



NAMES ANALYSIS REPORT Sousa Surname Meaning & Origin

The name **Sousa** is of Hebrew origin.

The English meaning of **Sousa** is See Shushan

The surname **Sousa** is a artificial name, which means that it has no connection with the origin or the characteristics of the people who bear the name. These names include names of colors, animals, plants, to name but a few common types.

There are many indicators that the name **Sousa** may be of Jewish origin, emanating from the Jewish communities of Spain and Portugal.

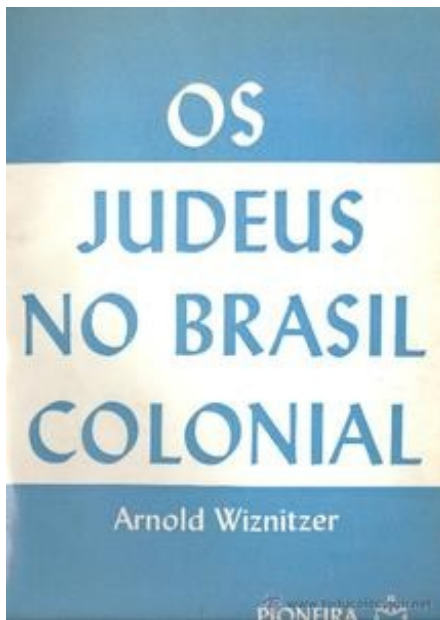
When the Romans conquered the Jewish nation in 70 CE, much of the Jewish population was sent into exile throughout the Roman Empire. Many were sent to the Iberian Peninsula. The approximately 750,000 Jews living in Spain in the year 1492 were banished from the country by royal decree of Ferdinand and 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 **Sousa** is cited with respect to Jews & Crypto-Jews in at least 25 bibliographical, documentary, or electronic references:

- Sources 1 - 10 for Sousa

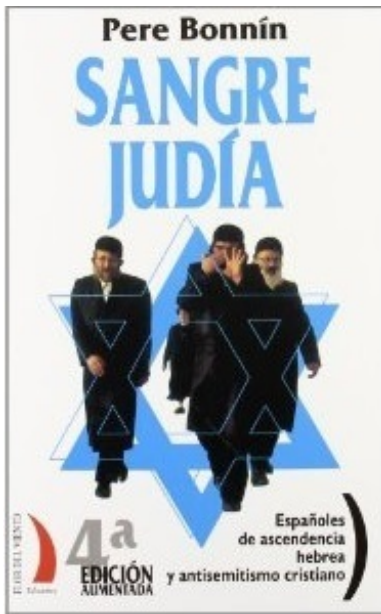
The Inquisitors and the Jews in the New World, by Seymour B. Liebman. Reports the names of people who appeared before the inquisition in the New Spain |

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.



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.



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.

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

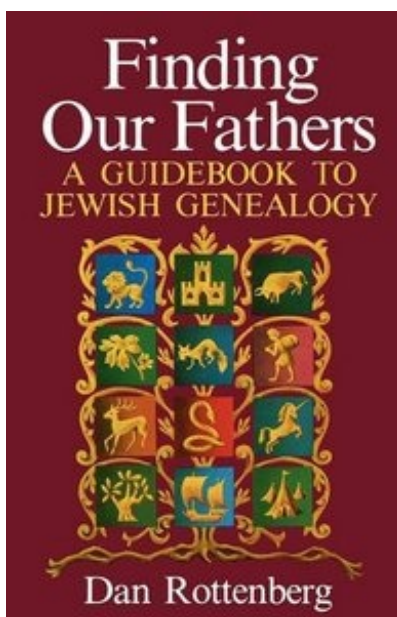
From the civil records of Amsterdam, The Netherlands |

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.



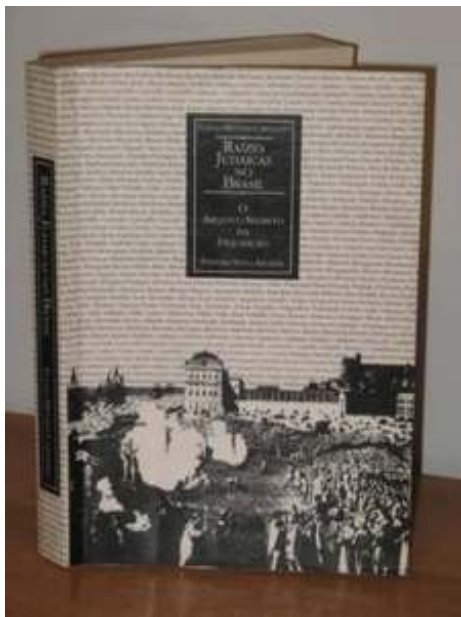
From the records of Bevis Marks, The Spanish and Portuguese Congregation of London |

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



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.



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.

A Origem Judaica dos Brasileiros (The Origin of The Brazilian Jews), by Jose Geraldo Rodrigues de Alckmin Filho |

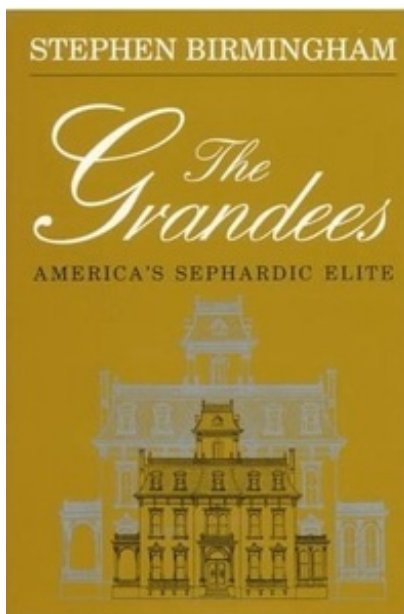
This publication contains a list of 517 Sephardic families punished by the inquisition in Portugal and Brazil.



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.

+ Sources 11 - 20 for Sousa



**Stephen Birmingham. *The Grandees.*
America's Sephardic Elite; New York,
1971 |**

This is a historical romance about the first Jews who settled in the USA. The group was comprised of Jews that were born in Portugal, who came through the Netherlands, the Caribbean and England before settling in the USA. The author focuses on the fact that they married between themselves, thereby adhering to their Jewish faith.

**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.

Luis de Bivar Guerra(Publisher). Um Caderno de Cristãos Novos de Barcelos (a Notebook of New-Christians in Barcelos), Lisbon, 1959. |

José Luis León de Bivar Sousa Pimentel Guerra (1904-1979), was a Portuguese genealogist who researched the role of new Christians in Portuguese society and thus in Brazil. This "A Notebook of New Christians in Barcelos" by an anonymous author is a list of converted Jews in that city in 1497, and some of their descendants. It reports the prominent families in Barcelos (Portugal) with Jewish ancestry.

J. Mathorez. Notes Sur L'Histoire de La Colonie Portugaise de Nantes,(Notes on the history of the Portuguese colony of Nantes) Amsterdam, 1970. |

On March 23, 1536, Pope Paul III authorized the establishment of the Inquisition, and in 1540, the first Portuguese auto-da-fé took place. Fearing the worst, Crypto Jews began their immigration into neighboring France. Nantes in Brittany became both a temporary and permanent refuge. The newcomers contributed to the growth of this early colony. Among them, were immigrants who practiced Catholicism and others who practiced Judaism. Those who openly declared allegiance to Judaism did not stay long in Nantes. Conservative Catholic values prevailed among the city’s population, and when stirred up by the members of the league, a confederation of French Catholics, dedicated to the defense of their faith, made the situation of the Jews similar to what they had suffered in Portugal

List of Members and Rabbis of the Congregation "Kahal Kadosh Neveh Shalom", founded in 1704, Website, Jamaica. |

Neveh Shalom - Dwelling Place of Peace - was one of the first synagogues built in Spanish Town, Jamaica during the 17th century. The Neveh Shalom Institute is chartered to promote projects to preserve the history, culture, and artifacts of the Jewish existence in, and contribution to Jamaica, from the 17th century.

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.

Neusa Fernandes. A Inquisicao em Minas Gerais no sec. XVIII (Inquisition in Minas Gerais in the 18th Century), Rio de Janeiro, 2000. |

Antonio de Portugal de Faria. A Inquisicao Portuguesa no seculo XVII

(The Portuguese Inquisition in the 17th Century), in O Instituto n° XVII, pp. 751-760, Coimbra, 1899. |

The Portuguese Inquisition formally started in Portugal in 1536 at the request of the King of Portugal, João III although in many places in Portugal it actually started in 1497 when the authorities expelled many Jews and forcefully converted many others to Catholicism. The Portuguese Inquisition held its first "auto da fé" in Portugal in 1540. It concentrated its efforts on rooting out converts from other faiths (overwhelmingly Judaism) who did not adhere to the strictures of Catholic orthodoxy; the Portuguese inquisitors mostly targeted the Jewish "New Christians," or "Marranos". The 17th Century brought with it a new wave of anti-semitism in Portugal. Between 1612 and 1630 the Inquisition in Lisbon, Coimbra and Evora held no less than 47 large autos-da-fe.

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.

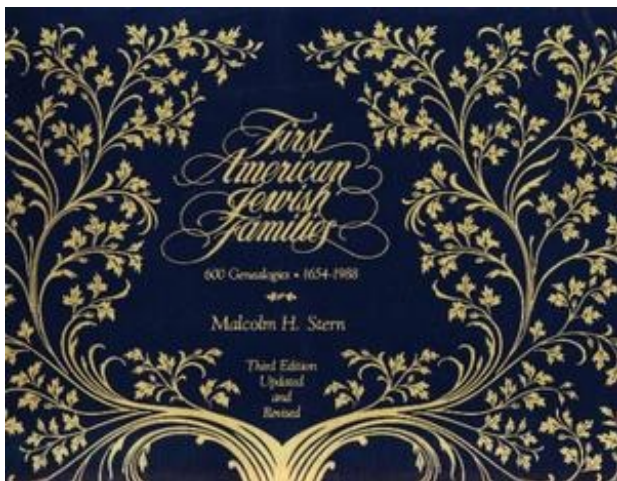
David Silvera. Genealogical Tree of the family Silvera of Jamaica (Website) |

A family tree of this family as well as many other Spanish and Portuguese Jewish families in Jamaica, British West Indies, from 1664 to the present century. Includes some interesting family legends.

+ Sources 21 - 25 for Sousa

Samuel Schwarz. Os Cristaos Novos em Portugal no sec. XX, (The New Christians in Portugal in the 20th Century) Lisbon, 1925. |

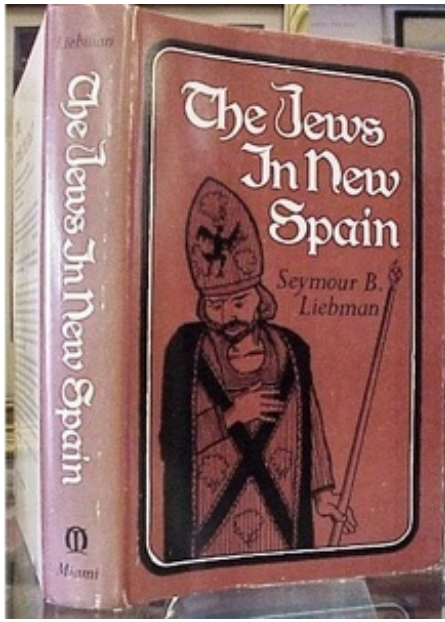
In 1925, Samuel Schwarz, published a work entitled "The New Christians in Portugal in the twentieth century", telling the experiences of the crypto-Jewish community in Belmonte in northern Portugal. This work, along with the work of Captain Barros Bastos, attracted much attention from the Jewish World to Portugal.



Malcolm H. Stern. First American Jewish Families. 600 Genealogies. 1654-1988, Ottenheimer Editors, Inc., 1991. |

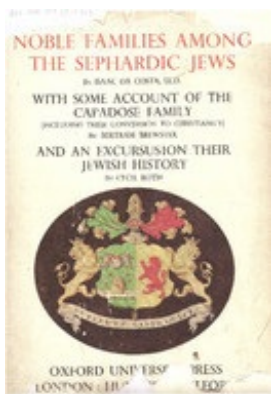
When it first appeared in 1960, Malcolm Stern's Americans of Jewish Descent marked a milestone in the study of American Jewish genealogy. Researchers now have access to the complete text of Rabbi Stern's monumental volume that was published in 1991 as the updated and revised 3rd edition entitled: First American Jewish Families: 600 Genealogies, 1654-1988.

Paulo Valadares Collection, Campinas. |



The Jews of New Spain, by Seymour B. Liebman |

Professor Liebman endeavors to discover why, beginning in 1521, Jews migrated from Old Spain to New Spain. He then proceeds to document the persistence of Jewish life in the face of a new Spanish Inquisition and formalized suppression including forced conversion and exclusion from citizenship. The author concludes it was the religious, cultural and personal vitality of Jews that caused their cherished and proud identity to persist, even though most of the earliest Jewish migrants eventually did assimilate into Mexican society.



Noble Families Among The Sephardic Jews, by Isaac Da Costa, Bertram

Brewster, and Cecil Roth. |

This book provides genealogy information about many of the more famous Sephardic families of Iberia, England and Amsterdam. It documents the assimilation, name changes and conversion of many Sephardic families in Spain, England and The Netherlands. There is a large section dealing with the genealogy of the members of Capadose and Silva families in Spain and Portugal. This reference includes genealogical tables and a translation of Da Costa's 1850 work "Israel and the Gentiles", with chapters by Bertram Brewster on the Capadose conversion to Christianity and by Cecil Roth on their Jewish history.

Distinguished Jewish bearers of the **Sousa** name and its variants include : • Luis de Souza (1892-1954), Portuguese Captain • Ernest de Souza (1933-2000) Jamaican Jewish spiritual leader

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:

Amsterdam, Netherlands Bordeaux, France Braga, Portugal Brazil, Caria, Portugal Covilha, Portugal Dutch Brazil, Brasil Espirito Santa, Brasil Falmouth, USA Fundao, Portugal Jamaica, Kingston, Jamaica Lisbon, Portugal Montemor-o-Vello, Portugal Nantes, France New York, USA Ouro Preto, Brasil Portugal, Rio de Janeiro, Brasil Spanishtown, Jamaica

An interesting fact about the name this name are :

- A Jewish community existed in COVILHÃ, Portugal from the middle of the 12th century until 1496–97. A rabbi, called ouvidor, appointed by the *Arraby Mor for the province of Beira Alta, resided in Covilhã. After 1497 Covilhã became an important Crypto-Jewish center. In 1543 a large *auto-da-fé was held in Covilhã with many judaizers sentenced to the stake. A number of the Crypto-Jewish families of Covilhã, such as the Mendes, De *Castro, **Sousa**, *Pinto, *Seixas, and *Mesquita families, emigrated from Portugal to other Western European countries, the Netherlands and England, where they returned to Judaism. The governor of Brazil in 1549 was Tomé de **Sousa**. The ambassador of

Portugal in London in 1643 was Antonio de **Sousa**