The name **Toledo** is of Spanish origin.

The English meaning of **Toledo** is City of Spain

The surname **Toledo** is a toponymic name, which means that it is derived from a geographical location. Toponymic names can be based on anything from the name of a town or village to the name of a forest or pasture. This is the largest category of family names, probably due to the geographical migrations to which the Jews from Spain and Portugal were subject after the Inquisition and the love they had for the country in which they had lived for many centuries.

There are many indicators that the name **Toledo** 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 **Toledo** is cited with respect to Jews & Crypto-Jews in at least 59 bibliographical, documentary, or electronic references:
- Sources 1 - 10 for Toledo

**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.

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
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.
The Sephardim of England, by Albert M. Hyamson |

A history of the Spanish & Portuguese Jewish Community, 1492-1951.

History of the Sephardic Israelite Community in Chile by Moshe Nes-El.
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.

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.

Sources 11 - 20 for Toledo

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.

Apellidos de Judios Sefardies (Surnames of the Sephardic Jews) from the site Comunidad Judia Del Principado de
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.

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.
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.

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 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.
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.

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.

**Genealogia Hebraica | Portugal e Gibraltar (Genealogy of the Hebrews)**

This is a genealogical masterpiece written in Portuguese concerning Sephardic families from Portugal and Gibraltar. There are five volumes that provide genealogical information on families that in fact lived on the west part of the Mediterranean basin and not only Portugal and Gibraltar. The work contains a list of names of Sephardic families that returned to Portugal and Gibraltar after hundreds of years of expulsion. It has also a very rich photographic documentation.

+ Sources 21 - 30 for Toledo

**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 Capadoce 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.


The author is a founder and current President of Etsi ("my tree" in Hebrew), the Sephardi Historical and Genealogical Society based in Paris. A graduate notary and lawyer, she is currently a professional genealogist in Paris. She works on the French naturalization of Jews from the Ottoman Empire and on the Alliance Israelite Universelle Archives.

List of eminent members of the Asociacion Israelita de Venezuela, Caracas, 1999. |

The Israeliite Association of Venezuela, known as Tiferet Israel, founded in the 1920's by Sephardic Jews, is the oldest surviving Jewish organization in Venezuela. An association of Sephardic Jews, The Association has two synagogues in Caracas and other affiliated synagogues in various locations, and counts 800 families among its members. In late January 2009, the synagogue was badly damaged in a devastating attack, following an article inciting anti-Semitic violence, which appeared (later removed, and replaced by an apology) on a government website, after the 2008–2009 Israel–Gaza conflict.

David F. Altabe. The Portuguese Jews of

This article lists the Portuguese synagogue members in Thessaloniki. The work is based on an article published in the Haggadah of Baruch Schiby in 1970 and was compiled from the four Portuguese synagogues.


Samuel Isaac Benchimol was born on July 13, 1923 in Manaus, Amazonas, Brazil. He was a writer (with 110 published works), member of the Academia Amazonense de Letras), professor (Emeritus at the Universidade do Amazonas, where he taught for over 50 years), community leader (served as president of the Amazonas Jewish Community from 1975-1985) and businessman. His vast body of intellectual work includes books and articles. His dedication to his community culminated with the publication of this work, "Eretz Amazônia". Professor Benchimol took it upon himself to visit every Jewish cemetery in the Amazon, listing all the surnames. Later, tracking these surnames, he was able to determine which were the Amazonian families of Jewish origin, extrapolating as in the case of the surname Assayag, nowadays used by thousands of families, many of them assimilated and converted to Christianity.


The Cercle de Généalogie Juive (CDGJ) located in Paris,France maintains a list of members and the families and areas they are researching.

Sefaradim of Monastir, Online family
Monastir was how the Turks (and Greeks) called a Balkan/Macedonian town now the second largest in the [formerly Yugoslav] Republic of Macedonia. After the Expulsion of 1492, Spanish-speaking Jews arrived in waves from the Iberian peninsula (Spain and Portugal) and other lands influenced by the Inquisition. Here one can find links to Jewish family trees, organized by surname.


Paul Armony, President of the Jewish Genealogy Association in Argentina, collected and organized 19,060 records from six Jewish Sephardic cemeteries in Argentina. Of the 3682 surnames of deceased found there, 58% were found to have the same 334 surnames.

Sao Paulo Chevra Kadisha, List of people buried, Sao Paulo 1997.

The Chevra Kadisha (Jewish Burial Society) of Sao Paulo is a Society founded in February 25, 1923, to care for the burial of the Jews of Sao Paulo (city and state). The Society currently runs 4 Jewish cemeteries in Sao Paulo. The research was conducted in three ways: reading the tombstones, consulting the list of deaths until 24 September 1997, and from the society's records and books. The list of deaths, organized by Prof. Solomon, has the name of the deceased, the grave location, and the date of his burial. The books are more detailed, with biographical data, which includes the city of origin, thus enabling it to be confirmed as Sephardic. This is a formal record of one of the most
important Jewish communities in Latin America, showing how the country was very attractive for Jews from different and distant locations.

Samuel de Paz. Commonaute Portugaise de Tunisie (Portuguese Community of Tunisia), manuscript, Jerusalem, 1932.


Egon (1910-1981) and Frieda Wolff (1911-2009). The couple came off a ship in Santos, on February, 12, 1936. They were newly-married and managed to arrive in Brazil after escaping the Nazis, after both having graduated from the University of Berlin. They settled in San Paulo, where they worked as merchants and achieved prosperity as opticians. Later, they moved to Rio de Janeiro, still working in the same field and becoming very active in the local Jewish Community. Mr. Egon became President of the Jewish Hospital. In the 1960's, Mrs. Frieda Wolff said that "curiosity about Jewish immigration to Brazil and the lack of satisfactory answers" required that something be done. The couple then abandoned their other activities to dedicate themselves to their research. Tireless travelers, they started at the National Library, went on to the National Archive, traveled all over cemeteries, Jewish and gentile, throughout the country. They wrote down names, data and genealogy. The couple interviewed hundreds of people, compared thousands of pages; and discovered a number of precious items, like the Jewish tombstones in the city of Vassouras, which became a Historical Monument of the XIX Century and is now a must for tourists visiting the city. The quality of their work led the Brazilian Historical and Geographical Institute to invite them to become members of that prestigious Institute. Their books have undeniable historical value, especially their Seven Biographical Dictionaries. Their "Jews in Brazil in the Nineteenth Century" is the second part of the seven.

Egon and Frieda Wolff. Biographical Dictionary. Processos de Naturalizacao

Egon (1910-1981) and Frieda Wolff (1911-2009). The couple came off a ship in Santos, on February, 12, 1936. They were newly-married and managed to arrive in Brazil after escaping the Nazis, after both having graduated from the University of Berlin. They settled in San Paulo, where they worked as merchants and achieved prosperity as opticians. Later, they moved to Rio de Janeiro, still working in the same field and becoming very active in the local Jewish Community. Mr. Egon became President of the Jewish Hospital. In the 1960’s, Mrs. Frieda Wolff said that "curiosity about Jewish immigration to Brazil and the lack of satisfactory answers" required that something be done. The couple then abandoned their other activities to dedicate themselves to their research. Tireless travelers, they started at the National Library, went on to the National Archive, traveled all over cemeteries, Jewish and gentile, throughout the country. They wrote down names, data and genealogy. The couple interviewed hundreds of people, compared thousands of pages; and discovered a number of precious items, like the Jewish tombstones in the city of Vassouras, which became a Historical Monument of the XIX Century and is now a must for tourists visiting the city. The quality of their work led the Brazilian Historical and Geographical Institute to invite them to become members of that prestigious Institute. Their books have undeniable historical value, especially their Seven Biographical Dictionaries. This volume is the fourth of the seven volumes.


There are two parts to this study by a rabbi from Algeria: The first is the demography and the occupation of Jewish families in North Africa, including those who settled there after the expulsion. The second part of this work is a study of North African Jewish names. The goal of this research was to record family surnames and the locations where they were found. This work is a good source for onomastical origins.

Nissim Elnecave. Los Hijos de Ibero-Franconia. Breviar del Mundo
In this work on Sephardic history, the author argues his main thesis: Sephardic is a cultural concept, and therefore should not be restricted to descendants of Portuguese and Spanish Jews, but should also extend to France, Italy and the Arab world.

List of surnames of Jews residing in Toledo prior to expulsion edict.

From Nahman Family Research.

The historian and political scientist Boris Fausto recreates the story of his own family of Jewish extraction, who, like many others, arrived in the Americas during the early decades of the last century in search of better living conditions.

La Designation d' un Grand Rabbin de Tunisie en 1928 (The appointment of a Chief Rabbi of Tunisia in 1928), in Revue
From literary and archaeological sources, evidence has been gathered of a rich Jewish communal life in Tunisia going back some 2300 years. This article discusses the changes that came about with the introduction of the French protectorate in 1881. The French intervened in all areas of Jewish communal life, so far as to decide on the appointment of the chief rabbi of all Tunisia, which was to be a French Jew. This decision aroused a revolt in the community, who strongly opposed it, demanding the appointment of a Chief Rabbi of Tunisian origin. The Conservative Party took the lead in drafting a petition calling on the entire Jewish population of the Regency to support this view and won: Rabbi Youssef Guez, a Tunisian Jewish native, was elected in 1928 to the post of Chief Rabbi of Tunisia, and remained so until his death in 1934.

Magazine edited by the "Kadoorie Mekor Haim Synagogue" congregation, in the city of Porto. This was founded by Crypto-Jews who returned to the Jewish religion during a movement called "the Work of Rescue" which was undertaken by Captain Barros Basto in the 1930's among various communities of Jewish descent.

The author is descended from one of the important Jewish families of North Africa, that settled in Morocco in 1492 after fleeing the Inquisition. The book which has 870 pages and is arranged like an encyclopedia with onomastics entries, brings valuable information on 1250 family groups from North Africa, their family names, and location in Morocco, Algeria and Tunisia.

Contains the census of Jews in Livorno in 1809.

+ Sources 41 - 50 for Toledo


Michele Luzzatti, Liana Borghi (ed.), Ebrei di Livorno tra Due Censimenti (1841-1938) (The Jews of Leghorn Between Two Censuses), Belforte Editore Libraio,
Livorno, 1990.

This work tells the story of one upper-class Italian family: The Salmon - Cave Bondi Jews of Leghorn in between two censuses (1841-1938). Family memories and identity.


The author was born in the Sudan in 1910; his father was that nation's chief rabbi from 1906 to 1949. Malka chronicles the Sephardic Jewish community's history from its beginning in 1885 (when there were only eight families) to the late 1960s, when the Jews left the Sudan for more hospitable countries. Malka writes about his father's prominent role in the community and in the building of Khartoum's lavish synagogue and the community's growth, which peaked in the 1930s and 1940s. The book's final chapters are autobiographical as Malka focuses first on his childhood, then on his travels, career, marriage, and family, offering descriptions of Sephardic life and culture. The book offers plenty of charming stories centering around the hospitality of the Malka household, where Jews from the world over were welcomed and a variety of languages, including Arabic and French, were spoken.

Moises Hasson Camhi. Apellidos de los
The aim of this study is to identify the surnames of Jews who formed the community of Monastir. Monastir, which is now called Bitola, is the second largest city in Macedonia and it was the Capital of a province during the Ottoman Empire’s rule. The author uses several sources to identify these names, including the list of Jews deported from Monastir in 1943. The locations to which these exiles migrated is also discussed and these include several cities in the same region: Thessaloniki, Florina, and even Jerusalem, and many others in the New World: USA, Brazil and Temuco, Chile.

**Abraham Monk and Jose Isaacson (editors). Jewish Communities of Latin America, Buenos Aires, 1968.**

**Mathilde Tagger. Familles sefarades | histoires et genealogies (Sephardic families**

List of books located in The Jewish National University Library and the Library of the Ben-Zvi Institute in Jerusalem, by Mathilde Tagger that are a source for researching Sephardic families, history and genealogy.

**Michael Molho. Surnames of the Sephardic Jews in Salonika, Madrid, 1950.**

This work focuses on the rich cultural traditions and heritage of the largest Sephardic Jewish Community in the Balkans and provides names of the Sephardic Jews from the Salonica community.
Sephardic Family Trees found in Jewish Encyclopedias by Mathilde Tagger |

Family trees found in The Jewish Encyclopedia (NY 1901-1904) or Encyclopaedia Judaica (Jerusalem, 1972)

+ Sources 51 - 59 for Toledo

Ohel Yaakov Synagogue, members list, Sao Paulo. |

Sao Paulo is home to approximately half of Brazil’s Jewish population. The Ohel Yaakov Synagogue is one of the two major Sephardic synagogues in the region.


Genealogical research on the Picciotto Family of Italy from the late 17th Century.

Maria Jose Pimenta Ferro Tavares. Os judeus em Portugal no seculo XIV (The Jews in Portugal in the 14th century), Lisboa, 1979. |

This study includes a name and place index.
Professor Samuel Benchimol estimates that between 1810 and 1850, before the rubber boom, about 300 Sephardic Jewish families emigrated to the Amazons, and between 1851 and 1910, another 700 arrived. At first, these immigrants found their way to the small towns of the interior of Pará and Amazonas, as Cameta, Almeirim, Obidos, Santarem, Itaituba, Itacoatiara, Tefé, Humaita, Porto Velho, and Belém where they found employment in offices and shops, or trading activities. Later, in the heyday of the boom, they began to advance economically as tenants and owners of rubber plantations in the interior, or as buyers of local products, in the streets of Bethlehem and Manaus. This Jewish immigration of the 19th century did not have the privilege of an organized Jewish community in Manaus and other cities. Only after the rubber boom receded was a strong Jewish Community established in the state capital.


The Iconography of Tombstones represent a recently recognized yet still largely neglected source for unraveling the historical past. Cemetery and gravestone study is increasingly multi-disciplinary, involving the arts, humanities, and social sciences, and while studies date back more than 100 years, it is still an emerging field. The investigation of Jewish sepulchres also commenced in the second half of the nineteenth century. The destruction of Jewish cemeteries through the ages, which has obliterated many ancestral records and monuments has also contributed to this scholarly neglect.

The author paints a portrait of North African Jewry, in a period relatively unknown, before the advent of colonization. There is a more or less peaceful coexistence between Muslims and Jews. They benefit from a special status - the "dhimma" - which makes them second class citizens, mostly tolerated, despite some isolated pogroms. But beyond this a drawing of a charming community emerges here.

Includes biographic data, maps and bibliography.


A study on Jewish Italian family names with foreign toponomastic origins. Lists the etymology of about 130 family names from places in Germany, France, Spain, etc.

Distinguished Jewish bearers of the Toledo name and its variants include: • Rabbi Daniel Ben Joseph Toledano (Salonika, 1570-Fez,1640). • Samuel Toledano (Tangiers, 1929-Madrid,1996), Jewish community leader in Spain. • Avi Toledano(1948),Israeli singer. • Haim ben Habib Hehasid Toledano (d.1680), Cabbalist. • Jacob Moshe Toledano (1880-1960), Israeli Rabbi whose father had emigrated from Morocco. He served as Xhief Rabbi of Tel-Aviv and Minister of Religious Affairs.

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:

Some interesting facts about the name this name are:

• On May 3, 1992 twenty Jews around the world named Toledano received the keys to the city of Toledo (Spain) from the mayor of the city. • The name Toledano appears as a Jewish surname before 1492. • The surname Toledano takes its name from Toledo, the city in which it originated which has produced well known printers, Talmudic scholars, rabbis, and diplomats.

The following website is relevant to the surname Toledo: