



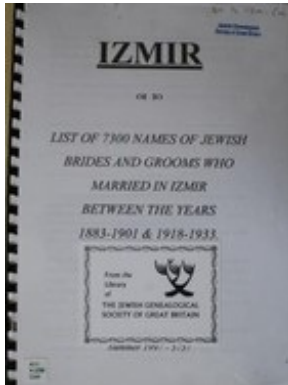
## NAMES ANALYSIS REPORT Amiel Surname Meaning & Origin

The English meaning of **Amiel** is People of G-d

There are many indicators that the name **Amiel** 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 **Amiel** is cited with respect to Jews & Crypto-Jews in at least 9 bibliographical, documentary, or electronic references:



**List of (mostly) Sephardic brides from the publication, "List of 7300 Names of Jewish Brides and Grooms who married in Izmir Between the Years 1883-1901 & 1918-1933". By Dov Cohen. |**

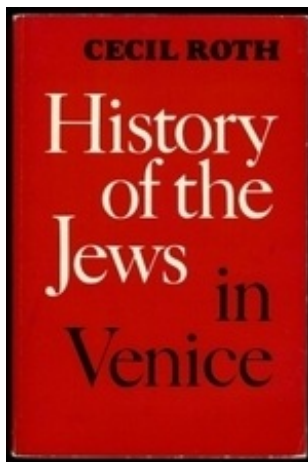
Dov Cohen has created an index of brides and grooms based on the organization of

Ketubot (Jewish wedding contracts) from marriages within the Turkish community of Izmir. From this material we can identify the Jewish families who lived in Turkey since the Spanish expulsion in 1492 in two periods: the end of the Ottoman Empire and the beginning of the secular government of Turkish Republic. Events of these periods forced this community to emigrate to America.



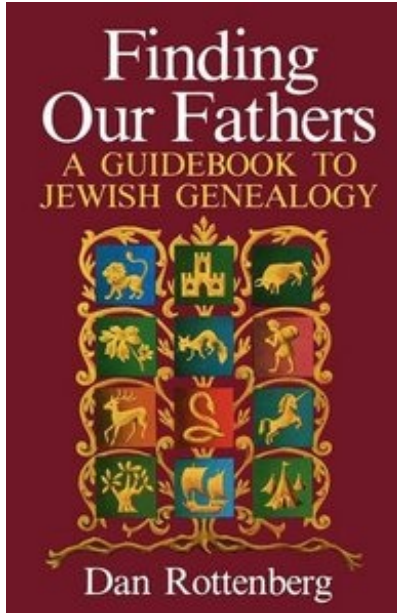
## **From the records of Bevis Marks, The Spanish and Portuguese Congregation of London |**

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



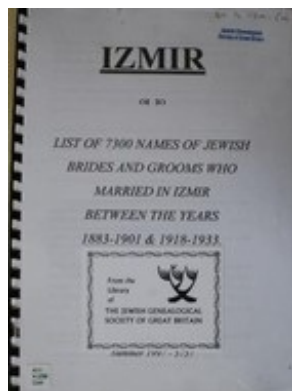
## **History of the Jews in Venice, by Cecil Roth |**

In this work, Cecil Roth covers the long course of Italian-Jewish history extending from pre-Christian times, comprising in a degree every facet of the evolution of Jewish life in Europe. Contains a huge store of facts tracing regional variations over a period of 2000 years.



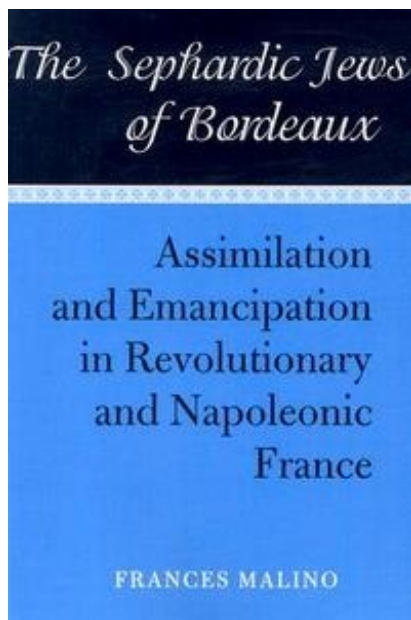
## **Finding Our Fathers | A Guidebook to Jewish Genealogy, by Dan Rottenberg**

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.



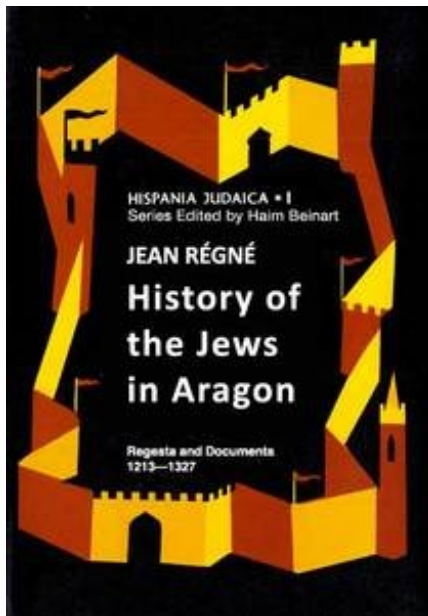
## **List of (mostly) Sephardic grooms from the publication, "List of 7300 Names of Jewish Brides and Grooms who married in Izmir Between the Years 1883-1901 & 1918-1933". By Dov Cohen. |**

Dov Cohen has created an index of brides and grooms based on the organization of Ketubot (Jewish wedding contracts) from marriages within the Turkish community of Izmir. From this material we can identify the Jewish families who lived in Turkey since the Spanish expulsion in 1492 in two periods: the end of the Ottoman Empire and the beginning of the secular government of Turkish Republic. Events of these periods forced this community to emigrate to America.



## The Sephardic Jews of Bordeaux, by Frances Malino |

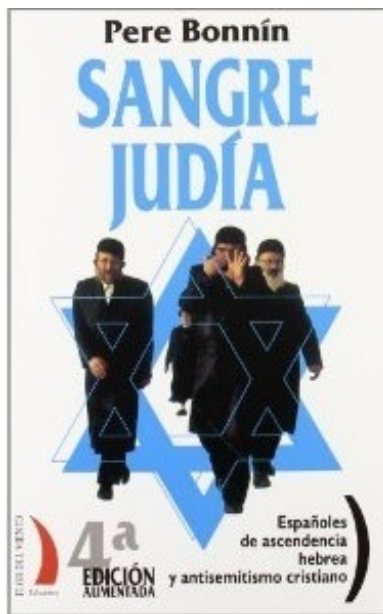
Describing the tensions that existed between the Sephardic community of Bordeaux and the Ashkenazic Jews of France, the author also depicts their role in the relation of the Jews with Napoleon and the forming of the Grand Sanhedrin



## History of the Jews in Aragon, regesta

# and documents, 1213-1327, Hispania Judaica, v.1, by Jean Regne |

A series of royal decrees by the House of Aragon. The approximately 3800 documents included in this book contain Sephardic names recorded during the period from 1213 to 1327. By this time family names were well developed. This is the richest documentary evidence ever published on Jews of any land. The Documents and Regesta from the Archives of Aragon, originally published in numerous volumes of the *Revue des Études Juives* some five decades ago and now brought together for the first time, relate the story of one of the most important and fascinating medieval communities, one which produced great scientists linguists, translators and writers, financiers and businessmen, politicians and diplomats, scholars and Rabbis. Yet, the account remains essentially the life story of ordinary men and women from all classes and all walks of life. The extensive indexes and carefully - prepared tables, maps and glossary open new avenues for further historical research on the way they lived, the laws which governed them and the extensive lore which they produced. Jean Regne (1883-1954) was an archivist and paleographer who published several historical works but his book on the Jews of Aragon based on the registers and documents found in the Crown of Aragon Archives is certainly the most important.



**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.

# **Sephardic names from the magazine "ETSI". Most of the names are from (but not limited to) France and North Africa. Published by Laurence Abensur-Hazan and Philip Abensur. |**

ETSI (a Paris-based, bilingual French-English periodical) is devoted exclusively to

Sephardic genealogy and is published by the Sephardi Genealogical and Historical Society (SGHS). It was founded by Dr. Philip Abensur, and his professional genealogist wife, Laurence Abensur-Hazan. ETSI's worldwide base of authors publish articles identifying a broad spectrum of archival material of importance to the Sephardic genealogist. A useful feature of ETSI is the listing, on the back cover, of all Sephardic family names, and places of origin, cited in the articles contained in each issue

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.

Some common variations of **Amiel** are [Ammiel](#) and [Ben Ammiel](#).