



NAMES ANALYSIS REPORT Aguiar Surname Meaning & Origin

The English meaning of **Aguiar** is a location in Portugal

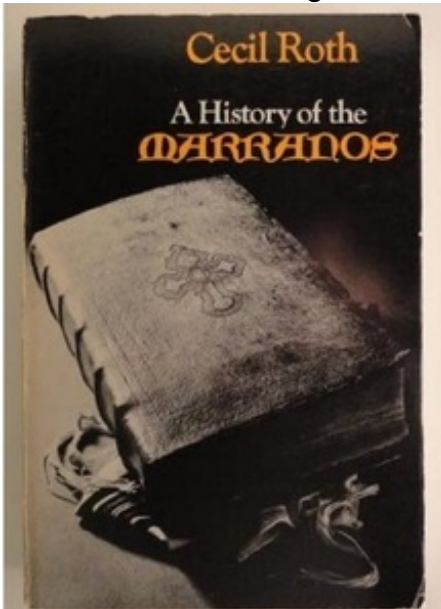
The surname **Aguiar** is a toponymic name, which means that it is derived from a geographical location. Toponymic names can be based on anything from the name of a town or village to the name of a forest or pasture. This is the largest category of family names, probably due to the geographical migrations to which the Jews from Spain and Portugal were subject after the Inquisition and the love they had for the country in which they had lived for many centuries.

There are many indicators that the name **Aguiar** may be of Jewish origin, emanating from the Jewish communities of Spain and Portugal.

When the Romans conquered the Jewish nation in 70 CE, much of the Jewish population was sent into exile throughout the Roman Empire. Many were sent to the Iberian Peninsula. The approximately 750,000 Jews living in Spain in the year 1492 were banished from the country by royal decree of Ferdinand and Isabella. The Jews of Portugal, were banished several years later. Reprieve from the banishment decrees was promised to those Jews who converted to Catholicism. Though some converted by choice, most of these New-Christian converts were called CONVERSOS or MARRANOS (a derogatory term for converts meaning pigs in Spanish), ANUSIM (meaning "coerced ones" in Hebrew) and CRYPTO-JEWS, as they secretly continued to practice the tenets of the Jewish faith.

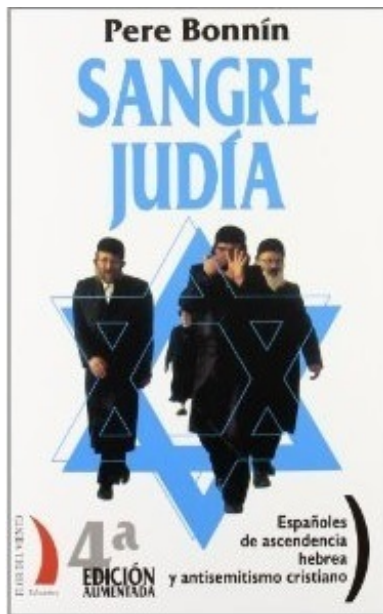
Our research has found that the family name **Aguiar** is cited with respect to Jews & Crypto-Jews in at least 27 bibliographical, documentary, or electronic references:

- Sources 1 - 10 for Aguiar



A History of the Marranos, by Cecil Roth.

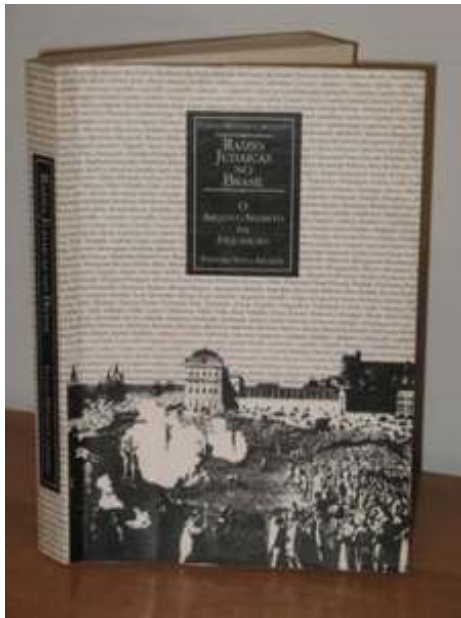
The expulsion of the Jews from Spain in 1492 by the infamous decree of King Ferdinand and Queen Isabella was the culmination of a series of anti-Jewish persecutions throughout the 14th and 15th centuries in which thousands of Jews were massacred. Thousands of others converted in order to escape death. After the expulsion many more joined the ranks of these "new Christians" as an alternative to exile. A large number of converts, while outwardly professing Christianity, secretly continued to practice Judaism. These Marranos, as they were popularly known, were then mercilessly persecuted by the dreaded Inquisition which through tortures of forced confessions and auto-da-fes sent thousands to the stake. Many others managed to escape to countries outside the reach of the Inquisition where they created a widespread Marrano diaspora. Thousands of Marranos have survived even into our times. This seminal work by the eminent historian traces the tribulation of these secret Judaizers as well as the fate of those who succeeded in escaping to other lands where many of them rose to prominence in various fields of endeavor.



Sangre Judia (Jewish Blood) by Pere Bonnin. Flor de Viento, Barcelona, 2006. A list of 3,500 names used by Jews, or

assigned to Jews by the Holy Office (la Santo Oficio) of Spain. The list is a result of a census of Jewish communities of Spain by the Catholic Church and as found in Inquisition records. |

Pere Bonnin, a philosopher, journalist and writer from Sa Pobla (Mallorca), a descendant of converted Jews, settles with this work a debt "owed to his ancestors", in his own words. The book, written in a personal and accessible style and based on numerous sources, includes a review of basic Jewish concepts, Jewish history in Spain, and Christian Anti-Semitism. There is also a section that focuses on the reconciliation between the Church and Monarchy and the Jews, which took place in the 20th Century. In this study, Bonnin deals in depth with the issue of surnames of Jewish origin. In the prologue, the author explains the rules he followed in the phonetic transcription of surnames of Hebrew origin that are mentioned in the book. The researcher cites the Jewish origin, sometimes recognized and other times controversial, of historically prominent figures (like Cristobal Colon, Hernan Cortes, Miguel de Cervantes Saavedra and many others) and links between surnames of Jewish origin with some concepts in Judaism.. The book also includes an appendix with more than three thousands surnames "suspected" of being Jewish, because they appear in censuses of the Jewish communities and on the Inquisitorial lists of suspected practitioners of Judaism, as well as in other sources. In the chapter "Una historia de desencuentro", the author elaborates on surnames of Jewish origin of the royalty, nobility, aristocracy, clergy, and also of writers, educators and university teachers during the Inquisition. Special attention is given to the "Chuetas" of Mallorca, the birthplace of the author.

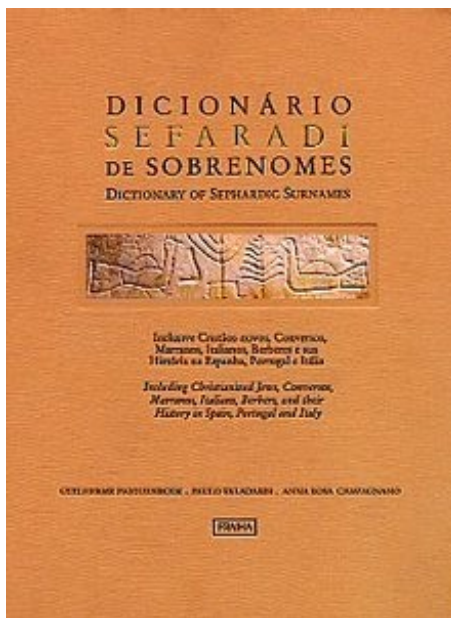


Raizes Judaicas No Brasil,(Jewish Roots in Brazil) by Flavio Mendes de Carvalho. |

This book contains names of New Christians or Brazilians living in Brazil condemned by the Inquisition in the 17th and 18th centuries, as taken from the archives of Torre do Tombo in Lisbon. Many times details including date of birth, occupation, name of parents, age, and location of domicile are also included. The list also includes the names of the relatives of the victims. There are several cases in which many members of the same family were tortured and sentenced so some family lines may end here.

A Origem Judaica dos Brasileiros (The Origin of The Brazilian Jews), by Jose Geraldo Rodrigues de Alckmin Filho |

This publication contains a list of 517 Sephardic families punished by the inquisition in Portugal and Brazil.



Dicionario Sefaradi De Sobrenomes (Dictionary of Sephardic Surnames), G. Faiguenboim, P. Valadares, A.R. Campagnano, Rio de Janeiro, 2004 |

A bilingual (Portuguese/English) reference book of Sephardic surnames. Includes New Christians, Conversos, Crypto-Jews (Marranos), Italians, Berbers and their history in Spain, Portugal and Italy. Contains over 16,000 surnames presented under 12000 entries, with hundreds of rare photographs, family shields and illustrations. It also contains a 72-page summary of Sephardic history, before and after the expulsion from Spain and Portugal, as well as a 40-page linguistic essay about Sephardic names, including an interesting list of the 250 most frequent Sephardic surnames. The period covered by the dictionary is of 600 years, from the 14th to the 20th century, and the area covered includes Spain and Portugal, France, Italy, Holland, England, Germany, Balkans, Central and Eastern Europe, the former Ottoman Empire, Morocco, Algeria, Tunisia, Libya, Egypt, Iraq, Yemen, Syria, Lebanon, Israel, North America, Central America and the Caribbean, South America and more.

Samuel Isaac Benchimol. "Eretz Amazonia. Os Judeus na Amazonia" (The

Jews of the Amazons), Manaus, 1998. |

Samuel Isaac Benchimol was born on July 13, 1923 in Manaus, Amazonas, Brazil. He was a writer (with 110 published works), member of the Academia Amazonense de Letras, professor (Emeritus at the Universidade do Amazonas, where he taught for over 50 years), community leader (served as president of the Amazonas Jewish Community from 1975-1985) and businessman. His vast body of intellectual work includes books and articles. His dedication to his community culminated with the publication of this work, "Eretz Amazônia". Professor Benchimol took it upon himself to visit every Jewish cemetery in the Amazon, listing all the surnames. Later, tracking these surnames, he was able to determine which were the Amazonian families of Jewish origin, extrapolating as in the case of the surname Assayag, nowadays used by thousands of families, many of them assimilated and converted to Christianity.

Sao Paulo Chevra Kadisha, List of people buried, Sao Paulo 1997. |

The Chevra Kadisha (Jewish Burial Society) of Sao Paulo is a Society founded in February 25, 1923, to care for the burial of the Jews of Sao Paulo (city and state). The Society currently runs 4 Jewish cemeteries in Sao Paulo. The research was conducted in three ways: reading the tombstones, consulting the list of deaths until 24 September 1997, and from the society's records and books. The list of deaths, organized by Prof. Solomon, has the name of the deceased, the grave location and the date of his burial. The books are more detailed, with biographical data, which includes the city of origin, thus enabling it to be confirmed as Sephardic. This is a formal record of one of the most important Jewish communities in Latin America, showing how the country was very attractive for Jews from different and distant locations.

Dov Cohen. "Fuentes para la Genealogia de los Judios de Izmir (Esmirna)(Sources for the Genealogy of the Jews of Izmir (Smyrna)" Boletin n° 2 p. 18-9 Sociedad Argentina de Genealogia Judaica, Buenos Aires, dec 1996. |

Egon and Frieda Wolff. Sepulturas Israelitas (III). (Rio de Janeiro Jewish Communal Cemetery), As Mishpakhot de Belem, Rio de Janeiro, 1987. |

List of inscriptions on tombstones in the cemeteries of Belém in Brazil.

Maria Jose Pimenta Ferro Tavares. Os judeus em Portugal no seculo XIV (The Jews in Portugal in the 14th century), Lisboa, 1979. |

This study includes a name and place index.

+ Sources 11 - 20 for Aguiar

Antonio de Portugal de Faria. A Inquisicao Portuguesa no seculo XVII (The Portuguese Inquisition in the 17th Century), in O Instituto n° XVII, pp. 751-760, Coimbra, 1899. |

The Portuguese Inquisition formally started in Portugal in 1536 at the request of the King of Portugal, João III although in many places in Portugal it actually started in 1497 when the authorities expelled many Jews and forcefully converted many others to Catholicism. The Portuguese Inquisition held its first "auto da fé" in Portugal in 1540. It concentrated its efforts on rooting out converts from other faiths (overwhelmingly Judaism) who did not adhere to the strictures of Catholic orthodoxy; the Portuguese inquisitors mostly targeted the Jewish "New Christians," or "Marranos". The 17th Century brought with it a new wave of anti-semitism in Portugal. Between 1612 and 1630 the

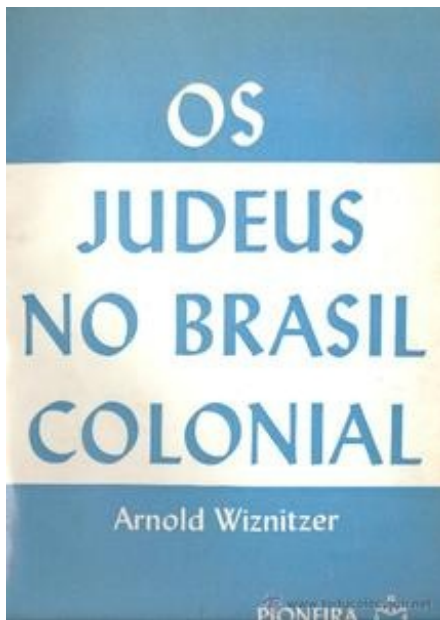
Inquisition in Lisbon, Coimbra and Evora held no less than 47 large autos-da-fe.

A descoberta da Amazonia. A aventura dos judeus marroquinos que desbravam o Norte do Pais (The Discovery of the Amazon | The adventure of Moroccan Jews that opened the North Country), in Revista Shalom No 221; Sao Paulo,1984.

The second organized Jewish community in Brazilian history, in modern times, was founded in Belém, capital of the State of Pará in the north, in 1840. It was made up of Jews who had come from Morocco. The immigrants were attracted by the wealth derived from the rubber economy. They established the first modern synagogue in the country, Eshel Abraham, in 1823, which was followed in 1826 by the second one, Shaar Hashamaim. Revival of the rubber industry between the end of the 19th century and the beginning of the 20th attracted more immigrants from Morocco who formed small communities in other places in northern Brazil. There were also small Moroccan centers in the Amazonas, another northern state, in places such as Itacoatiara, Cametá, Paratintins, Óbidos, Santarém, Humaitá, and others.

Renzo Toaff. La Nazione Ebraica a Livorno e a Pisa (1591-1700),(The Jewish Nation in Livorno and Pisa 1591-1700), Leo S. Olschki Editor, Florence, 1990. |

The demographic history of Italian Jewry. Includes bibliographical references, with indexes and appendixes in Italian and Portuguese.



Jews in Colonial Brazil, by Arnold Wiznitzer |

Professor Wiznitzer gathered detailed information about individual Jewish settlers in colonial Brazil and about cases where they were brought before the Inquisition at Lisbon, and his study throws new light on some phases of Brazilian colonial history. Many Jews fled to Brazil and others were deported to the colony as convicted heretics after the King of Portugal attempted to compel all of his Jewish subjects to accept Christianity in 1497. They were active in the establishment of the sugar industry and in trade, and they maintained close relations with another large group of exiles who had taken refuge in Amsterdam. Most of the "new Christians" continued to practice the old religion secretly.

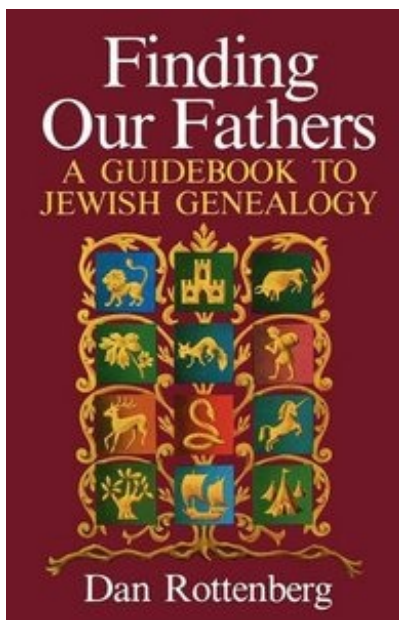


From the records of Bevis Marks, The Spanish and Portuguese Congregation of London |

Bevis Marks is the Sephardic synagogue in London. It is over 300 years old and is the oldest still in use in Britain. The Spanish and Portuguese Jews' Congregation of London has published several volumes of its records: they can be found in libraries such as the Cambridge University Library or the London Metropolitan Archive

From the burial register of Bethahaim Velho Cemetery, Published by the Jewish Historical Society of England and transcribed by R. D. Barnett. |

The register gives us dates for the burials in the "Bethahaim Velho" or Old Cemetery. The dates are listed as per the Jewish calendar.



Finding Our Fathers | A Guidebook to Jewish Genealogy, by Dan Rottenberg

In this work Dan Rottenberg shows how to do a successful search for probing the memories of living relatives, by examining marriage licenses, gravestones, ship passenger lists, naturalization records, birth and death certificates, and other public documents, and by looking for clues in family traditions and customs. Supplementing the "how to" instructions is a guide to some 8,000 Jewish family names, giving the origins of the names, sources of information about each family, and the names of related families whose histories have been recorded. Other features included a country-by-country guide to tracing Jewish ancestors abroad, a list of Jewish family history books, and a guide to researching genealogy.

The Inquisitors and the Jews in the New World, by Seymour B. Liebman. Reports the names of people who appeared before the inquisition in the New Spain |

Except for a brief introduction, the entire book is a listing of Inquisition Records in the New World. This is a source for converso names in the New World.

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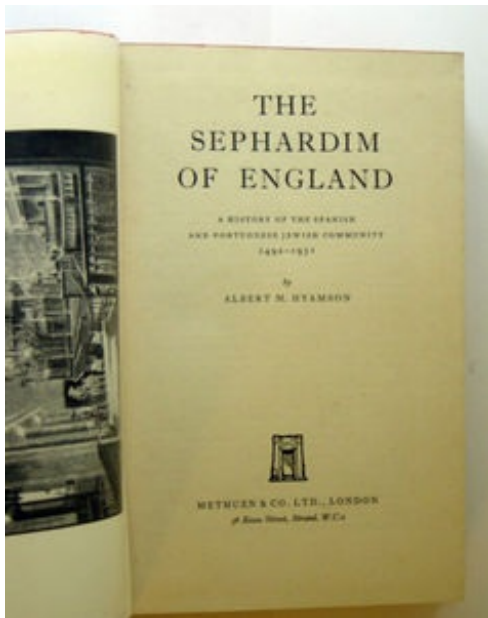
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From the publication, "Los Sefardíes" (The Sephardim),by Jose M. Estrugo. Published by Editorial Lex La Habana, 1958.(Surnames common among the Sephardim) |

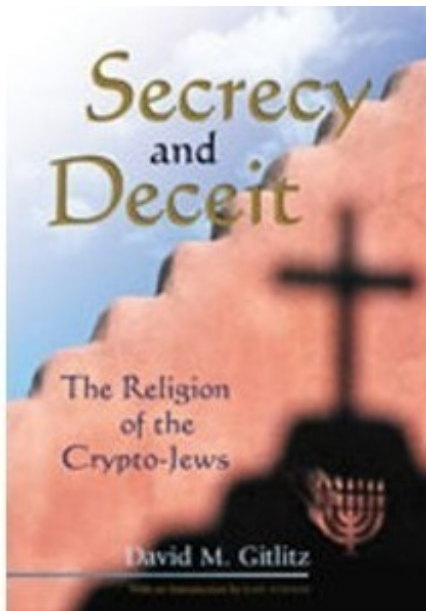
When the Romans conquered the Jewish nation in 70 CE, much of the Jewish population was sent into exile throughout the Roman Empire. Many were sent to the Iberian peninsula. The area became known by the Hebrew word "Sepharad". The JEWS in SPAIN and PORTUGAL became known as "Sephardim" or and those things associated with the SEPHARDIM including names, customs, genealogy and religious rituals, became known as SEPHARDIC.

+ Sources 21 - 27 for Aguiar



The Sephardim of England, by Albert M. Hyamson |

A history of the Spanish & Portugese Jewish Community, 1492-1951.



Secrecy and Deceit | The Religion of the Crypto-Jews, by David Gitlitz

Despite the increased attention given to Hispano-Jewish topics, and the "conversos" or Crypto-Jews in particular, this is the first thorough compilation of their customs and practices. The author has culled from Inquisition documents and other sources to paint a portrait of the richness and diversity of Crypto-Jewish practices in Spain, Portugal, and the New World. The history of Spanish Jews, or Sephardim, stretches back to biblical times. The Jews of Spain and Portugal made formative contributions to all Hispanic cultures, the impact of which is first being measured and recognized today. The Sephardim experienced a Golden Age in Iberia between 900-1100, during which they acted as the intermediaries between the rival political and cultural worlds of Islam and Christianity. This Golden Age ended with the Reconquest of Spain by Catholic overlords, though for another 300 years the Jews continued to contribute to Iberian life. In 1391 and again in 1492, intense and violent social pressures were put upon the Jews to join the larger Christian community. Many Jews converted, often unwillingly. In 1492 the remaining Jews were exiled from Spain. The converted Jews (Conversos) became an underclass in Spanish society. Many of them clung tenaciously to Jewish practices in the face of torture and death at the hands of the Inquisition. Having lost contact with other Jews, these people developed a religion which was an admixture of Catholic and Jewish rituals. David Gitlitz examines these practices in detail and attempts to answer the question of whether the Conversos were in fact Jewish. Gitlitz's research is exhaustive. He has combed through thousands of Inquisition records, showing that a sense of "Jewishness" if not Jewish practice remained a core value of many Spaniards' lives well into the 1700s. Gitlitz is convincing in showing that the Inquisition unwittingly aided crypto-Jews in perpetuating themselves by publishing Edicts of Faith. Essentially checklists for informers, they described the behavior of "Judaizers" (sometimes the practices listed were absurd or simply erroneous). These, ironically, were used by Judaizers as guides to religious behavior. It is revealing that as the Inquisition faded, crypto-Judaism waned, though never totally vanished. Gitlitz's knowledge and research on the subject is encyclopedic. The book is written in a "textbook" style which makes it somewhat technical and dry, though it is enlivened by excerpts from Inquisition records, which Gitlitz has apparently chosen for their interest, irony, unintended comedy, or spiritedness. It is difficult to imagine that human beings would face the tortures of the rack for not eating pork. That these same tortured people could summon the will to laugh at their executioners is something wondrous. The book includes the names of the Sephardim (and sometimes their residences too).



The Jews of Jamaica, by Richard D. Barnett and Philip Wright. Oron Yoffe, Ben-Zvi Institute, Jerusalem, 1997. |

The product of many years of painstaking research by two late scholars, Richard D. Barnett and Philip Wright, this volume presents the texts or summaries of 1456 tombstone inscriptions of Jews who lived in Jamaica between 1663, when the British ousted the Spanish, and 1880, when systematic registration of deaths was introduced. Jewish families who had fled the Inquisition in Spain and Portugal settled in Jamaica in increasing numbers during that time. Ashkenazic Jews also settled there in the eighteenth century. The Jews played a significant part in developing the island's natural resources and its international trade. Featuring detailed indexes by name, date and language, *The Jews of Jamaica* is a valuable tool for the study of immigration to the Americas, the surnames, given names and genealogy of Sephardi Jews. The texts of the inscriptions, many of them in three languages (Hebrew, English and Portuguese or Spanish), are of cultural interest and sometimes refer to dramatic events in the lives of the Jewish residents of Jamaica during a turbulent period.



The Circumcision Register of Isaac and Abraham De Paiba (1715-1775) from the Archives of the Spanish and Portuguese Jews' Congregation of Bevis Marks (London. England). |

This register is from the manuscript record preserved in the Archives of the Spanish and Portuguese Jews' Congregation of London named "Sahar Asamaim" transcribed,

translated and edited by the late R.D. Barnett, with the assistance of Alan Rose, I.D. Duque and others; There is also a supplement with a record of circumcisions 1679-1699, marriages 1679-1689 and some female births 1679-1699, compiled by Miriam Rodrigues-Pereira. The register includes surnames of those circumcised as well as the names of their Godfathers & Godmothers.

Apellidos de Judios Sefardies (Surnames of the Sephardic Jews) from the site Comunidad Judia Del Principado de Asturias |

The Principality of Asturias (Spanish: Principado de Asturias - Asturian: Principáu d'Asturies) is an autonomous community within the kingdom of Spain, former Kingdom of Asturias in the Middle Ages. It is situated on the Spanish North coast facing the Cantabrian Sea (Mar Cantábrico, the Spanish name for the Bay of Biscay). The most important cities are the provincial capital, Oviedo, the seaport and largest city Gijón, and the industrial town of Avilés. No one knows the exact date at which Jews arrived in Asturias. Based solely on the documentation found so far in Asturias, there are clear references to the mid-eleventh century Council of Coyanza held in the Diocese of Oviedo in 1050 which states in Chapter VI: "... no Christian shall live in the same house with Jews or eat with them; if anyone infringes our constitution, they shall do penance for seven days, and if not willing to do it, being a noble person, they shall be deprived of communion for a full year, and if an inferior person they will receive a hundred lashes." But it is in the twelfth century when the rise and importance of the Jewish people is more noticeable in this region. Jewish witness signatures begin to appear more often on donation pledge cards from 1133. Asturias names are not very common among the Jewish population in other parts of the peninsula around the same time, perhaps causing confusion.

The Abarbanel Foundation Website, "Reintegrating the Lost Jews of Spain & Portugal" |

List of names of forcibly converted Jews who were tried by the Spanish Inquisition for practicing Judaism in Mexico in the years 1528 - 1815

Ruth Reyes, "Sephardic Family Names from Puerto Rico", The Casa Shalom Journal, Volume 10, Published by The Institute for Marrano-Anusim Studies, Gan Yavneh, Israel 2008 |

This list is compiled from a catalogue the author found on a visit to Puerto Rico in the Museum of San Juan.

Around the 12th century, surnames started to become common in Iberia. In Spain, where Arab-Jewish influence was significant, these new names retained their old original structure, so that many of the Jewish surnames were of Hebrew derivation. Others were directly related to geographical locations and were acquired due to the forced wanderings caused by exile and persecution. Other family names were a result of conversion, when the family accepted the name of their Christian sponsor. In many cases, the Portuguese Jews bear surnames of pure Iberian/Christian origin. Many names have been changed in the course of migration from country to country. In yet other cases "aliases", or totally new names, were adopted due to fear of persecution by the Inquisition.

Here are some locations where registries of Sephardic or Christianized Jewish families with this surname have been traced:

Amazonas, Brazil Angola, Belem, Portugal Manaus, Brasil Ouro Preto, Brasil Sao Paulo, Brasil Smyrna, Netherlands Brazil, Lisbon, Portugal Livorno (Leghorn), Italy Madrid, Spain Portugal, Santarem, Portugal Sevilla, Spain Puerto Rico, USA

An interesting fact about the name this name are :

- The name **Aguar** appears in the records of the Inquisition of Lisbon

A common variation of **Aguar** is [de Aguiar](#).