush past Father Crespo, saying: “To the bonfire with them!”

Behind the group is a friar, brandishing a crucifix and saying: “Condemn this accursed race to the Dantesque trenches!”

Father Crespo enters another street crammed with corpses.

A group of five killers (four men and one woman) run past.

Two of them say:

- "The hide seller lives this way".

- "Chop him up! Chop him up!"

A drunken man, seated calmly on a wall, tells Father Crespo: "King D. João II did much worse, Father."

The priest looks him in the eyes: "What are you saying, man?"

The drunk continues: "He removed Jewish children aged between two and ten from their parents and sent them to the island of São Tomé. Some of them could barely walk but they were left on the beaches and succumbed to starvation or were eaten by wild animals".

The priest leaves and walks along a street strewn with corpses.

At the far end he spots friars Bernardo and Mocho, who are talking.

FRIAR BERNARDO (to FRIAR Mocho):

1385, 1449, 1482, were years of Jewish persecutions. But never as far-reaching as what we are seeing now.

(Embarrassed, friar Mocho looks at Father Crespo. So does Bernardo. The two friars are uncomfortable, for they know they are being condemned.)

Teresa and her husband kneel in prayer inside their house, asking God to protect them.

Suddenly, the door is broken down by three angry men.

Teresa knows that she has thirty Jews hidden amongst the hams, so she faces the aggressors (supported by her husband) and holds up a crucifix before them, to deter them from their search.

- "This is a Christian home! There is nothing here for you!"
- "We seek Jews! We seek Jews!"
- "No Jews live in this house!"

The woman is pushed to one side and her husband thrown to the floor by the three men.

- "We'll search!"

Armed with swords, the three men search the house.

They come across a door that will not open.

- "The door is locked!" says Teresa.
- Where are the keys? The keys?

One of the assailants finds the keys hidden under a table.

- Here are the keys!"

They unlock the door and burst into the room, filled with exactly what they were looking for.

However, the Jews rush at them so fast they have no time to unsheathe their swords.

Working together to save their families, the Jewish men tie up the aggressors and kill them with their own swords.

Mário quickly closes the front door.

With the help of two of the Jews, he piles up as much furniture as possible against the door, to prevent another break-in.

There is tension in the air. Teresa and Mário have no idea if another group will come looking for the missing aggressors.

Three dead bodies lie in the room with the hams.

Teresa and Mário kneel.

“What will become of us now?” he says.

Teresa is more confident: “They were alone, no one saw them enter this house. They could be anywhere in the city, intent on plunder. No one will look for them here.”

Adão Silva and Raquel stand before a window in their house and witness two men and a woman walking past with heads on lance tips.

Raquel is horrified and cries in her husband’s arms.

- Oh horrors!

(Pause)

May God punish these evil people!

- Friars Bernardo and Mocho were largely responsible for all that is happening, says Adão Silva.

A silent street.

A woman leaves her hiding place in the basement and peeks through the window.

Everything seems quiet.

The sun is shining. The woman gazes up at the sun which she has not seen for two whole days.

Suddenly, she see four lances with women’s heads impaled on them.

Dread.

Outside, three men and a woman carry these macabre lances.

Some twenty assassins come running.

Inside the house, a horrified woman continues in her attempts to open the cellar flap.

At the same time, the front door is kicked in and the house invaded by fifteen men armed with swords, who cry: "Bonfire, bonfire".

The woman is grabbed and her clothes ripped off.

As she struggles with the bandits, one of her fingers is hacked off so they can get at her ring.

Others steal all they can.

Three of them enter the cellar.

They find a baby, grab him by the feet and smash his head against the wall.

They also find an old man who is tortured, with cuts to his face and back.

A seven-year old girl is also found hidden under some furniture.

A large man pulls her by a foot as she resists, and says: - "This Jew, this Jew, I'm going to rape her!"

The child's father comes out of his hiding place and throws himself at the man, cutting his throat.

He is straight away killed by one of the group of criminals with thrusts of his sword.

An anxious old man, tiptoes quietly through a warehouse, making way for ten strongly armed men in his company.

They enter a room with casks.

Out loud the old man says: "Brothers, you may come out! It's all over!"

The casks open, one by one. Inside, were Jews who had hidden but have now been betrayed.

They look terrified when they see the torturers who are there to take them to die and burn on the bonfire.

Two women carrying babies, apparently their own, reach the Tagus.

They smile.

They throw the children on the fire.

Another woman, Jewish, runs to try and save her children. She jumps into the bonfire and they won't let her leave. Two criminals with swords push her backward, where she dies with the children.

Empty carts leave the square to collect more dead bodies scattered round the city.

Armed men enter the prison. They grab the guard.

- "What Jews are prisoners here?"

- "There's only one Jew, the others are good Catholics."

- "Tell us who he is!"

They enter the cell. There are eight men lying on the ground.

The guard points to the Jew: "There's the Jew!"

The man is grabbed.

- "You'll be taken for burning!" shout the men.

The other seven prisoners rejoice: "Burn him! Burn him! Burn him!"

Three vulgar-looking men and a woman rush round a corner.

They notice the door into a house.

They force their way in.

They look for signs of life.

They find four three-year old children in a cupboard.

One man cries: "Skin them alive! Crush them against the walls!"

Smiling, the woman says: "Have no pity!"

One child has its throat cut right there.

Another is hoisted onto one man's shoulders and he takes her to the bonfires.

Another is thrown out of the first floor window.

The child plunges to the ground. A man passing by kills the child by stabbing it in the stomach with a lance.

The man carrying the child on his shoulder smiles as he walks past and stamps on the child dead on the ground.

In the house next door, naked women are tortured by infuriated people, while two twenty-year old girls loot the house.

A naked, dead woman is thrown onto a cart laden with corpses, making its way past.

A passing drunk enjoys watching the bodies pulled by ropes: "So, where's the Jewish faith now? Where is the quality of this race ready to face adversity?"

Some torturers grab the drunk and start beating him: "He's a Jew, he's a Jew!"

The poor man protests: "I'm not! I'm not! I'm not!" – he cries in terror, as he is taken to the riverside.

He is dragged by force to the riverside where there are four piles of corpses, a total of 1300 bodies (some burned, others not).

The flames of the two pyres rise high in the sky.

Rua Nova. Residence of João Mascarenhas.

Hidden in the basement with its small window, Mascarenhas sees a child crying over the body of its dead mother lying on the floor.

He approaches the window to call the child just as the child is axed to death by an enraged woman.

A group of fifteen people pass by at a run. Laughter can be heard from the mob.

As the laughter sounds out, friars Mocho and Bernardo pass outside the house of Father Crespo's sister.

Inside this house, the head of the family asks the priest: "How can such kind and generous people like the Portuguese be overcome by this fanaticism taken to such extremes of violence and iniquity?"

The priest thinks and says: "There is no moral or rational justification. We are all descended from the Jews."

"How so, Father Crespo? I'm not," says his interlocutor.

"Many have tried to produce family trees going back generations to prove they have no Jewish blood. In vain."

- Why?

- Ninety thousand forced conversions took place throughout the Iberian Peninsula, carried out by the Visigoths, some thousand years ago, so it's impossible to stretch back to such ancient times. (Pause) We are all brothers.

Avis (Portalegre).

Avis Castle.

King D. MANUEL (then aged 37) is seated studying a map.

A servant advises the King:

SERVANT – Sire, Judge D. Aires da Silva and Governor D. Álvaro de Castro wish to speak to Your Majesty with all urgency.

KING D. MANUEL (reflecting for seconds) – Send them in.

D. Aires da Silva and D. Álvaro de Castro approach the King, looking worried and preoccupied.

KING D. MANUEL – What have you to say to me? You look very worried.

AIRES DA SILVA – Your Majesty, we have amazing and unexpected news. We hear of a massacre of the new Christian population in Lisbon. A popular uprising!

KING D. MANUEL – What else do you know?

AIRES DA SILVA – About 2000 new Christians have already been killed. There are fires and looting everywhere. Some have fled the city and others may be hidden in basements in town.

ÁLVARO DE CASTRO – The causes were religious fanaticism and suspicion that the Jews are responsible for the plague and the famine. Added to this are the worst kinds of passion: envy, libel, revenge, lust and theft.

(KING D. MANUEL is puzzled)

AIRES DA SILVA – Many old Christians were also taken to the bonfires as if they were Jews! Deeply rooted enmity found a favourable atmosphere in the popular uprising for terrible revenge.

KING D. MANUEL (rising and crying) – Who are the people responsible for this?

ÁLVARO DE CASTRO – The lower orders, incited by the friars and foreign sailors.

AIRES DA SILVA – The nobility is away, fearing the plague.

(The two men lower their heads)

KING D. MANUEL – Take the military forces you consider necessary and go back to the city at once. Crush this attack on the King. All residents must join our forces and help with the investigation, or else their belongings will be confiscated. (Pause) This attack shall have a terrible punishment. All those involved will die. I will move to Setúbal and there keep an eye on what is to come. (Pause)

Quickly, you have a day's journey of many leagues ahead of you!

The two men rush out.

Enter QUEEN MARY OF ARAGON AND CASTILE, who says:

- I heard what happened.

(The King sits in silence, head down. He appears to be crying.)

Jews have been regarded with increasing rancour and intolerance. The tiniest motive led to their genocide.

The King says nothing.

Lisbon.

Night falls.

Two bonfires burn in Ribeira.

Slaves load them with bodies.

A cart arrives with children's corpses.

Otherwise, everything appears to be quiet.

In the house of Father Crespo's sister, the priest carries a lamp and enters the room where the Jews are hiding.

He sits before a couple in their forties who are cradling their children (aged 11) to sleep.

In low voices, almost a whisper, they converse.

FATHER CRESPO – How are you, Miguel and Maria?

MARIA – Terrified, father.

FATHER CRESPO – Do not despair. I believe that tomorrow the King's troops will arrive.

MIGUEL (crying) – We never thought we could be hated like this.

FATHER CRESPO – It'll all get better.

MIGUEL – Our parents, grandparents and ancestors were born here. We are not foreigners. We took our first steps here.

MARIA (taking Miguel's hand) – We were so young, delighted, happy, as was Lisbon at the time.

Insert

Two children – Miguel and Maria – play and run round a market, laughing and eating apples.

MIGUEL – (continues) Our names were not Miguel and Maria, but Daniel and Esther. After the edict, we tried to run away. We were preparing to travel to Morocco with our parents and siblings. There were no boats and the King wanted us to stay.

FATHER CRESPO – Poor you, I am sorry!

MARIA – We were at home, with our baby children, and a woman knocked at the door. She wanted to take us to be baptised. We said we didn't want to go, we were Jewish.

FATHER CRESPO – What happened then?

MARIA – A group of men took us by force, us and the babies. They dragged us by the hair to the baptismal fonts. We were baptised standing up.

MIGUEL – They changed our names, called us Christians. We have cried for ten years, unable to see our holy Torah.

FATHER CRESPO – Tomorrow the King's troops will arrive. The guilty will be punished and – I am sure of it – you have a great life ahead of you. (Pause) The Jews have lived for forty centuries and faced the great empires of history: Egyptians, Assyrians, Babylonians, Persians, Romans, Visigoths, Spain... and now Portugal.

The next day.

Dawn over Lisbon.

Tagus riverside. Piles of corpses, burned or otherwise.

Subtitle:

21 April.

Carts arrive with more bodies.

One of the bodies still has a sword stuck in its belly.

(Insert)

150 strongly armed soldiers ride to Lisbon under the orders of D. Aires da Silva and D. Álvaro de Castro.

By the river, fifty men talk, in agitation.

- "This morning another thirty Jewish dogs died, but we haven't found any more to kill!"

- "Many Jews are probably safe in the homes of pious families who like them".

A woman in her sixties approaches and says, calmly: "We have yet to find the most important of all the Jews!"

- "Who?" – asks one man.

- "João Rodrigues Mascarenhas, the tax collector!"

- "Do you know where he is?"

- "No doubt hidden in Rua Nova, where his house only looks shut up."

An old man says:

– “The Germans promises that if we kill Mascarenhas they’ll give us all the wood we want.

Another man asks: “Do the Germans know Mascarenhas?”

The sixty-year old woman replies: “Of course. He also collects taxes from them!”

The crowd erupts and shouts “Death, death!” and “Let’s break down his door and catch him!”

Dozens of furious men set off at a run.

In a narrow alley, Raquel and Adão Silva come across this angry group, crying “Death to Mascarenhas!”

RAQUEL (asks her husband) – Mascarenhas? The rich merchant who is on intimate terms with royal power?

ADÃO SILVA – Yes, the King’s henchman who collects taxes.

(Pause)

He’ll be slaughtered! He is living proof that a new Christian is in fact a Jew! He performs a duty of the old Jews, that of collecting taxes.

Rua Nova.

Mascarenhas, in the basement of his house, watches the street from a small window.

He prays in a low voice in Hebrew.

Baruch ata Adonai... (Blessed are you, Lord)

Vechol hakamim alai leraa, mehera hafer atsatam vekalkel mach’shevotam

(Annihilate the projects of those who wish me harm and destroy their intentions)

Suddenly, Mascarenhas observes the feet of a furious mob that stops in front of his house. Over 100 bloodthirsty men, women and slaves are standing there.

The villains start to break down the door, making a deafening noise.

The door holds firm.

They bring a large tree trunk to break down the door.

Irate men shout: "Death, death, death!"

The men take aim.

They prepare to break down the door to Mascarenhas' house.

Suddenly, the door opens, and we see João Rodrigues Mascarenhas, looking noble, secure and quite at ease.

Puzzled, the mob halts.

A large man walks towards Mascarenhas and says: "We'll cut you to pieces. Your remains will end up on the fire!"

Hundreds of ruffians burst out laughing.

Mascarenhas speaks, quite calmly: "I served the King of Portugal to the best of my ability."
(Pause) "You will hang, and Israel's revenge will be that the Portuguese nation will go from being the greatest power in the world to decadence!"

Mascarenhas is grabbed by four men, many others enter his house and start looting all they find.

His body is dragged by ropes tied round his neck.

Mascarenhas is taken to São Domingos Square.

His body is quartered and thrown on the fire, amidst the cries of joy of the crowd.

The fire burns and burns, while the mob laughs unrestrainedly.

A distraught man runs into the crowd: "Warning! Take care".

- What is the matter, you poor man, why are you running so? asks a bystander
- The King's troops are about to enter the city.
- What's that you say?
- Aires da Silva, the judge, and Dom Álvaro de Castro, the governor, are at the gates of Lisbon with other legal officers and many armed men. They have issued a proclamation ordering all men to take up arms and join the public forces in the field by São Vicente, on penalty of losing all their assets!

The mob looks bewildered.

One woman cries: "We're lost!"

The men and women present look at each other.

A cultivated youth says: "Let us go there, brothers! We will curry favour with the law, saying that we will help with the investigation and point out the guilty ones!"

The King's forces march into town, galloping through the streets to gather at the field by São Vicente.

The people run up. Many are bearing arms. All offer to help.

The most prominent killers of the previous days now are quick to offer all their aid to the forces of law, saying they know who some of the assassins were.

D. Aires da Silva and D. Álvaro de Castro look at each other.

AIRES DA SILVA says to a group of people: “The entire city will be investigated. The King will send more troops by land and by ship along the Tagus.” (Pause) “The Prior of Crato and Baron Alvito are ordered by the King to come to Lisbon, to carry out stringent investigations.”

D. ÁLVARO DE CASTRO also speaks “No one will escape justice.” (Pause) “Those responsible will be burned to death, whether laymen or men of the cloth, men or women. Public whipping! Garrotting! The bonfire!”

- “Gracious”, says one woman, as the crowd looks on in astonishment.

Teresa and her husband come at a run, shouting:

- Gentlemen, listen to me!

AIRES DA SILVA – What do you want, woman?

TERESA – I have many Jews in my shop! They are still alive!

(Pause) God save me for having helped them!

AIRES DA SILVA (calmly) – You did your duty! You are an exemplary citizen, unlike others, who will pay for being killers or doing nothing!

The crowd is now concerned.

Father Crespo arrives, walks calmly through the midst of the crowds.

He then looks Aires da Silva in the eyes.

FATHER CRESPO – My Lord: I do not believe that it is just to punish those who did nothing. Those who wished to help against such evil encountered so much violence that they either died or were forced to retreat so that they would not suffer the same fate as the new Christians.

(Pause)

There are fifty new Christians hidden in my sister's house. That was all I could do! And I did it at great risk to my own life.

AIRES DA SILVA – Father, do you know what has gone on this city?

FATHER CRESPO – The poor new Christians! I will bear witness to the hell that my eyes saw.

Friars João Mocho and José Bernardo enter, to join the forces of law and order.

FRIAR MOCHO (to Aires da Silva and D. Álvaro de Castro) – Welcome to this city, gentlemen! We saw everything that happened. We are here to help find the people guilty of these unfortunate events.

AIRES DA SILVA (loudly, irritated) – Unfortunate events? Is that what you call the genocide of people who are as Portuguese as you?

Father Crespo intervenes, and points to the recently arrived friars.

FATHER CRESPO – These are the holy men who were most involved in the massacre!

AIRES DA SILVA – What did they do?

FATHER CRESPO – They cried “Heresy, heresy! Burn them!”, and led hundreds of people to join this infernal manhunt.

FRIAR BERNARDO – What’s that you say, father? You dare blame us?

FATHER CRESPO – Yes! You’ve inverted every religious and moral idea! You hoisted the symbol of Our Lord’s redemption and salvation to force the murder, robbery, theft, rape and massacre of the new Christians!

Innocent people support Father Crespo:

- Father is right! The friars were egging everyone on from the first moment!

Three guards dismount and arrest the two friars.

FRIAR JOÃO MOCHO (addressing Aires da Silva): Do not heed the priest, he knows not what he is saying.

AIRES DA SILVA – Your life will surely end at the stake and I am sure that the King will expel your religious order from Lisbon.

At a firm march, the city magistrate arrives with two armed guards.

They point to many in the crown and say:

- We know who is guilty of this slaughter!

AIRES DA SILVA – Women, too?

MAGISTRATE (pointing to an area with about forty women) – Yes, many!

The magistrate starts naming the women, one by one, numbering about seventeen who were involved.

The mounted guards shout and point their lances at these people, who fall to the ground.

One man and two women try to run. They are hit in the back by lances and die instantly.

One woman cries: "The foreigners, who also killed and robbed, have taken to their ships and each has gone his own way!" (Pause) "Some are still in the port waiting for the tide."

D. ÁLVARO DE CASTRO (to the troops) – To the port! Go quickly, they may be sailing away!

Ten strongly armed men ride off to the port.

MAGISTRATE (to Aires da Silva) – There are almost 4000 dead. Hundreds of corpses await their turn on the fires!

AIRES DA SILVA – Those who are implicated will pay dearly for this affront to royal power!

(Pause)

Forty or fifty will be hanged at once, after their hands are cut off!

Death and confiscation of assets to all wrongdoers, punishments for passive residents, collective punishment for the city!

The cavalry enter the port and reach a boat before it sails. Three Germans try to resist and are killed then and there.

Over thirty sailors surrender and kneel!

Subtitle:

Évora.

The Royal Palace.

KING D. MANUEL, irate, strides around the room as he speaks to his Queen, MARY OF ARAGON AND CASTILE (then about 25), who answers in Spanish.

KING D. MANUEL – The noble, loyal city of Lisbon shall lose all its privileges. It will be a rebel city!

(Pause)

I will give the world an example of rigorous punishment for the atrocious behaviour of the evil people and the neglect of the good.

QUEEN MARY OF ARAGON AND CASTILE – The Jews contribute greatly to the prosperity of the Crown. You never wished to be free of them.

KING D. MANUEL – True.

QUEEN MARY OF ARAGON AND CASTILE – Your Majesty was pleased when they appeared to be Christian. (Pause) But while that was enough for the King, it never convinced the suspicious people.

KING D. MANUEL – Do you mean to say that the royal policy of the forced integration of the Jews in society found a firm obstacle in popular hatred?

QUEEN MARY OF ARAGON AND CASTILE – Witness these last few years the many offences and insults to the new Christians. Sooner or later, verbal violence would turn to large-scale physical abuse.

KING D. MANUEL – Such a massacre was unforeseeable. I never imagined anything like this.

QUEEN MARY OF ARAGON AND CASTILE – Religion is the foundation of nationality. For the

Jews, it is hope in the Kingdom of David and the reconstruction of the Temple of Jerusalem.

KING D. MANUEL – The massacre in Lisbon lays to waste my policy to integrate the new Christians. I ordered an end to Judaism, I created obstacles to prevent their departure, I placed Jewish children with Christian families and even said that for twenty years there should be no inquests into the religious rites of the converted.

QUEEN MARY OF ARAGON AND CASTILE – My parents, the Catholic Monarchs, had a different opinion about the Jews. They wished to expel them and did so, as had already happened in England, France and other countries.

KING D. MANUEL – But I did not wish all the Jews to go, much less that they should join the Moors in Morocco and in the Ottoman Empire, where they would form a common front.

QUEEN MARY OF ARAGON AND CASTILE – What now? What do you intend to do?

KING D. MANUEL – After this disaster, I will have to let the Jews depart.

QUEEN MARY OF ARAGON AND CASTILE (surprised) – How so?

KING D. MANUEL – They will be allowed to leave the country with their belongings, to depart, to return, to trade on land and sea, and transfer their money and goods to other nations.

(The King paces the room. He keeps talking.)

It will be a loss for Portugal and a win for the countries where they settle: the Lowlands, France, Turkey, so many places...

QUEEN MARY OF ARAGON AND CASTILE – I recognise that the Hebrew people have such strong hereditary qualities that neither time nor vicissitudes can erase them.

Final subtitles:

By decree of King D. Manuel, the Jews were authorised to leave the Kingdom in March 1507.

Those who opted to stay would suffer a sad time.

The Inquisition was set up in 1536.

(Pause)

The 1506 massacre was erased from Portugal's collective memory