



NAMES ANALYSIS REPORT Nahum Surname Meaning & Origin

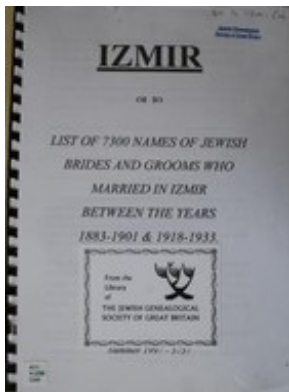
The English meaning of **Nahum** is Recomforted, also the name of a Prophet

There are many indicators that the name **Nahum** 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 **Nahum** is cited with respect to Jews & Crypto-Jews in at least 13 bibliographical, documentary, or electronic references:

- Sources 1 - 10 for Nahum



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.

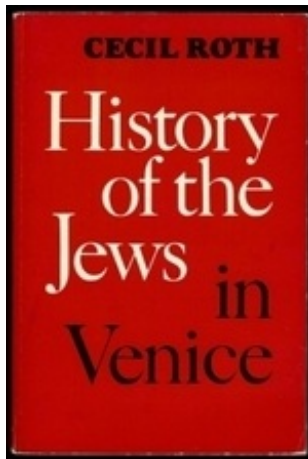


From the records of Bevis Marks, The Spanish and Portuguese Congregation of London |

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

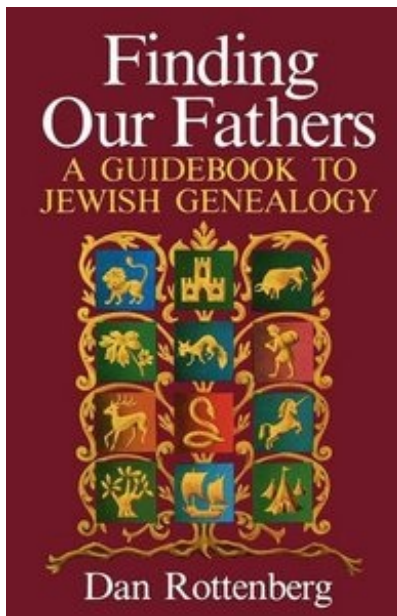
From the burial register of Bethahaim Velho Cemetery, Published by the Jewish Historical Society of England and transcribed by R. D. Barnett. |

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 |

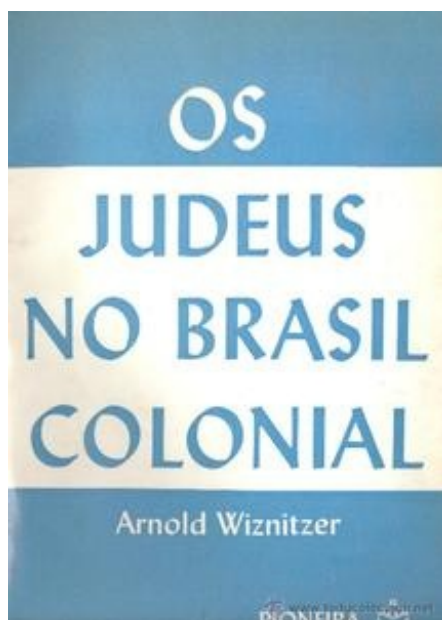
In this work, Cecil Roth covers the long course of Italian-Jewish history extending from pre-Christian times, comprising in a degree every facet of the evolution of Jewish life in Europe. Contains a huge store of facts tracing regional variations over a period of 2000 years.



Finding Our Fathers | A Guidebook to

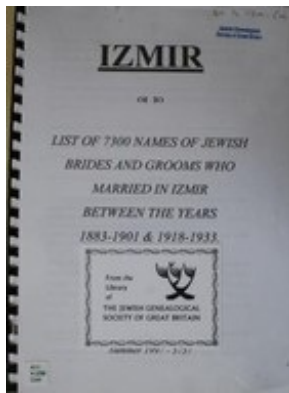
Jewish Genealogy, by Dan Rottenberg

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.



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.



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. |

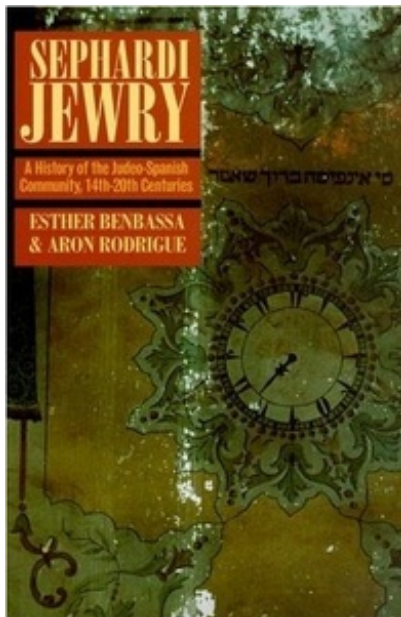
Dov Cohen has created an index of brides and grooms based on the organization of Ketubot (Jewish wedding contracts) from marriages within the Turkish community of Izmir. From this material we can identify the Jewish families who lived in Turkey since the Spanish expulsion in 1492 in two periods: the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

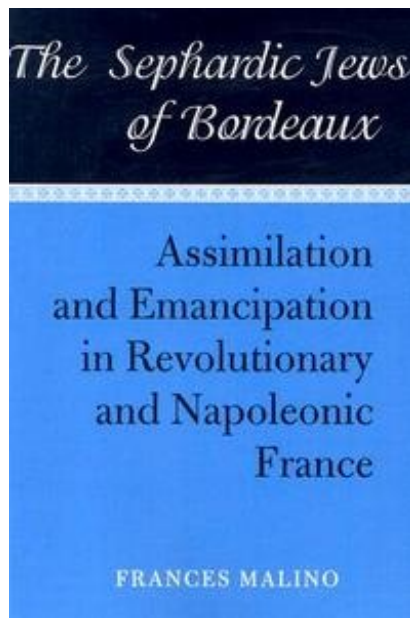
When the Romans conquered the Jewish nation in 70 CE, much of the Jewish population was sent into exile throughout the Roman Empire. Many were sent to the Iberian peninsula. The area became known by the Hebrew word "Sepharad". The JEWS in SPAIN and PORTUGAL became known as "Sephardim" or and those things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



The Jews of the Balkans, The Judeo-Spanish Community , 15th to 20th Centuries, by Esther Benbassa and Aron Rodrigue |

This volume is a history of the Sephardi diaspora in the Balkans. The two principal axes of the study are the formation and features of the Judeo-Spanish culture area in South-Eastern Europe and around the Aegean littoral, and the disintegration of this community in the modern period. The great majority of the Jews expelled from Spain in 1492 eventually went to the Ottoman Empire. With their command of Western trades and skills, they

represented a new economic force in the Levant. In the Ottoman Balkans, the Jews came to reconstitute the bases of their existence in the semi-autonomous spheres allowed to them by their new rulers. This segment of the Jewish diaspora came to form a certain unity, based on a commonality of the Judeo-Spanish language, culture and communal life. The changing geopolitics of the Balkans and the growth of European influence in the 19th century inaugurated a period of westernization. European influence manifested itself in the realm of education, especially in the French education, dispensed in the schools of the Alliance Israelite Universelle with its headquarters in Paris. Other European cultures and languages came to the scene through similar means. Cultural movements such as the Jewish Enlightenment (haskalah) also came to exert a distinct influence, hence building bridges between the Ashkenazi and Sephardi worlds



The Sephardic Jews of Bordeaux, by Frances Malino |

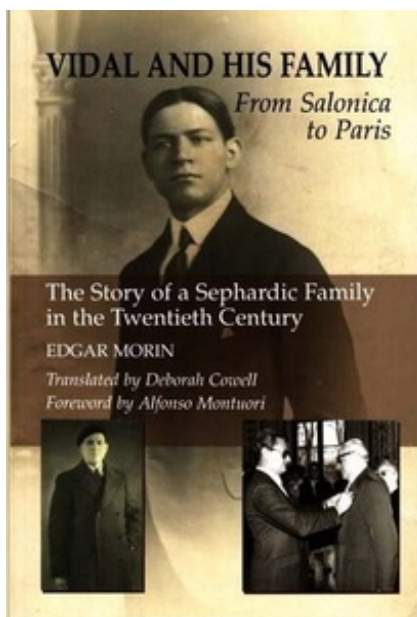
Describing the tensions that existed between the Sephardic community of Bordeaux and the Ashkenazic Jews of France, the author also depicts their role in the relation of the Jews with Napoleon and the forming of the Grand Sanhedrin

+ Sources 11 - 13 for Nahum

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



Vidal and His Family | From Salonica to Paris, The Story of a Sephardic Family in the Twentieth Century

Edgar Morin, one of France's greatest living intellectuals, tells the story of his father, Vidal Nahoum, but also the story of Sephardic Jews, and of Europe. In this 'holographic history' Vidal's story, and that of his family, carries within it the flowering, decline, and death of Jewish culture in Spain, the passage from Empires to Nation States, the complex relations between Jews and Gentiles, between East and West, and, ultimately, the history of the twentieth century itself. Morin's work ranges from the great sweep of global historical

events to the everyday details of individual lives, letters, feelings, reflections, and experiences. Vidal was born in 1894 in the Ottoman Empire's great Macedonian port. His great-grandfather came from Tuscany and spoke Italian. His mother tongue was fifteenth-century Spanish. He learned French and German as a child. When he was an adolescent, he dreamed of living in France; he was deported there as a prisoner, and then liberated by the French Prime Minister. He lived through the Balkan wars, the collapse of the Ottoman Empire, and two World Wars. Vidal cannot be isolated from his family. And as Edgar Morin explains, 'this book also tells the stories of the men and women in his immediate family...When, as his son, I inevitably come into his story...I describe him as objectively as possible. The reverence that inspired me did not call for a work of edification; it implied that I should attempt to write a truthful book. For this reason, the book is not in the least respectful, or at least not in the usual sense of the word. Vidal felt that loving someone meant being able to tease him. The author of these lines, who has inherited something of this trait, does not think it disrespectful to tease or make fun of the people he loves'.



History of the Sephardic Israelite Community in Chile by Moshe Nes-El. Editorial Nascimento, Chile, 1984. |

Most Jews arrived in Chile between 1934–1946, half being from Eastern Europe, 40 percent from Germany, and 10 percent were Sephardic Jews. Many Chilean Jews fled Chile in 1970 after the election of socialist Salvador Allende Gossens as president.

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 **Nahum** are [Nahoum](#), [Nahoun](#), and [Najum](#).