



NAMES ANALYSIS REPORT Campus Surname Meaning & Origin

The name **Campus** is of Spanish origin.

The English meaning of **Campus** is Campos, Murcia, Spain

The surname **Campus** 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 **Campus** 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 **Campus** is cited with respect to Jews & Crypto-Jews in at least 43 bibliographical, documentary, or electronic references:

- Sources 1 - 10 for Campus



The Circumcision Register of Isaac and Abraham De Paiba (1715-1775) from the

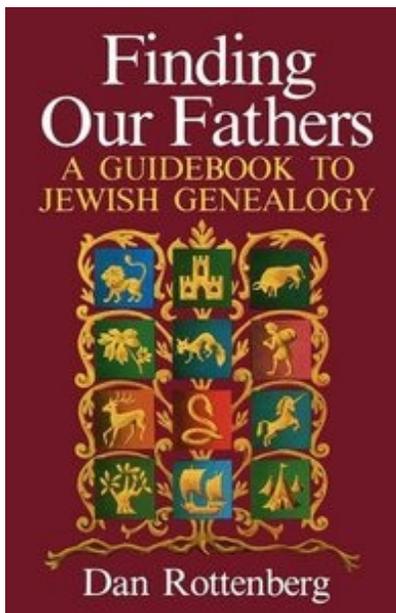
Archives of the Spanish and Portuguese Jews' Congregation of Bevis Marks (London. England). |

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.



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

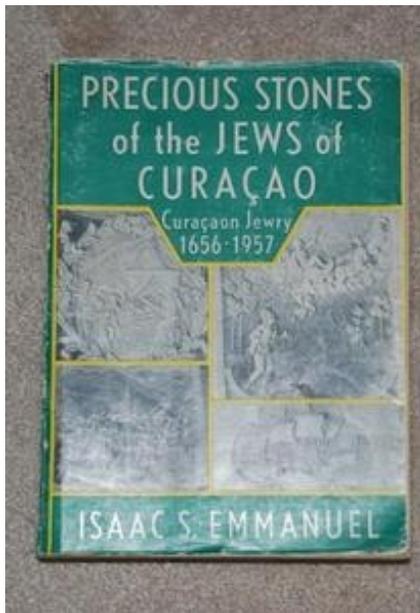


Finding Our Fathers | A Guidebook to Jewish Genealogy, by Dan Rottenberg

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.



Precious Stones of the Jews in Curaçao; Curaçao Jewry 1656-1957, by Isaac Samuel Emmanuel (1957) |

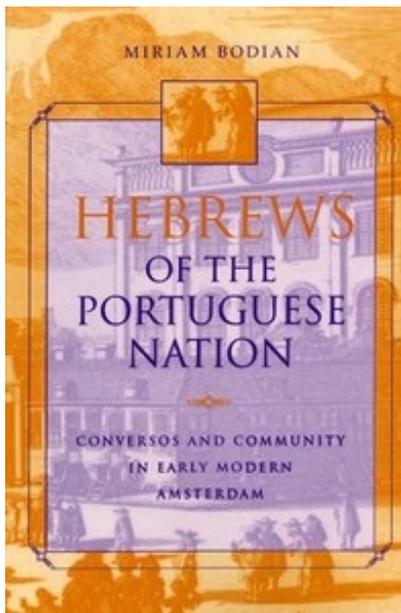
Names taken from 225 tombstones of 2536 persons, 1668 - 1859, men, women and some Rabbis. Includes cemetery history and plan, biographies including family histories, chronological list of names, alphabetical list of family names + number of members + eldest tombstone year, large bibliography, general alphabetical index, 15 genealogies.



From the publication, "Los

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

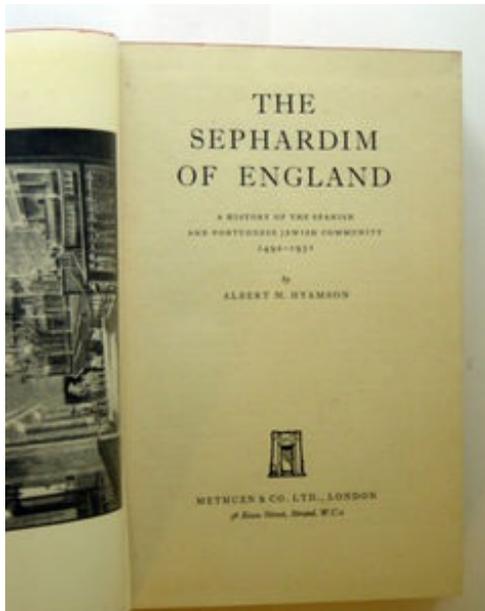
When the Romans conquered the Jewish nation in 70 CE, much of the Jewish population was sent into exile throughout the Roman Empire. Many were sent to the Iberian peninsula. The area became known by the Hebrew word "Sepharad". The JEWS in SPAIN and PORTUGAL became known as "Sephardim" or and those things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



Hebrews of the Portuguese Nation, by Miriam Bodian |

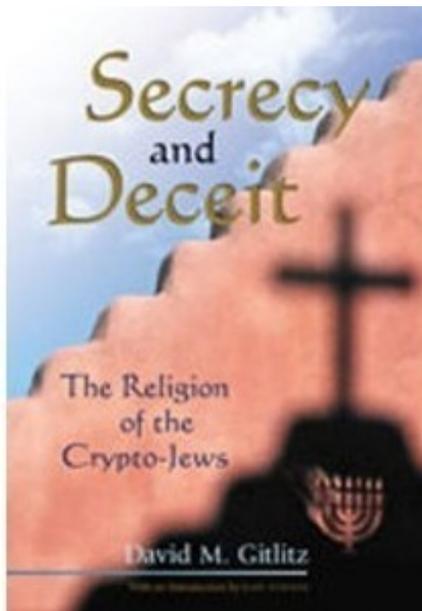
This work explores why the Portuguese Jews of northern Europe never established a solid sense of belonging to the wider Sephardi diaspora. It explores how, historically, the Conversos lost the consciousness of being "Sephardi" in the generations after the expulsion from Spain and the mass baptism of Portugal's Jews in 1497. To be sure, once the Portuguese ex-Conversos organized in Jewish communities, their leaders made efforts to reconnect with the wider Sephardi world, and these efforts had serious symbolic and strategic value. But the Portuguese Jews's rootedness in the

Converso experience meant that their core sense of collective self remained distinct. Contributing factors to their enduring sense of distinctness were these aspects of Converso experience: the absorption of Catholic notions of piety; the “de-rabbinization” of crypto-Jewish belief; and the difficulty for many Conversos of maintaining any stable set of traditional beliefs. The outward image their leaders sought to cultivate may have been one of Sephardi traditionalism, but, at an emotional level, members of these communities continued to regard themselves as members of the “nação”—a term that evoked the Converso past.



The Sephardim of England, by Albert M. Hyamson |

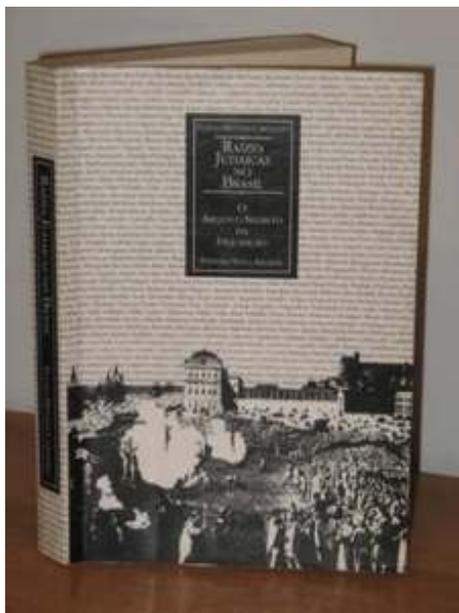
A history of the Spanish & Portugese Jewish Community, 1492-1951.



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).



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

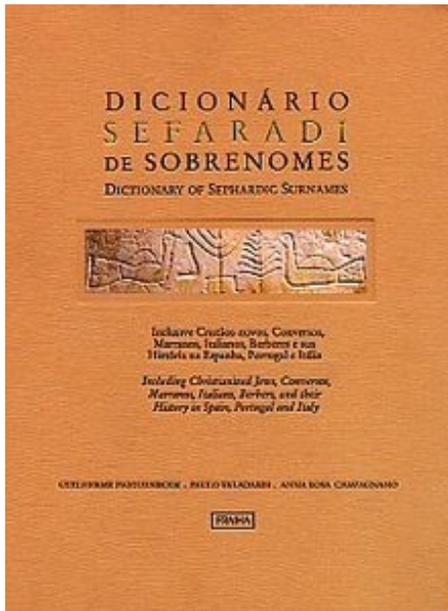
This book contains names of New Christians or Brazilians living in Brazil condemned by the Inquisition in the 17th and 18th centuries, as taken from the archives of Torre do Tombo in Lisbon. Many times details including date of birth, occupation, name of parents, age, and location of domicile are also 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.

+ Sources 11 - 20 for Campus

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.

Antonio Borges Coelho, Inquisicao de Evora. Dos primordios a 1668 (Inquisition of Evora | From the beginning to 1668) - vol. 1, Lisbon, 1987

The Portuguese Inquisition was born legally in Evora in the year 1536, legitimized by the Pope, sponsored by King John III, Cardinal Alfonso and future cardinal and Inquisitor General D. Henry.

Antonio Pimenta de Castro. The Marranos of Vilarinho dos Galegos, Portugal, Apr/Jun 1996. |

Historian Antonio Pimenta de Castro explores the subject of the Crypto-Jews in the riverside village of Vilarinho dos Galegos (Portugal), which is well known for once having a strong Jewish presence. The marks of Judaism are still very much preserved in the village, even though the Jewish religion was practiced secretly throughout the years.

Avram Pinto. The Jews of Serbia and Bosnia Herzegovina, Rome, 1996 |

The first Jews did not immigrate to Bosnia until the Spanish Inquisition and expulsion in 1492. When the area was taken over by the Austrian-Hungary empire in 1878 these Sephardic Jews were joined by many Ashkenazi Jews. In this book, the author presents a colorful history of the different Jewish communities.

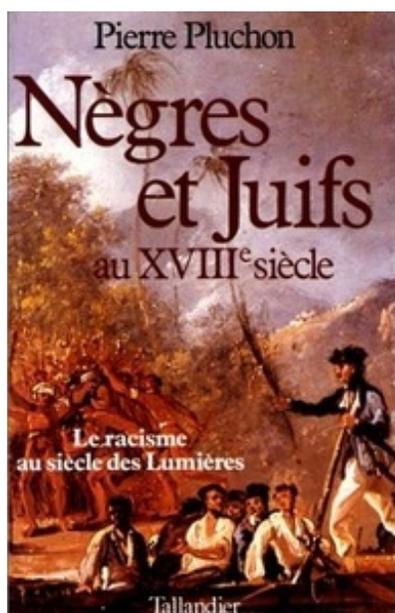
Robert Attal and Joseph Avivi. "Registres Matrimoniaux de la Comminaute Juive Portugaise de Tunis. XVIII-XIX Siecles"

(Matrimonial records of the Tunisian Portuguese Jewish Community 18th-19th Centuries), Oriens Judaicus, Ben Zvi Institute, Israel 1989 |

Listing of marriages that occurred in the Portuguese Jewish Community of Tunis which kept itself separate from the local Tunisian Jews and kept careful records. French and Hebrew editions are available.

Francisco Manuel Alves (Abade de Baçal). Memorias Arquelogico-Historicas do Distrito de Bragança (Memoirs of the Archaeological Historical District of Bragança in Portugal), Bragança, 1925. |

Francisco Manuel Alves, better known as Abbot of Baçal (1865-1947) was a Portuguese archaeologist , historian and genealogist. His principal work is the archaeological-historical memories of the district of Bragança (1909-1947), in eleven volumes. The fifth volume of his masterpiece is dedicated to the Jews.



Pierre Pluchon. "Bordeaux, 1730 | List of Families and Taxes paid by them" in Negres et Juifs au XVIII Siecle (Blacks & Jews in the 18th Century), Paris, 1984.

Pierre Pluchon held a diplomatic post in Haiti, which he used for his research. In this work, the Portuguese Jews of Bordeaux are described by their distinct social and political circles.

Ugo Caffaz. Discrimination & Persecution of the Jews in Fascist Italy, Florence, 1988. |

Written by a Jewish sociologist in commemoration of the fiftieth anniversary of the promulgation of Mussolini's anti-semitic measures. These began with a manifesto on the race prepared by Italian "scientists" on 14 July 1938 and continued with successive, ever more draconian, edicts throughout the year. This work collects much of this legislation, which expelled foreign Jews from Italian soil and deprived Italian Jews of their civil rights, stripped them of party membership, expelled them from the armed forces, removed them from their positions in government service (and, thus, from educational institutions), barred students from the universities and the public schools, banned marriages between Christians and Jews, forbade Christians from domestic employment in Jewish homes and Jews from the ownership and management of large corporations, among other punitive measures. One of the most valuable features of this book is its listing of every Jew expelled from the education system, specifying university affiliation and discipline.

Paul Armony. "Apellidos sefardies mas frecuentes obtenidos de los cementerios Avellaneda - Lomas de Zamora - Ciudadela (Acis y Asia) - Tablada

Sefaradi y Bancalari" (Common sephardic names as taken from the Avellaneda Cemetery). SEFARAires N°9 / 2003 página 7. |

Paul Armony, President of the Jewish Genealogy Association in Argentina, collected and organized 19,060 records from six Jewish Sephardic cemeteries in Argentina. Of the 3682 surnames of deceased found there, 58% were found to have the same 334 surnames.

+ Sources 21 - 30 for Campus

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, a 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.

Samuel de Paz. Commonaute Portugaise de Tunisie (Portuguese Community of Tunisia), manuscript, Jerusalem, 1932. |

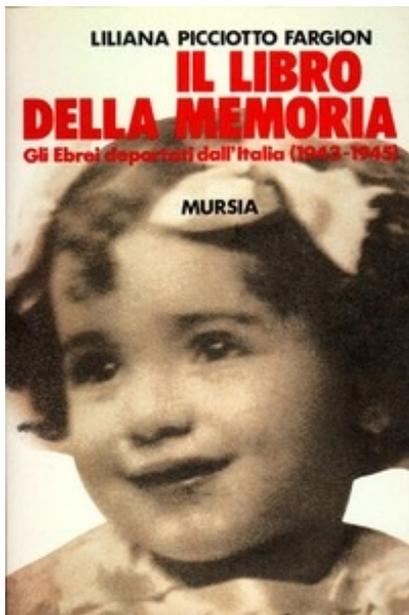
Egon and Frieda Wolff. Biographical Dictionary. Judaizantes e Judeus no

Brasil 1500-1808 (Jews and Judaizers in Brazil 1500-1808), Erca Ed., Rio de Janeiro,1986. |

Egon (1910-1981) and Frieda Wolff (1911-2009). The couple came off a ship in Santos, on February, 12, 1936. They were newly-married and managed to arrive in Brazil after escaping the Nazis, after both having graduated from the University of Berlin. They settled in San Paulo, where they worked as merchants and achieved prosperity as opticians. Later, they moved to Rio de Janeiro, still working in the same field and became very active in the local Jewish Community. Mr. Egon became President of the Jewish Hospital. In the 1960's, Mrs. Frieda Wolff said that "curiosity about Jewish immigration to Brazil and the lack of satisfactory answers" required that something be done. The couple then abandoned their other activities to dedicate themselves to their research. Tireless travelers, they started at the National Library, went on to the National Archive, traveled all over cemeteries, Jewish and gentile, throughout the country. They wrote down names, data and genealogy. The couple interviewed hundreds of people, compared thousands of pages; and discovered a number of precious items, like the Jewish tombstones in the city of Vassouras, which became a Historical Monument of the XIX Century and is now a must for tourists visiting the city. The quality of their work led the Brazilian Historical and Geographical Institute to invite them to become members of that prestigious Institute. Their books have undeniable historical value, especially their Seven Biographical Dictionaries. This volume is the first part of the seven.

Egon and Frieda Wolff. Quantos Judeus Estiveram no Brasil Holandes e Outros Ensaio,(How many Jews were in Dutch Brazil and Other Essays), Rio de Janeiro, 1991. |

Intriguing work listing Dutch Jews from Brazil, by the ground-breaking and influential scholars of Brazilian Jewry.

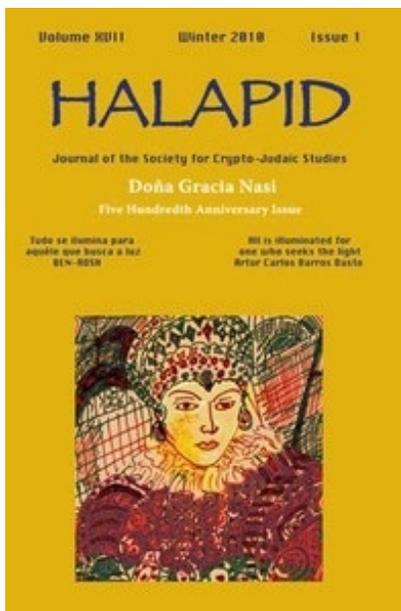


Liliana Picciotto Fargion. Il Libro Della Memoria, Gli ebrei deportati dall'Italia 1943-1945 (The Book of Memory | Jews Deported from Italy 1943-1945), Mursia, 1991.

This meticulously and painstakingly researched work reconstructs the deportation of Italian Jewry to the German death camps. Out of a Jewish population that by 1943 had been reduced by emigration to slightly over 40,000 (of whom 6,500 were foreigners), 6,746 were deported from Italy proper, and another 1,820 from the Dodecanese, Italian possessions in the Aegean. An additional 303 Jews were killed on Italian soil. Identities of at least 900-1,100 other victims have not been established. This work lists in precise demographic detail the names of the known deceased together with the date and place of each arrest, initial place of incarceration, date of departure for Auschwitz, convoy number (forty-four trains set out from Italy), date of debarkation at the camp (the journey took about five days), and date of execution. For most, this was the same day as arrival. The cover photo of this book shows two-year-old Fiorella Anticoli, seized with her entire family in the infamous roundup of almost 1,300 Roman Jews on 16 October 1943. The arrests were carried out by units of the S.S. specially trained for such "actions" and sent to the Italian capital for the purpose. Working under the very walls of the Vatican, the operation had to be carried out as efficiently and with as little tumult and commotion as possible.

Vibeke Sealtiel Olsen. List of poor Jews who were removed from Amsterdam and received financial assistance to go live in other countries (1757- 1813), Website, Amsterdam, 1999. |

This list organized by Olsen relates the names of Jews who received assistance from the Dutch community to emigrate to other countries. The list covers the period 1759-1813 with all the names of the poor Sephardic Jews who were granted Tzedaka(charity) - an amount in Dutch florins- against the promise to leave Amsterdam and not to return within the next 15 years. Despite the image of wealth in this community, this was not the reality. The author Crespo Fabiao, describes the local social pyramid: "On one occasion, during a wedding celebration in the community, the combined wealth of 40 of the guests exceeded 40 million guilders ... By the late eighteenth century, more than half of 2,800 members of the Sephardic-Jewish from the main Synagogue of Amsterdam received financial assistance, and around 17,500 of the Ashkenazim Jews (from a total of 20,304) of that city, were classified as homeless."



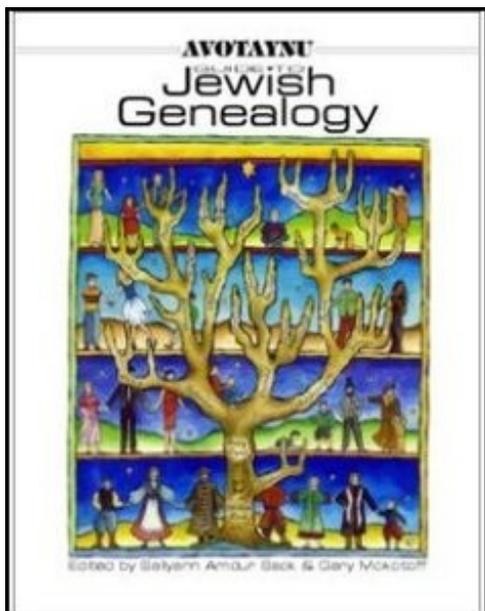
Cap. Artur Carlos de Barros Basto (editor). HaLapid (official organ of the

Obra do Resgate), Porto, dec. 20-50. |

Magazine edited by the "Kadoorie Mekor Haim Synagogue" congregation, in the city of Porto. This was founded by Crypto-Jews who returned to the Jewish religion during a movement called "the Work of Rescue" which was undertaken by Captain Barros Basto in the 1930's among various communities of Jewish descent.

Ketuboth van de Portugees-Israelietische Gemeente te Amsterdam van 1650-1911 (Index of Ketuboth of the Portuguese Jewish Congregation in Amsterdam from 1650 and 1911). D. Verdooner and H.J.W.Snel. |

The Portuguese Jewish Community in Amsterdam was formed by Marranos who returned to Judaism after they had been converted to Catholicism in 1492 (Spain) and 1497 (Portugal). Families who lived in Toledo before 1492 reappear in Amsterdam in the 17th century, showing that for five generations (120 years) they succeeded in maintaining some form of Judaism behind the Catholic image. In the Amsterdam Municipality between 1598 and 1811 about 15,000 marriage certificates of Jews were registered. This Index mainly pertains to the richer and influential Sephardic community of Amsterdam. The great merchants, ship owners, rabbis and philosophers (Spinoza, Menasse ben Israel, Isaac Aboab da Fonseca) all appear on it. There are also families from other Sephardic communities from Livorno and Tunis. Many times weddings represented the creation and maintenance of commercial alliances.



Gary Mokotoff. Avotaynu. |

Gary Mokotoff is a noted author, lecturer and leader of Jewish genealogy. He has been recognized by three major genealogical groups for his achievements. Avotaynu, The International Review of Jewish Genealogy, was founded in 1985 as a 20-page semiannual; it has grown to 68-page quarterly that is one of the most respected magazines in genealogy. The Avotaynu Consolidated Jewish Surname Index (CJSI) enables search by surname on 42 different databases.

Emma Moya. New Mexico's Sephardim | Uncovering Jewish Roots in La Herencia del Norte

According to author, Emma Moya, in an article written for La Herencia Del Norte, Volume XXII, Winter, 1996, there is evidence that many of the families who settled in New Spain were forced to convert to Catholicism during the Spanish and Mexican Inquisition. The article goes on to list many relevant Sephardic names.

+ Sources 31 - 40 for Campus

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

Manuel Ramos de Oliveira. Os Cristaos-novos nos Distritos da Guarda e Castelo Branco,(New Christians in the districts of Guarda and Castelo Branca), em Beira Alta, vol. X, fasc. I-II, Portugal, 1951. |

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.

J. Mendes dos Remedios, "Os Judeus Portugueses em Amsterdam" (The Portuguese Jews in Amsterdam), 1911, Coimbra |

A compilation of Judeo-Portuguese texts published in Amsterdam can be found in this book and can now be downloaded.

<http://www.archive.org/details/osjudeusportugue00mend>

Anita Novinsky. Inquisicao. Rol dos

Culpados. Fontes para a Historia do Brasil (Sources for the History of Brazil - 18th Century), published in "Expression and Culture", Rio de Janeiro, 1992. |

Contains a list of Brazilian and Portuguese New-Christians in Brazil (1819 names - 721 women and 1098 men) who were prosecuted or persecuted by the courts of the Inquisition, during the eighteenth century, as located by the author in deposits from the National Archives of Torre do Tombo in Lisbon. This book is a most important source of New-Christians names (Marrano names), mainly of those who remained in Portugal or throughout the Portuguese empire.

W.S. Samuel. In Jewish Historical Society of England. Transactions. Sessions 1968-1969, vol. XXII & Miscellanies Part. VII, University College, London, 1970. |

This collection includes a list of Jewish Persons endenized and naturalised in England in the period 1609-1799.



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.

+ Sources 41 - 43 for Campus

Bension Varon. The tale of a name.'Varons' across time and place. A monograph, Fairfax, 2000. |

A register of members of Varon family who were deported and perished in the Holocaust (p. 104-107). Includes bibliographical references.

Vittore Colorni. Cognomi Ebraici Italiani a Base Toponomastica Straniera (Italian Jewish Surnames of Foreign Toponymy), Italia Judaica, Rome, 1989. |

A study on Jewish Italian family names with foreign toponomastic origins. Lists the etymology of about 130 family names from places in Germany, France, Spain, etc.

Yeshivah Rosh Pinah do Porto, in "Marranos in Portugal by the Portuguese Marrano Committee, 1926 to 1938",

London, 1938. |

Between 1925 and 1938 an attempt was made to assist the Anusim or secret Jews of Portugal to return to Judaism after Samuel Schwarz, the Polish Jewish mining engineer who had discovered the secret Jewish community in Belmonte, published a book on this subject. In 1929 a boys' boarding school named Rosh Pinah was founded in Oporto to teach Judaism to youngsters from crypto-Jewish families.

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:

Alexandria, Egypt Alfandega da Fe, Portugal Amsterdam, Netherlands Ancona, Italy Barbados, Bordeaux, France Brazil, Buenos Aires, Argentina Cadiz, Spain Campo Maior, Portugal Ciudad de Mexico, Mexico Curacao, Dutch Brazil, Brasil Freixo de Espada-a-Cinta, Portugal Italy, Jamaica, Jerusalem, Israel Kingston, Jamaica Livorno (Leghorn), Italy Macedo de Cavaleiros, Portugal Peniche, Portugal Porto, Portugal Portugal, Rio de Janeiro, Brasil Rome, Italy Sabugal, Portugal Sao Paulo, Brasil Sarajevo, Bosnia Herzegovina Spanishtown, Jamaica Split, Croatia Surinam, Tanger, Morocco Tetuan, Morocco Tunisia, Venice, Italy Vilarinho dos Galegos, Portugal

An interesting fact about the name this name are :

- The name Campos is mentioned in the records of the Lisbon Inquisition, the Mexican Inquisition and the Coimbra Inquisition