



## NAMES ANALYSIS REPORT Romano Surname Meaning & Origin

The name **Romano** is of Portuguese origin.

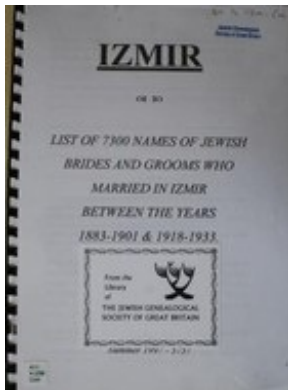
The English meaning of **Romano** is Roman

There are many indicators that the name **Romano** 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 **Romano** is cited with respect to Jews & Crypto-Jews in at least 20 bibliographical, documentary, or electronic references:

- Sources 1 - 10 for Romano



**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.

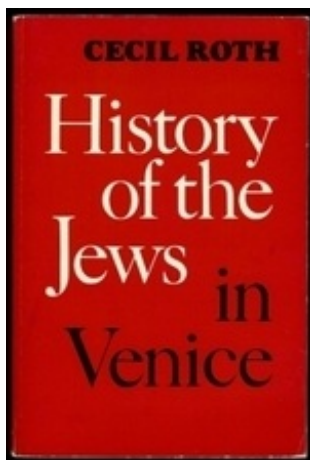


## **From the records of Bevis Marks, The Spanish and Portuguese Congregation of London |**

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

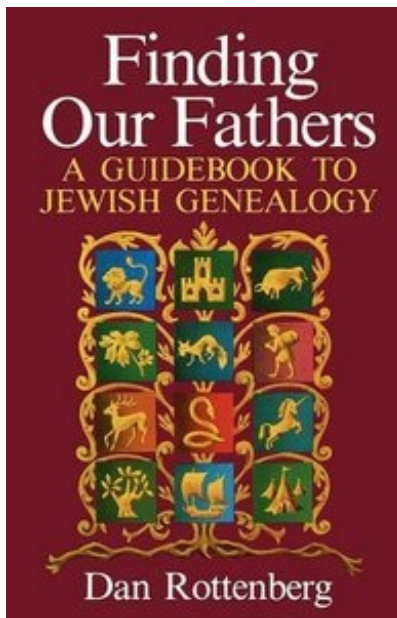
## **From the burial register of Bethahaim Velho Cemetery, Published by the Jewish Historical Society of England and transcribed by R. D. Barnett. |**

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



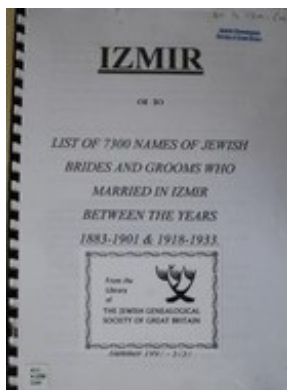
## **History of the Jews in Venice, by Cecil Roth |**

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.



### List of (mostly) Sephardic grooms from

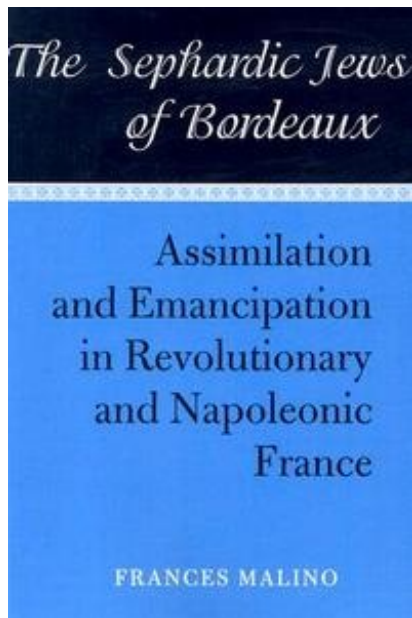
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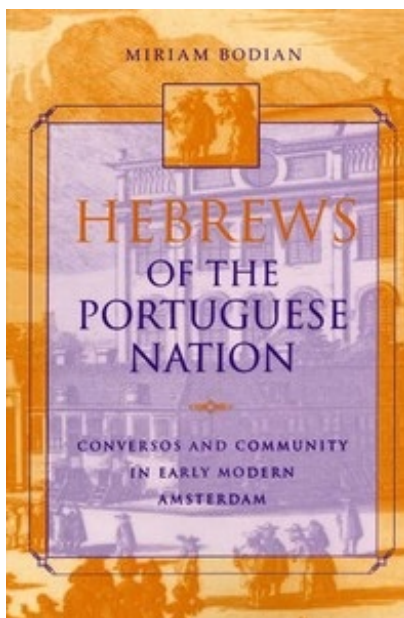
# From the publication, "Los Sefardíes" (The Sephardim), by Jose M. Estrugo. Published by Editorial Lex La Habana, 1958. (Surnames common among the Sephardim) |

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.



## **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



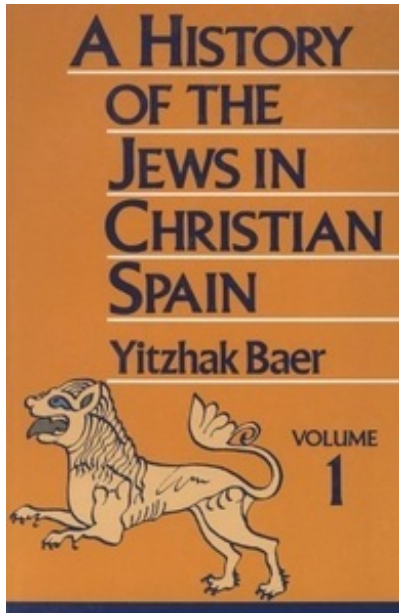
## **Hebrews of the Portuguese Nation, by**



# 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’ 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 “na&ccedil;&atilde;o” — a term that evoked the Converso past.

+ Sources 11 - 20 for Romano



## A History of the Jews in Christian Spain, Volume 1, by Yitzhak Baer. |

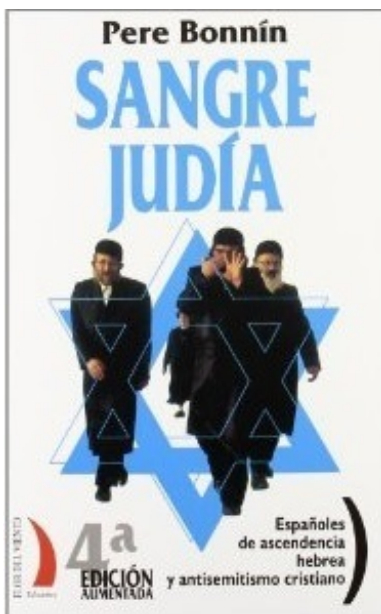
Traces the economic, social, legal and political life of the Spanish Jewish community from the 11th century re-conquest of Iberia from Muslim rule to the expulsion of 1492. Based on many years of study in the Spanish archives, by a Professor from Hebrew University in

Israel.



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

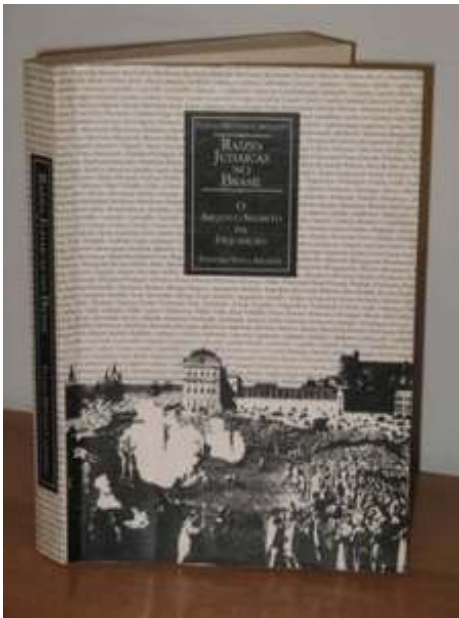
Most Jews arrived in Chile between 1934&ndash;1946, half being from Eastern Europe, 40 percent from Germany, and 10 percent were Sephardic Jews. Many Chilean Jews fled Chile in 1970 after the election of socialist Salvador Allende Gossens as president.





# **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.



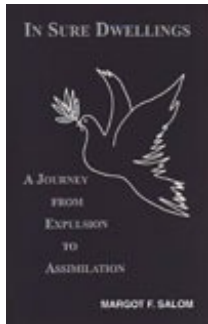
## **Raizes Judaicas No Brasil,(Jewish Roots in Brazil) by Flavio Mendes de Carvalho. |**

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.

## **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



## **In Sure Dwellings | A Journey From Expulsion to Assimilation, by Margot F. Salom**

In 1492, the last professing Jews in Spain were driven out of their beloved Sepharad where they had formerly been accepted as an important part of a thriving, pluralistic society for seven centuries of Islamic rule. The Christian Reconquista in the last of those centuries, spelt the beginning of the end for the Jews of Spain as well as for the convivencia (cooperation) that had long existed between Jew, Muslim and Christian in what has been called the "Golden Age". Many of the expelled Spanish Jews spread out around the surrounding Muslim lands where they found some refuge. Others found a brief hiatus of safety in Portugal. Decades later many of the expelled Jews travelled to the mercantile centres of the Mediterranean, northern Europe and the New World where they participated in the burgeoning trading empires of Holland, England the Italy. It is this fascinating history that the author has attempt to trace, using her ancestors as a paradigm. Realizing that this narrative of the western Sephardim is all but forgotten with the secularisation of a resolute assimilation process, she has written a story that both describes the history of the countries of her ancestors' settlement as well as her personal search through many of the lands of their diaspora, in an attempt to establish the journey of her ancestors as they travelled from fifteenth century Spain to nineteenth century Australia. It was in Australia that this lineage finally became established in a land of "sure dwellings" and where the inevitable outcome of assimilation was the loss of an ancient faith - a loss that has created the primary impetus for the telling of this story

## **Histoire des Juifs de Rhodes, Chio, Cos,(History of the Jews of Rhodes |**

# **Chio,Cos) by Professor Abraham Galante, published in Istanbul.**

Abraham Galante (1873-1961) was first a teacher and an inspector in the Jewish Turkish Schools of Rhodes and Izmir. He conducted an active campaign for the adoption of the Turkish language by the Jews. In 1914, after the revolution of the Young Turks, Galante was appointed professor of Semitic languages and later of history of the Ancient Orient. His principal field of scientific activity was the study of the Jewish history in Turkey

# **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.



# **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.

## **Morasha website | Corfu Jews**

It is not known exactly when the Jews settled in Corfu. It is believed that they were in the Ionian islands from the Roman era, as reported by the historian and archaeologist Hebrew Josephus. This site contains an overview of the history of the Jewish population of Corfu and names of some Jewish families from the island.

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.