



## NAMES ANALYSIS REPORT Falcon Surname Meaning & Origin

The name **Falcon** is of Arabic origin.

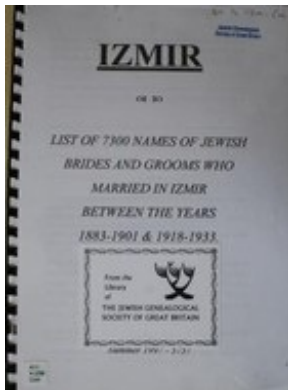
The English meaning of **Falcon** is Falcon

There are many indicators that the name **Falcon** 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 **Falcon** is cited with respect to Jews & Crypto-Jews in at least 19 bibliographical, documentary, or electronic references:

- Sources 1 - 10 for Falcon



**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. |**

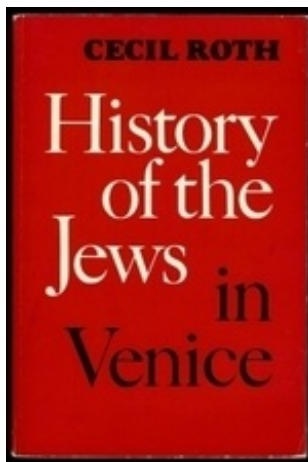
Dov Cohen has created an index of brides and grooms based on the organization of Ketubot (Jewish wedding contracts) from marriages within the Turkish community of Izmir. From this material we can identify the Jewish families who lived in Turkey since the Spanish expulsion in 1492 in two periods: the 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 civil records of Amsterdam, The Netherlands |**

The Amsterdam Municipal Archives possess a complete set of registers of intended marriages from 1578 to 1811, the year when the present Civil Registry was started. Between 1598 and 1811, 15238 Jewish couples were entered in these books. Both the number of records and the volume of data that may be extracted from them are unprecedented.

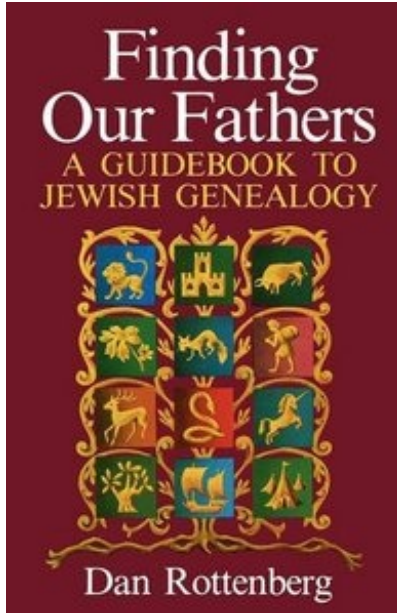
## **From the burial register of Bethahaim Velho Cemetery, Published by the Jewish Historical Society of England and transcribed by R. D. Barnett. |**

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



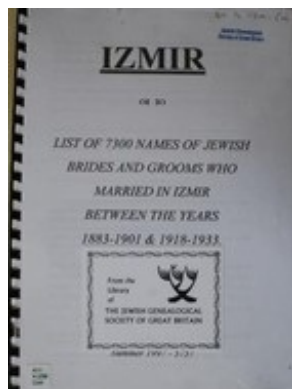
## **History of the Jews in Venice, by Cecil Roth |**

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.



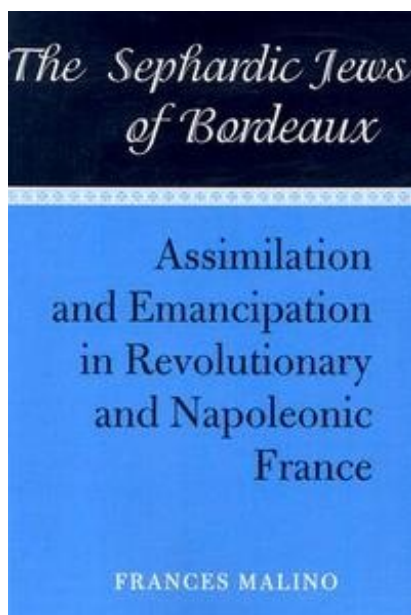
## **List of (mostly) Sephardic grooms from the publication, "List of 7300 Names of Jewish Brides and Grooms who married in Izmir Between the Years 1883-1901 & 1918-1933". By Dov Cohen. |**

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.



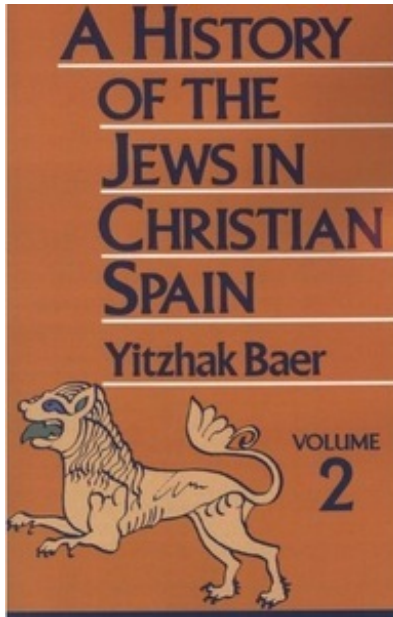
## From the publication, "Los Sefardíes" (The Sephardim), by Jose M. Estrugo. Published by Editorial Lex La Habana, 1958. (Surnames common among the Sephardim) |

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.



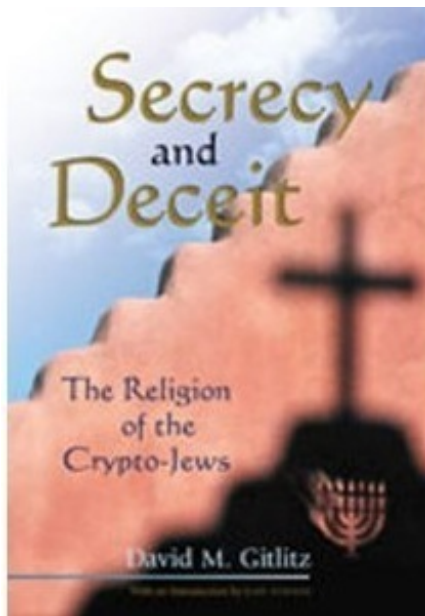
# The Sephardic Jews of Bordeaux, by Frances Malino |

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



# A History of the Jews in Christian Spain, Volume 2, by Yitzhak Baer. |

Traces the economic, social, legal and political life of the Spanish Jewish community from the 11th century re-conquest of Iberia from Muslim rule to the expulsion of 1492. Based on many years of study in the Spanish archives by a Professor from The Hebrew University in Jerusalem, Israel.



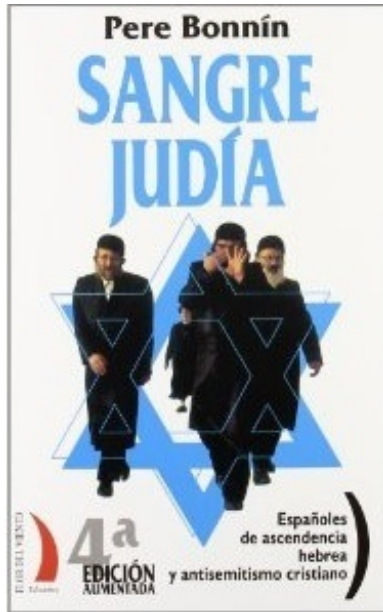
## Secrecy and Deceit | The Religion of the Crypto-Jews, by David Gitlitz

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).

+ Sources 11 - 19 for Falcon



**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



# 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.



# **Conversos on Trial, by Haim Bienart. The Hebrew University Magnes Press Ltd. 1981. |**

The third volume in the Hispania Judaica Series, this well written story of the converso community of Ciudad Real in Spain, based on the Inquisition trials of the mid 15th century.&nbsp; The book was written by Haim Beinart (1917-2010), Professor at Hebrew University in Jerusalem and an expert on this subject, and contains a list of names, sometimes also providing the names of relatives, house locations, and professions. Based on the Inquisition's records, it is a portrait of the Conversos' deep yearning for their Jewish past and the ultimate sacrifice they were prepared to offer for their continued adherence to their ancestral faith. &nbsp;

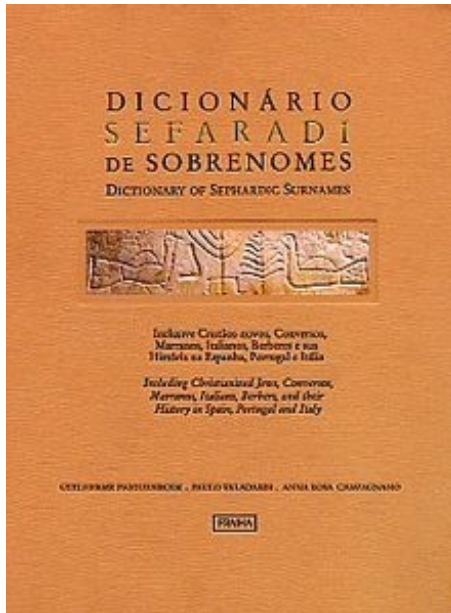
## **Sephardic names from the site TARAZONA JUDIA. |**

The site is presented as a memorial to the Jews of TARAZONA

## **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.

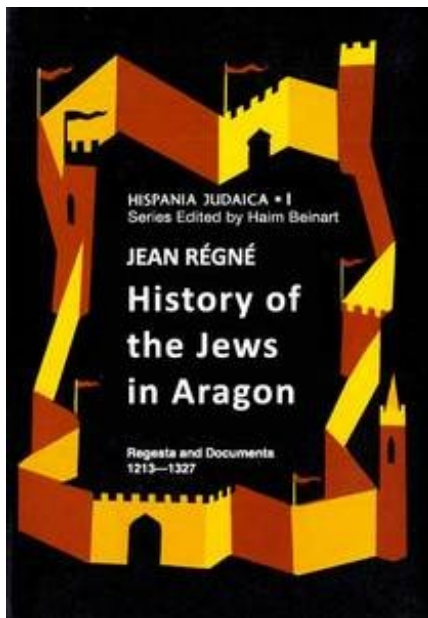


## **Dicionario Sefaradi De Sobrenomes (Dictionary of Sephardic Surnames), G. Faiguenboim, P. Valadares, A.R. Campagnano, Rio de Janeiro, 2004 |**

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 12,000 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.

# **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.



## **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.

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 **Falcon** are [Falcho](#), [Falcão](#), and [Falco](#).