

Roman Abramovich's Sephardic origins

1. Oporto, Portugal. Roman Abramovich's Sephardic certificate was produced correctly in the light of the Jewish world and Portuguese law.

2. Article 24A paragraph 3 sub-paragraph c) of the Nationality Regulation stipulates the following:

"The application is accompanied by (one) certificate of a Jewish community that is a religious legal person, based in Portugal under the legal terms on the date of entry into force of this article, attesting the tradition of belonging to a Sephardic community of Portuguese origin, materialised in particular [as an example] through the surname of the applicant, family language, genealogy and family memory."

3. Roman Abramovich's Sephardic certificate says that it was granted "based on the elements of proof offered by the applicant – among others relating to his known genealogy, the territories where his ancestors lived and family names, memories and traditions, critically articulated with our knowledge and understanding of reality, culture, religious law and of Jewish communities in general and with other proof verified throughout the long evaluation process, having used the work tools at our disposal". - Cf. Doc. 1

4. Roman Abramovich never made any "donations" to the Jewish Community of Oporto, much less so for a false certificate. Eighteen months have passed since the application was certified. CIP/CJP only received the emolument of €250,00 (two hundred and fifty euros). - Cf. Doc. 2

5. Roman Abramovich's process of certification of Portuguese Sephardic origin was conducted by the religious authority of the Jewish Community of Oporto, Chief Rabbi Daniel Litvak, recognised by the Chief Rabbinate of Israel, who has been dealing with the Registry Office since 2015. - Cf. Doc. 3

6. Roman Abramovich's Portuguese Sephardic origin is not only guaranteed by the Rabbinate of Oporto, recognised by the Chief Rabbinate of Israel, but by the entire Jewish world, such as the following:

- The Federation of Jewish Communities of the Russian Federation (whose religious authorities comprise American rabbis of the strongest religious organisation in the world, Chabad Lubavitch, with emissaries in 150 countries, head office in New York but originating in Poznan, Poland) which confirms that the person in question belonged to the local Sephardic community and his strong Portuguese roots. - Cf. Doc. 4
- The Sephardic Educational Centre of Jerusalem, in the person of its Director, Rabbi Baruch Garzon, former Chief Rabbi of Madrid and adviser to the Spanish Government, not only analysed the surnames of Roman Abramovich but also attested the “ancient Sephardic traditions faithfully adhered to in his family”. - Cf. Doc. 5
- The most respected living descendant of Rabbi Baal Shem Tov, founder of Hasidism, at the core of which Chabad Lubavitch was born, and the only person in the world who possesses some tefillin from Portugal, that are more than five centuries old. Rabbi Leib Leibel is Portuguese, Lithuanian and Polish, originating from Poznan and Hamburg, much like Roman Abramovich. He explains the routes of that family, which are the same as his, and underlines the reason why [20 years ago] Abramovich became “a major benefactor of the Chabad Lubavitch movement which has Portuguese origins”. - Cf. Doc. 6

7. Roman Abramovich’s tradition of belonging to a Sephardic community of Portuguese origin, in particularly Poznan and Hamburg, is rooted in the following elements:

- “Family memory” of the Portuguese Sephardic origin of the applicant, not only claimed by him, but rooted in Jewish tradition. It is attested by many Orthodox rabbinate recognised by the Great Rabbinate of Israel and by respected Jewish organisations in the secular world.
- “Family surnames” of Sephardic origin or present in Sephardic communities, namely Leibowitz (Leon/Lion) which can be found on the lists of Sephardic surnames and on the private lists of Hamburg Sephardim. It is because of families such as Leibovitch that the Abramovich surname existing in Poznan and throughout Poland is also found on some lists of Sephardic surnames, although it comes from the name Abraham, common in all communities, whether Ashkenazi or Sephardic – Cf. Doc. 7
- “The common knowledge” that is the applicant’s material support over two decades in the amount of half a billion dollars to the world movement Chabad Lubavitch, which today is based in the USA but was born in Poznan, by the hand of Rabbi Baruch Portugali, whose proud descendant is today the current Rebbetzin of Chabad Portugal (Cascais). – Cf. Doc. 8

8. It a story “of meaning” and “with meaning”, in the light of the knowledge that the Chief Rabbi of Oporto and other international Jewish bodies invoked have of the Jewish world, having used the tools at their disposal.

9. We see no harm in repeating that all Jewish migration to Israel under the law of return operates in the light of Jewish tradition. This migration depends on a certificate from the Chief Rabbinate of Israel, anchored in the Orthodox rabbinates all over the world, attesting someone’s tradition of belonging to the Jewish world. The Jewish people are a people of forced migrants who wandered for centuries without documents.

10. For example, Roman Abramovich’s paternal grandfather travelled in three countries – Belarus, Lithuania and Russia –, and did not flee to a fourth country because he died in a gulag in Siberia, just as other Polish relatives of his, from Warsaw and Poznan, fled or died in the Holocaust. - Cf. Doc. 9

11. In addition, Roman Abramovich’s paternal grandmother had also Sephardic roots. - Cf. Doc. 10

12. Despite so many centuries of travel, tribulations and horrors, the Jewish people knows itself. Roman Abramovich is Jewish – his Hebrew name is Nachman ben Aharon – a quality attested by the Chief Rabbinate of Israel, on whose certificate his Israeli nationality inevitably depended. At the time, some people asked how the applicant could prove he was “returning” to Jerusalem after 2000 years! The only answer is Jewish tradition. - Cf. Doc. 11

13. In Roman Abramovich’s certificate, Chief Rabbi Daniel Litvak mentions a moral fact – that “he has no material need of Portuguese nationality” – as he not only has an Israeli passport but is also entitled to a Lithuanian passport, which his children already have, for the Abramovich/Leibovitch grandparents were Lithuanian citizens. - Cf. Doc. 12

14. The first time the Chief Rabbi heard the story of his “Lithuanian-Portuguese” fellow countryman Roman Abramovich was in May 2018, in conversation. At the time, Daniel Litvak was representing the Jewish Community of Oporto at a meeting with the Jewish

Community of Moscow, part of which is Sephardic, included in the “Shabbat Meals Project” of the CIP/CJP, consisting in supplying Shabbat meals in a number of countries to Jews with few means.

Incredible as it may seem, it is in fact the Jewish Community of Oporto that makes donations to Moscow and not the other way round! - Cf. Doc. 13

15. The story of Roman Abramovich’s family was briefly described in an article by the Jewish writer Miriam Assor, author of the book “Judeus Ilustres de Portugal” (Famous Portuguese Jews), which we attach because it was written by someone who is familiar with the case, will be writing about it and is very sensitive to the Jewish world. - Cf. Doc. 14

16. On 18 December 2021, a Shabbat, when the Jewish community of Oporto was gathered together, it was announced that Roman Abramovich had been certified by CIP/CJP in a process [with attempts made to link it to] of trickery [“Wikipedia”], donations [“he became a benefactor of the community”] and even to “Jewish Freemasonry” [B’nai B’rith International].

17. This news originated a wave of immense attacks against the Jewish community and was felt like a new expulsion. It led CIP/CJP to fear not only a “Dreyfus case” but also an extreme right-wing terror attack, because it was “selling the country”. This happened in Halle in Germany!

18. To defend the Jewish community and forestall new stratagems by antisemites, Abramovich’s certification process is already in the hands of the higher religious, cultural and political instances of Israel.

19. In a recent interview that Chief Rabbi Daniel Litvak gave to the Portuguese Jewish News he says:

“We only fight offences, not legislative choices of the sovereign power. We never demanded this law, much less did we ask to be part of it. In 2013 and 2014, we asked the government to set up an international commission to certify Sephardic Jews. We did not want to be the ones to do it, to avoid being criticised for it. We know the history of Portugal. In common parlance, an evil thing is “a judiaria”. How can we fight this ancient mistrust, particularly in a time when everyone distrusts everybody

else? We could never satisfy everyone who demanded absolute proof that a Moroccan or Ottoman family had once left Évora or Penafiel. How to provide definitive proof that Dr. Jorge Sampaio, former President of the Republic, had originated in Portugal? That is only proven by Jewish tradition, anchored of course in original rabbinical certificates, last names, countries and other issues that are relevant to those who know the Jewish world. This would never satisfy the critics, they do not even know what a Jew is.

Yet the Portuguese law requires a tradition of belonging.

It requires a tradition of belonging not to Portugal but to a Sephardic community of Portuguese origin, in Tangiers, Tunis, Cairo, Istanbul, Antwerp, etc. I was always positively surprised by this step of the law – the tradition of belonging – coming from non-Jewish legislators. Within the Jewish people – a people of forced migrants – the proof of each one’s qualities is provided in accordance with Jewish tradition. That is how migration to Israel works. The Jewish tradition is the major defender of the synagogues of the world, of Israel and Portugal.”

20. All investigations are a waste of time and money for the State and are grounded in anonymous accusations launched against the Jewish community of Oporto by hardened individuals. Regardless of whether or not people like the law granting Portuguese nationality to the descendants of Sephardic Jews of Portuguese origin, the fact is that the CIP/CJP has been accused of the same millenary antisemitic myths that led to pogroms, the Inquisition and Shoah.



Document 1



CERTIFICADO

Nome Completo:

Data de Nascimento:

Naturalidade:

Filiação:

Nacionalidade:

Residência:

Para fins de obtenção da Nacionalidade Portuguesa, e tendo em conta o disposto nos artigos 6.º n.º 7 da Lei n.º 37/81, de 03 de Outubro, e 24.º-A n.º 3 alínea c) e n.º 4 do Decreto-Lei n.º 237-A/2006, de 14 de Dezembro, a Comunidade Israelita do Porto/Comunidade Judaica do Porto certifica que o requerente à margem identificado é descendente directo de judeus sefarditas de origem portuguesa.

Esta convicção foi formada com base nos elementos de prova oferecidos pelo requerente – respeitantes, para além do mais, à sua genealogia conhecida, aos territórios onde estiveram radicados os seus ascendentes e aos nomes, memórias e tradições de família –, articulados criticamente com o nosso conhecimento e compreensão da realidade, da cultura, da lei religiosa e das comunidades judaicas em geral e com a restante materialidade apurada ao longo do processo de avaliação, uma vez utilizadas as ferramentas de trabalho à nossa disposição.

Os meios de prova documentáveis relativos ao presente processo encontram-se arquivados, podendo ser consultados pelas instâncias formais de controlo portuguesas, a qualquer tempo, na Rua de Guerra Junqueiro, n.º 340, 4150-386, Porto, sede da Comunidade Israelita do Porto/Comunidade Judaica do Porto, entidade que se encontra inscrita sob o n.º 733/20080115 no Registo de Pessoas Coletivas Religiosas, com averbamento de radicação em Portugal, conforme atestado emitido em 27 de Março de 2013 pela Sra. Ministra da Justiça.

_____ (assinatura eletrónica - digitally signed) _____

Porto,



Document 2

SWIFT-CONFIRMATION

{1:F01UBSWCHZH80A0000000000}{2:1103UBSWDEFFXXXN}{3:{108:878BHDW8XAFRVZTA}{119:STP
{111:001}{121:a7af7fc4-1211-4e7e-aa5d-4cc0dcc13cd4}}{4:
:20:ZD81202AR4160856
:23B:CRED
:32A:200720EUR250,
:33B:EUR250,
:50K:/CH040020620652709861D
ROMAN ABRAMOVICH
NEMCHINOVO VILLAGE, ODINTSOVO DIST.
LIPOVAYA ALLEYA STREET 1
RU 143025 MOSCOW REGION
:52A:UBSWCHZH80A
:57A:TOTAPTPL
:59:/PT50001800001315451500180
JEWISH COMMUNITY OF OPORTO
:70:PMT OF CHARITABLE CONTRIBUTION
:71A:OUR
-}

The above mentioned payment has been effected by UBS as per your instructions.



Document 3

Babino Jefe de la ciudad de Oporto

3182

Tishrei 3, 5782

Para archivo, aquí están las razones de la aprobación de la certificación de Roman Abramovich

① Judaísmo certificado por el Gran Rabinato de Israel para formarse ciudadano israelita. Es totalmente claro y seguro que es judío.

② Tiene origen sefardita atestado por el Gran Rabinato Ruso y por una de las autoridades judías más importantes, por presencia de apellidos del lado paterno de apellidos sefarditas. Es de origen sefardi

③ Sustenta el movimiento Chabad por más de 20 años que desde un principio tuvo un origen portugués - Tiene memoria familiar atestado por R. Rav Lazer.

④ Sus abuelos vivieron en Lituania - Lituania forma parte de la Unión Europea; y le corresponde la nacionalidad lituana, que no quiso recibir para proteger la privacidad de las hijas. Venos aquí desinterés material

⑤ El movimiento Chabad mundial y Bnei Brit Intern. que Nachman Ben Avraham es judío de origen sefardita portugués, se piden certificaciones que pueden ser solicitadas a cualquier momento.

OMER LITVAK

318777
Rabino de la ciudad



Document 4



Федерация еврейских общин России

Централизованная религиозная организация ортодоксального иудаизма

Federation of Jewish Communities of Russia איגוד הקהילות היהודיות ברוסיה

Certificate № 10

I Rabbi Alexander Boroda, The President of the Federation of Jewish Communities of Russia, Founder and Director General of the Jewish Museum and Tolerance Center, founder of the Jewish Religious and Cultural Center "Zhukovka"
 Certify that Roman Abramovich:

1. Is a descendant of Sephardic Jews;
2. Preserved sentimental connection to Portugal;
3. Member of Sephardic community;
4. Is of Portuguese ancestry;
5. Is Sephardic Portuguese Jew.

Justification:

This certification is based as on my acquaintance with Roman Abramovich testimonies and a personal interview that I conducted. I confirm that Roman Abramovich preserves Sephardic rituals, lifestyle, traditions and food customs.

Rabbi Alexander Boroda
 President of Federation of Jewish Communities



Document 5

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INFORME MOTIVADO DE APELLIDO DE ORIGEN SEFARDI

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Founder

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International Director

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El abajo firmante Gran Rabino Benito Baruj Garzón Serfaty, Director de Educación del Centro Educativo Sefardí de Jerusalén, Profesor de Historia de las Comunidades Sefardíes, traductor e intérprete jurado, de las lenguas hebrea y aramea a las lenguas castellana y francesa, reconocido por las autoridades rabínicas y anteriormente, Rabino Principal de la Comunidad Judía de Madrid y actualmente Rabino Emérito de la misma, registrado ante la Comisión de Libertad Religiosa del Ministerio de Justicia de España, estando aún vigentes sus nombramientos y sin ninguna causa de incompatibilidad, por la presente,

CERTIFICA

Que tras el estudio de la documentación, archivos y biblioteca de los que dispone esta entidad para el desarrollo de su labor de investigación en relación a la historia del judaísmo español y de los apellidos sefardíes en particular, el apellido sefardí:

ABRAMOVICH SIGNIFICA HIJO DE ABRAM. TIENE SU ORIGEN EN EL NOMBRE DEL PATRIARCA BÍBLICO ABRAM, POSTERIORMENTE LLAMADO ABRAHAM, SEGÚN GÉNESIS 17,5.

A lo largo de los siglos, los apellidos de idéntico origen sufrieron variaciones debidas al entorno cultural en el que se desarrollaron, produciendo por ejemplo BEN ABRAM, HIJO DE ABRAM (ABRAMOVICH O ABRAMOVITZ en países de lenguas eslavas) y su variantes, ABRABANEL, ABRAVANEL y ABRAVAIA que son apellidos de origen sefardí procedentes de España y Portugal. Su presencia está documentada en la Península Ibérica desde la época anterior a la expulsión de los judíos de ambos países y posteriormente en distintas comunidades constituidas por los judíos expulsados en varias ciudades europeas, norteafricanas y de Medio Oriente, en el continente americano y, principalmente, en el antiguo Imperio Otomano.

Así queda establecido por fuentes genealógicas reconocidas y dignas de toda solvencia utilizadas en esta investigación, como son las actas de los juicios de la Inquisición española, los registros de cementerios sefardíes, las relaciones de miembros de sinagogas y comunidades sefardíes y otros documentos

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fehacientes como Ketubot (contratos matrimoniales) algunos de los cuales se detallan a continuación.

En "Jewish Sephardic Diaspora" (Porto 2017), obra principal de consulta usada en este caso, y cuyo autor es el erudito historiador Artur Villares, podemos encontrar una relación completa de los portadores de apellidos sefardíes originados en ABRAM entre:

- Judíos residentes en Portugal entre los siglos XIV y XV (pág. 89)
- Miembros de la Sinagoga Sefardita Portuguesa "Lisbon Hadash" (Nueva Lisboa) de Salónica (Grecia) – (pág. 112)
- Los apellidos más frecuentes en las comunidades Sefardíes de Bulgaria (pág. 119)
- Miembros de la Comunidad sefardita de Amsterdam (pág. 121)
- Miembros de la Comunidad sefardita de Hamburgo (pág. 128)
- Miembros de la Comunidad sefardita de Londres (pág. 138)
- Sefarditas citados en documentos procedentes de Livorno siglos XVII y XVIII (pág. 142)

Bibliografía adicional:

Malka Jeffrey S. *Genealogical Studies*, Avotaynu N.J. U.S.A. 2009.

Hemos podido comprobar por el relato de la persona interesada Roman Abramovich que ostenta su apellido por vía paterna,

- 1.- la presencia y permanencia de costumbres y tradiciones sefarditas ancestrales conservadas fielmente en su familia hasta la fecha y practicadas desde su infancia en el hogar,
- 2.- la amplitud de sus conocimientos de la historia de los sefardíes en general y los de su familia en particular y
- 3.- su apego digno de encomio a la memoria de sus antepasados sefardíes.

Considerando suficientes las pruebas presentadas y a petición de Roman Abramovich, hijo de Aron Arkadiy Abramovich, nacido el 24 de Octubre de 1966, podemos afirmar y afirmamos sin la menor duda, que ABRAMOVICH ES UN APELLIDO DE ORIGEN SEFARDI.

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El solicitante del presente estudio genealógico ostenta también el apellido LEIBOVICH de sus antepasados, apellido de origen sefardí como queda demostrado más abajo.

Apellidos sefarditas traducidos

La traducción de un determinado apellido de un idioma a otro es un fenómeno de aculturación en el que la cultura mayoritaria dominante, se impone a las minorías, fenómeno harto conocido y que podemos observar en cualquier época incluso hoy en día o quizás en nuestra propia familia. (Sephardic Genealogy by Jeffrey S. Malka).

En la Edad Media y particularmente en la antigua Sefarad, el cambio de apellido se producía del árabe o del hebreo al castellano o al catalán (Guershon castellanizado en Garzón, o Tzarfatí en Serfaty o Franco, o bien Haber en Amigo) o incluso en sentido opuesto, según los vaivenes de la conquista musulmana y la reconquista cristiana que duraron ocho siglos. (General Jewish Genealogy Ressources by Jeffrey S. Malka).

Tras la expulsión, varias decenas de miles de judíos expatriados fueron acogidos en países en los que predominaba el uso de otras lenguas o en los que pudieron ejercer libremente su religión como es el caso del Norte de África, de Europa o de Turquía y países que se hallaban entonces bajo el dominio del antiguo Imperio Otomano. (Inquisition and Early Sephardic Archives by Lawrence Feldman Ph.D. - Introduction).

Así el apellido español Herrero se convirtió en Haddad o Elhadad, Carpintero en Najjar o Anidjar, Pintor en Sabbag o Essebag, Navarro en Nahory o Anahory (Nafory de Nafarroa, por intercambio de la F y la H, como en Horno y Forno), Cerero en 'Assor, Cedacero en Elghrabli, Pescador en Busidan, Maestro en Alma'alem o Elmalem, y Vidal en Hayón o Benhayón. (Les Noms des Juifs du Maroc by Abraham Laredo T I, pp. 101, 105, 108 and 123-170).

Otras veces, la familia acogida adoptaba el apellido de sus protectores. Así tenemos hoy varias familias de origen sefardí puro, apellidadas Epstein que se distinguen por el ritual sefardita de oraciones que usan a diario o incluso

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sefardíes puros apellidados Horowitz o Hurwitz, nombre del pueblo checo que los acogió y que se distinguen por la aplicación de la Ley tradicional judía – Halajá- según la interpretación sefardita.

En tierras de predominio ashkenazy, se produce el mismo fenómeno. Allí, la nueva ortografía no semítica y la ausencia de vocales en los textos escritos en lengua hebrea como en otras lenguas semíticas, velan el origen sefardí de algunos apellidos. Por ejemplo, Señor o Senior (como el célebre D. Abraham Senior de Segovia) sin posibilidad de conservar la Ñ y para quienes además no lo habían oído pronunciar, se convirtió en Shniur o Shneur, Levy en Löwy en Hungría o Lewis en América y Leibovich, como se denominaba a los oriundos del Reino de León (Leib en Yiddish lengua vernácula de los judíos europeos conocidos como Ashkenazim).

No es de extrañar este tipo de “transmigración” de los apellidos, pues, por ejemplo, los Carvajal, Trujillo, Da Costa (y muchos otros), fueron apellidos adoptados por los anusim (conversos a la fuerza por la Inquisición) a quienes las familias nobles que patrocinaban el bautizo, cedían su apellido lo cual era considerado por los cristianos como un gran mérito. (Toledot haYehudim biSfarad haNosrit by Y. Baer).

Otras veces, sobre todo en países de religión musulmana, se permitía a los conversos conservar su apellido (Les noms des Juifs de Tunisie by Paul Sebag). Así tenemos en Marruecos, particularmente en Fez, varias familias con el apellido Elkohen (Elkuhin, ya que en árabe no existen ni la E ni la O).

No abundan las fuentes documentales, salvo las cinco muy conocidas citadas más arriba, acerca de los cambios mencionados porque los registros de población sólo empezaron a usarse por los Imperios europeos a partir del siglo XVIII, para facilitar el cobro de tasas e impuestos.

La apasionante historia de los apellidos es en realidad la cara más humana de la Historia.

Y PARA QUE CONSTE A LOS EFECTOS OPORTUNOS, EXTIENDO EL PRESENTE EN JERUSALÉN, A 15 DE TAMMUZ 5780 CORRESPONDIENTE AL 7 DE JULIO 2020.



G. R. Benito B. Garzón





Document 6

מוסדות "עטרת צדיקים"

בנשיאות הרב"ג ר' יונה לייב לעבל שליט"א
בית המדרש היכל הבעל שם טוב ברסלב אשדוד

רחוב אבוי 14 טל': 058-450038

תש"פ

בעה"ת

Declaration

To the best of my knowledge, Mr. Roman Abramovich (Nachman Ben Aharon), a Jew from Eastern Europe, has strong Sephardic roots and his family belongs to the Portuguese families that were forced to leave the Iberian Peninsula and later settled in the Portuguese community of Hamburg, Germany (it is estimated that in 1850 the Portuguese community of Hamburg had 14,000 Jews, most of whom mixed with Ashkenazim Jews, losing some of their Portuguese identity and becoming partly Ashkenazim, then many of them moving to live in Lithuania, Poland, Belarus and Russia; and thus the son of Abraham became Abramovich).

The Hamburg origin of the family comes from his paternal grandfather with the surname Leibovitch (son of Leib).

Leib is the Yiddish translation of the word Leon, which can refer to the symbol of the tribe of Judah or as happens in many cases it can refer to the place of origin of the family, and in this case it can very well refer to Leon in Spain.

After some time the family lived in the city of Poznan, where the movement Chabad was born by the hand of Rabbi Baruch Portugali and officially founded by his descendant Rabi Shneur Zalman) and since then the family was linked with it, and Nachman Ben Aharon that kept his emotional relationship with his past became a great benefactor of this movement that has Portuguese roots.

הרב יונה לייב לעבל



בעיה"ק אשדוד ת"ו

Yona Leib Lebel



Document 7

A Large Selection of Sephardic Jewish Surnames

[Begin New Thread](#)

A Large Selection of Sephardic Jewish Surnames

Replies: 52

Posted: 04 Nov 2005 8:48 AM

Classification: Query

 ELIAB

A Large Selection of Jewish Surnames

A majority of this list are Sephardic surnames--but NOT all

Aaron Aaroni Aaronson Abadi Abadie Abady Aband Abandonnd Abarbanel Barbos Abastado Abayu Abbate Abbot Abdala Abdellatif Abdon Abecasis Abecassis Abehssera Abela Abelansky Abels Abelsohn Abelson Abemayor Abend Abendana Abensur Abenyskas Abergel Abesuse Abigador Abikzer Abitbal Abitbol Aboab Aboaf Abolafia Abolnik Abolofia Aborn Abouaf Aboud Aboudaram Aboudi Abouf Abouganem Abouharoun Aboulaffia Aboulafia Aboulafie Aboushaar Aboushdid Abouskela About Abouzaglo Abrabanel Abraham Abrahams Abram Abramov Abramovitch Abramowitz Abrams Abramson Abrand Abравanel Abравaya Abrevaya Absaradel Abstado-Ariel Abu Abuaf Abuaff Abuas Abudara Abudaram Abudarham Abudiente Abuelafia Abuisac Abuizak Abulafia Acar Acco Aceifus Aceituno Acenzio Acevedo Acher Achkenazy Achouche Achout Ackerman Acobas Acosta Acre Acrich Acriche Adair Adam Adamek Adams Adani Adar Adato Adatto Adda Addison Adellson Ades Adevah Adini Adjiman Adjmi Adjoubel Adler Adolphe Adroxi Aduk Adut Adwar Aelion Affoumado Affras Aflalo Afnaim Afoumado Afriat Agami Ageman Aghion Agi Agiman Agnes Agnone Agoado Agoudo Aguayo Aguilar Aguilera Aguja Agunin Aharon Aiken Ail Aires Aitan Aiza Ajalvo Ajami Ajouelo Ajzensarb Akad Akers Akihote Akman Akohan Akouka Akoun Akounis Akrat Akrish Aksoy Akunis Aladjem Alagem Alagin Al-Akhras Alalouf Alalu Alaluf Alanati Alazraki Alba Albagli Albahe Albala Albalak Albalas Albali Alban Albaugh Albeda Albelda Albeldas Albenda Alberdas Alberk Albert Alberts Albo Albohaire Albohar Alboher Albohor Albolafia Albouker Albukrek Alcabes Alcalay Alcana Alchadef Alchanati Alchanatis Alcheck Alcouloumre Alculumbre Alder Alderoqui Aldoraty Aldoroti Aldoroty Aleh Alel Aleneri Alevy Alexan Alexander Alexandre Alexandrovitch Alfandari Alfandary Alfaro Alfasi Alfassa Alfassi Alfasso Alfesi Alfia Alfici Alfie Alfieri Alfred Algace Algava Algaze Algazi Algazy Algerin Alghazi Algranati Algranatti Algrante Algranti Alguadis Alhadeff Alhalel Alhanati Alhante Alhassid Alianak Alichihon Aliman Aljadef Aljadeff Aljanati Alkabes Alkalay Alkana Alkas Allalouf Allaluf Allame Allami Allatini Allaud Allel Allen Allende Allesina Allez Allgnadish Alliance Alloun Allweiss Alma Almagor Almalech Almaleh Almaleh-Newton Almelech Almeleh Almelich Almeliech Almelik Almer Almo Almog Almoshino Almoslino Almquist Al-Nekaveh Alon Alouan Alouf Alpern Alperstein Alpert Alphanetary Alscher Alt Altabe Altabef Altabet Altalef Altaras Altawitz Altcheck Altchek Altenberg Alterman Alterras Altimar Altinug Altman Altscheh Altschul Altzoya Aluf Alva Alvarado Alvares Alvarez Alves Alvo Alvy Amado Amador Amar Amaral Amariglio Amarilio Amateau Amato Ambar Amber Amchi Amdur Amedio Amera Ameri Amick Amico Amiel Amine Amira Amiras Amirez Ammar Amodio Amoial Amon Amram Amsellem Amsterdam Amzallag Anahmias Anassimoo Anav Anavi Anavy Ancel Anchors Ancona Anders Anderson Andre Andrews Androvandi Andruet Andry Anehalim Angel Angenieux Aniye Annenberg Anonson Anreder Ansion Ansot Anspach Antar Antebi Anteby Anter Antika Antoine Anton Antonelli Antouville Anzarout Anzarouth Anzarut Aobdia Apanian Apel Apelbaum Apollinaire Aponte Appel Applebaum Appleton Aqueda Aquila Arad Araf Aragon Araja Arakanchi Arama Araneda Aranoff Aranovich Arao Arary Arata Arato Arav Arave Arazi Arbit Arcaria Ardit Arditi Arditti Arditty Arellano Arena Arensburg Arenz Aresani Aresty Argendeli Argi Argy Arich Arie Ariel Arieli Arinos Arivas Arizandel Arizpre Arking Arkless Arman Armoni Armstrong Arnaldes Arneau Arnergi Arnesty Arnold Arnone Arnow Arnstein Aroeste Aroesty Arogeti Arogueti Aroguetti Aronesti Aronis Aronoff Aronson Arony Aroshia Aroueste Arougheti Arouh Arousi Arouty Arriaga Arroyo Arrua Arsin Artchenstein Artieda Artopoeus Artz Aruch Arueste Arugeti Arugheti Aruguete Aruj Arulanantham Aruty Arwas Arzi Asa Asael Asal Ascer Asch Ascher Asciozi Asfari Ashbal Ashe Ashear Asher Ashkenazi Ashoush Ashworth Askanasi Askenase Askenazi Askinazi Aslan Assa Assael Assaraf Assathiany Assayag Assayas Asseo Assi Assia Assine Assor Assou Assouline Astartji Aste Asteratakis Astle Astley Astman Astruc Astudillo Ater Atias Atkins Atlan Atlas Attanasio Attas Attias Attie Atun Atwater Atzour Aubrey Auclair Auday Audisso Auerbach Augenblick August Aumann Auquier Aussant Avayou Avayu Avdalovo Averdy Averko Avery Aveson Aviel Avigdor Aviscisi Avissar Avnaim Avnayim Avner Avraham Avrameto Avril Avron Avzaradel Awlas Ayash Ayoun Azar Azari Azaria Azevedo Azicre Azicri Azieri Azikri Aziz Azizollahoff Aznoff Azori Azos Azose Azoulai Azoulay Azouz Azra Azrael Azrak Azran Azria Azriel Azta Azubell Azulai Azulay Azus Azuvi Azuz Azvaradel Azzazi

A Large Selection of Sephardic Jewish Surnames

[Begin New Thread](#)

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A Large Selection of Jewish Surnames

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Labarde Labarre Labaton Labatut Labe Labelle-Rojoux Labok Laborde Labounsky Lacayo Laccai Lacoste Ladin Lagardere Lagnado Lagrotteria Laham Lahat Lahmi LaHoy Laibow Laino Laird Lalor Lalouette Lalush LaMarche Lambert Lamberto Lamell Lamonica Lampart Lancar Lancaster Lanchano Lancri Landau Landby Lande Lander Landerud Landesman Landholm Landman Landolfi Landrum Landshout Landy Lane Lanesman Laney Lang Langer Langevitz Langinger Langley Langman Laniado Lannon Lanzbom Lapaco LaPaz Lapidus LaPierre Lardaucher Lardizabal Laredo Larkin LaRocca Laron LaRosa Larose Laroze Larrive Larsen Larson Laski Laskow Lasofsky Lassner Latin Latino Latka Latouche Lattes Laufer Lavi Lavinthal Lavis Laycock Lazar Lazare Lazarus Lazerson Le Gal Leach Leal Lear Leary LeAve Leaver Leavitt Leavy Lebar Lebedin Lebhar Lebis Lebowitz Lebrija Leburg Lechana Lechter Leclercq Lecointre Lecompte Lecourt Lecoys Lecroq Lecuyer Lederman Ledford Ledoux Ledroit Leduc Lee Leeds Lees Lefebvre Lefevre Leff Leffert Lefkow Lefkowitz Legrand Lehman Lehrer Leiberman Leibert **Leibowich** Leibowitz Leifer Leima Leinwand Leiterfuter Lejman LeLiberte Lemaire Lemar Lemat Lemieux Lemire Lemke Lempert Lenahan Lenasky Lenga Leoff Leon Leonard Leonetti Leonhardt Lepastier Lequeux Lerda Lerea Lereah Lerera Lereya Lerman Lerner Leroy Lerra Lersten Lery Lesicnik Lesman Lesser Lessick Lester-Card Leszinsky Letard Letau Letellier LeTournaux Leucht Leuchter Lev Levacov Levanon Levens Levenstein Levent Leventer Leventhal Levey Levhar Levi Levie Levin Levine Levinkind Levinson Levinthal Levis Levit Levitan Levitas Levitt Levitus Levitz Levy Levy Gerboua Levy-Finger Levy-Yaer Lew Lewenstein Lewin Lewinsky Lewis Lewitton Lewitz Ley Lhoir Liakhovetzky Libbrecht Libenson Liberman Libman Lichenstein Licht Lichtenstein Lichtman Lici Licitri Lidgi Lidinya Lidu Lieb Lieberman Liebman Liebowitz Liechtenstain Liedenberger Lief Liener Lifland Lifshitz Lifton Light Lighter Lightman Ligon Lilette Lilford-Powys Lilienthal Lill Lilly Lilos Lima Limbaco Lin Linares Linder Lindheim Lindner Lindsay Lindsey Liniado Link Lion Lior Lipchak Lipeles Lipkin Lipman Lipnack Lipnick Lipow Lipperman Lippitt Lippman Lippmann Lipschit Lipsen Lipsitz Lipsky Lipson Lipszyc Lisbona Lisbonna Liss List Litchi Litinski Litmanovich Littleton Litvak Litvinoff Livanos Livant Livingston Livnat Livor Lizra Loafea Lobel Lobos Locantore Lock Locketz Loeb Loebel Loen Loeterman Loew Loewe Loewenheim Loiseau Loke Lomita London Long Longo Longobardi Longuemare Lonn Lonza Loon Lopata Lopatin Lopes Lopes Alvin LoPiccolo Lopis Lorbert Loren Lorenz Loria Lorrea Losinsky Lotshaw Lott Louchouran Louie Louk Louria Lourie Louza Louzoun Love Lovejoy Lowe Lowell Lowenstein Lowenthal Loya Lubetzki Luboff Lubowitz Lucas Ludmir Ludovise Lueb Luetgerath Luicha Lum Lummer Luna Lunders Lunsy Lupnicki Lupo Luppi Lupton Lurie Lustgarten Lutfy Lutz Luvollo Luxenberg Luz Luza Luzzatto Lynn Lyon Lyons

THE JEWISH SEPHARDIC DIASPORA

**Through the Archives of the Jewish
Community of Oporto**

Artur Villares

Porto, March 2017

List of Portuguese Jewish surnames in the communities of Amsterdam, Hamburg, Livorno and London

Amesterdão

Abarbanel

Abenacar

Abenado

Abenatar

Abendana

Abendanon

Abenhacar

Abensur

Abiatar

Abinum

Abinun

Aboab

Abravanel

Abud

Abudiente

Acohem

Acohen

Adaña

Aelion

Aguilar

Alascar

Albergu

Alcalaim

Alcama

Alcoser

Alegem

Alentrino

Alfarim

Alfarin

Algalsy

Almanza

Almeida

Almosnino

Alva

Alvarenga

Alvares

Alvito

Ancona

Andrade

Arama

Aramay

Arary

Arauyo

Ares

Argas

Arias

Ariette

Armandel

Arroio

Asoubie

Atas

Torres	Zuzarte
Touro	
Tovar	
Toyar	Hamburgo
Urbaz	Abarbanel
Uziel	Abas
Vaaz	Abeatar
Vaes	Abelmonte
Vaez	Abenachar
Vale	Abenatar
Valenci	Abenazor
Valensin	Abendana
Valle	Abeniacar
Valverde	Abeniachar
Vas	Abenjaqar
Vasques	Abensur
Vaya	Abiatar
Vaz	Aboab
Vega	Aboaf
Veiga	Abrabanel
Velho	Abravanel
Vellozino	Abudiente
Ventura	Acosta
Vezinho	Agjar
Vidal	Aguilar
Villegas	Alcalajm
Ximenes	Almeida
Zacuto	Alvarenga
Zadok	Alvares
Zebulun	Amdrade
Zilva	Amezurado

Francez	Jesurum
Franco	Jesurun
Franqo	Jeuda
Frazáo	Jezurum
Fundáo	Joseph
Fundon	Justo
Fustel	Leáo
Gabay	Lemos
Gadelha	Levi
Gaon	Levy
Garces	Lobato
Garcez	Lobo
Gedelha	Lopes
Gerson	Luna
Gidon	Machorro
Gomes	Maestro
Gomez	Malega
Govero	Manoel
Gracia	Marcos
Gramaxo	Maroques
Grases	Marqos
Guterez	Marquos
Gutierrez	Martins
Habilho	Masiah
Hallas	Mattos
Hamis	Mazaot
Haro	Medína
Henriques	Mendes
Henriquez	Mendez
Hereira	Mesqitta
Israel	Mesquita

Nachman ben Aharon

Notes for the file:

Leibovitch appears in generic lists of Sephardic surnames because many families with this surname have routes in Sepharad.

The original name Leibo means Leon / Lion, the Lion of Judah. Judah was the tribe that came to Sepharad 2000 years ago. The Sephardic Jews were from the tribe of Judah.

Etymologically, the Kingdom of Lion (Spain) was the Kingdom of Leibo.

With the expulsions from Sefarad in 1492 and 1496, Leibo remained Leon at the Ottoman Empire and North Africa and took the suffix "ovitch" (means "of the") for those traveling to Eastern Europe.

In the lists we use, prepared by Prof. Dov Cohen, the name Leon is present throughout the Portuguese Sephardic diaspora, including naturally in Hamburg, a sad route that unfortunately took many of our brothers east.

About the hebrew name Nachman ben Aharon, it is clear this family is also Levite. As this family did not maintain a careful religious practice in the 20th century, this shows the tragedy that was Jewish life in the Soviet Union.

Either way, decades of financial support for the Chabad movement around the world shows that a Leibo of Judah will always be a Leibo of Judah, and a Levite will always be a Levite, never forgetting the people of Israel.

Bearing in mind data protection laws, it is recommended to send documents of this case to the Diaspora Museum in Tel Aviv.

Nationality Law Committee, Jewish Community of Oporto



Document 8



REBBETZIN RAIZEL ROSENFELD 11/01/2022

Chabad and Portugal

B"H

The city of Poznan, in what is today Poland, was in the 1600s home to many Portuguese Jewish families who, over the course of the previous two centuries were forced to flee Portugal. Rabbi Yosef Yitzchak Schneerson, the previous Chabad Rebbe, writes in his memoirs, about a street in that city that was called Portugal Street, *"due to the large amount of Portuguese Jewish families who lived there, having fled Portugal due to the inquisition."* One such resident was Rabbi Baruch Portugaler, *"the family name (Portugaler) originated due to the fact the family were descendants of Jewish People exiled from Portugal."* Rabbi Baruch's daughter, Rachel, would become the grandmother of Rabbi Schenur Zalman of Liadi, the founder of the Chabad-Lubavitch movement, the first Lubavitcher Rebbe.

During World War II, the Nazis increasingly occupied more and more of Europe. Portugal at that time was home to thousands of Jewish refugees, who had fled from all over Europe, and arrived at this Far East corner of the continent, hoping to survive persecution and to be able to continue their lives. One such notable person was Rabbi Chaim Kruger. Rabbi Kruger, who was a rabbi in Brussels, met and befriended the legendary Portuguese consul in Bordeaux, Aristides de Sousa Mendes. After receiving his Portuguese visa, and being an integral part of the efforts of Aristides de Sousa Mendes to save thousands of lives, Rabbi Kruger and his family, spent almost a year in Lisbon from 1940 to 1941. They departed Lisbon in May 1941, only a short time before the Lubavitcher Rebbe's arrival.

Indeed, in 1941, the Lubavitcher Rebbe and his wife, Rebbetzin Chaya Mushka, who were then in France, fled Paris to the south of France as they waited for their visas to the United States and passage aboard a ship that would take them across the Atlantic

<https://portuguesejewishnews.com/news/articles/chabad-and-portugal/>

Ocean. In June of 1941, they arrived in Lisbon in order to board the ship liner, Serpa Pinto ship which was set to depart to New York on June 12.

On June 11, an entry was recorded by the Rebbe in his diary, detailing a Torah thought based on a section of Talmud and connected to Jewish mysticism and Chabad teachings. In this entry, the Rebbe discusses the connection between searching for fish for sick people and the coming of Moshiach. The illness is a spiritual one and the cure highlights the fact that fish survive only while totally immersed in their natural habitat, water. As such, the cure for spiritual dislocation is the total immersion in Torah. The fact that this passage deals with fish is highly relevant as fish is such a popular food staple in Portugal.

In 2010, the Chabad-Lubavitch movement established a permanent presence in Portugal. From a 17th century street in Eastern Europe bearing the name Portugal, the influence of the Chabad Rebbes and their connection to Portugal continues to uplift and inspire.

Categories: [Chabad](#) [Religious practices](#) [Jewish history](#) [Jewish heritage](#)



Rebbetzin Raizel Rosenfeld

Co-director of Rohr Chabad Portugal, and directs activities at the Avner Cohen Casa Chabad located on Rua Aristides des Sousa Mendes in Cascais and is a 11th generation descendant of Rabbi Baruch Portugaler



Document 9

46, Bassett Rd.
London W.10.
1.VIII.40

Dear Sir,

On the recommendation of the Secretary of the Bevis Marks Synagogue in London I turn to you with a great request. My mother and brothers are at present in Warsaw and since the invasion of Holland I have had no news from them. Their address is
A. Abramowicz.

Nowolipki 5 m.4.
Warsaw.

You would do me a real ~~real favour~~ and great favour if you would write ~~to~~ to them telling them about myself and asking them to answer through the same channel. I have no other means of getting to them any news. You can imagine the joy they would have and the increased hope if they would hear from me and my family in London.
With many thanks I remain
Yours truly
A. Abramowicz



REMEMBER

M . ROBERT HOLLANDER . HERMINE GREGER . ST
JAGER . HILDA FRENKEL . JAQUES ENGELBERG . CI
HAEL MAIERSDORF . ROZA GRUNDWALD . SIGMU
AJER . JOLAN FISCHER . BETTINA LIEBERMANN .
BECK . OTTO ZEICHNER . HEINZ VIOLA . ROSA ST
Z . STEPHANIE FRANKL . PINKHAS TRACHTENBE
ALA MULLER . IGNAZ MARGULIES . KAROLINA LU
NA STERN . BERNHARD OBRENBREIT . SAROLTA
 . MARIA TURNHEIM . SIMON TAUBER . PAULA T
EF KOENIG . BETTINA KLEIN . LEOPOLD KIRSCH
MSE . JOSEF BLUM . OLGA BLAM . ELIZA BIRGH
Y GELBSTEIN . NAFTALI WEISZFELNR . ESTER LE
ORUCHOWITCH . MICHEL BREGER . CHAIM B
AANDER . MOCHE **ABRAMOWICZ** . HEDWIGA
RESSEL . KURT RAPHAEL . NAFTALI REINHOL
ES MOTYOVICS . THEA POLTER . WILLEM PRES
G . CELIN MAKABOCKI . CECILIA PALUCH . M
M HOROWICZ . FISZEL WOLF . PEISACH STIE
SASCHA HAHN . LILY KAGAN . SARA KEJZM
SHMUEL SILBER . DAVID STERN . EVA WOC
FRYDMAN . LEIB GERSTEL . HERSEL GITLER
G . JEHUDA ROTBLAT . ESTER ROTMANN . B
GRUNBAUM . JAKOB HASS . ROKI PICKEL .
KOV BAKUN . JACOB BOS . INNA FRED .
RUTH BRENNER . LEVA RABKIN . JAKO GA

UNDEL . BRAINA FONARYAV . BORIS VOVSI . BORIS JEVELSON . BORIS ARON . B
M LANDMAN . AVRAAM ZUBOVICH . ASNA BLIDEN . ARYE MILKOV . ARON YUDA
ROD . MOSHE ALEINIKOV . FANYA ALTMAN . LEIB ALTSHULER . ALIK AMIRANOV .
N . IOSIF BERSHAD . ISAAK BERSHADSKI . YEFIM BETZIS . NISL BIBERGAN . DWORA
HASHNYUK . BORIS CHERTIN . ZEILIK CHIZHEVSKI . MARELE DAIN . JAKOW DANZIG
CHUK . ISAAK FARBER . SMERUL FARBER . RAKHIL FASMAN . CHANA FEIN . MOTEL
DLER . AVRAAM GENZEL . MOISEI GERSHANOVICH . LYUBA GERSHENGORN . KHAI
RABARNIK . ARON GREBELSKI . BOBTZIA GRINBEIN . SCHABTAI GRINBERG . KHAIM
PMAN . ESTER KATZ . SEMYON KATZ . ZLATA KATZ . MIKHAIL KATZENELSON . RIVA
OTR KOGAN . KHASYA KOLIK . YAKOV KOLOTINSKIY . YANKEL KOMISAR . VOLODY
NIKHTMAN . YEFIM LEIBENZON . FAINA **LEIBOVICH** . ETUL LEIKIN . SHEPE LEIZEROV .
UD . NEKHAMA MALINKOVICH . SHALVA MAMISTVALOVI . SHEINDL MANDELBLAT
I MOVSHOVICH . MOISEI MYSHKIN . GEORGI NAROVLYANSKI . KLARA NEIMARK . VL
GNESYA PLISKIN . OLGA PLOTKINA . IZRAIL PODOLSKI . KHANA POL . BAZYA POLYA
AL . GENADI ROTENBERG . INDA ROZENBERG . SONIA ROZENBERG . YTZKHAK ROZ
HARF . MORDEKHAI SHATAIKIN . BORIS SHATZ . ZORIK SHCHERBAKOV . KHAIM SH
SHULMAN . YONI SHULYATZKI . BORUKH SHUR . MANIA SHUSTER . IOSIF SHUTY . SE
MAN . ZYUZYA SUNIK . NIKHAMA SUPERFIN . VLADIMIR SURDIN . ABRAM SVERDLOV
ANSKI . MARK URSHANSKI . IOSIF VAIKIN . ADIK VAINER . RAISA VAINER . KHAIM VA
YUSUPOV . PESYA ZABOYEVA . FRUMKA ZADANOVSKI . BASYA ZAK . MENDEL ZAK . SE
ROSSBERG . FANNY ROTTENBERG . LEO HOLSTEIN . ALEKSANDER ALPERT . ISRAEL TAB
ARMIN SCHWARZ . ALBERT FINKELST . MIKLOS ROSENFELD . RUDOLF SCHWARZKOPF
ANDOR OSER . NANDOR HERNFELD . ROZSI WEISS . LEIB ADLER . KAREL FREUND . YAK



Document 10

In the family of grandmother Tauba Abramovich (Berkover), according to her sons, there was a legend that her ancestors are descendants of Jews from Spain and Portugal who fled from the fires of the Inquisition because they did not want to be baptized. The second part of this legend told that there were always rabbi scholars in the family, the family was part of the community and was very close to the rabbi from Hamburg named Cohen / Kogan, who was a Sephardic Jew and wrote a book, Rabbi David Cohen de Lara.



David Cohen de Lara

Family Tree Profile **Timeline**

♂ **David Cohen de Lara**

- Born in 1602 - Hamburg, Deutschland
- Deceased 20 October 1674 - Hamburg, Deutschland, aged 72 years old

Parents

- Isaac Cohen de Lara †
- Ester Cohen de Lara †

Spouses and children

- With ?? with
 - ♂ Aron Cohen de Lara 1618-
 - ♂ Abraham Cohen de Lara 1628-

The names of the children in Tauba's family are the same as the names of the children of Rabbi David Cohen de Lara. The rabbi had two sons - Aron and Abraham, the same names as the father and uncle of Roman (the Sephardim have a tradition to call by the family names of living relatives, and the Ashkenazi in honor of the dead ones, thereby passing on the memory and family tradition). Thus, perhaps this memory of connection with the community, or even some kind of family connection, has been preserved over the centuries.

Rabbinic learning was passed down in the family from generation to generation. We know that Movsha Goldshteyn was elected rabbi of the town of Keidany in 1846. Unfortunately, we do not have many documents to bring all the family members who were rabbis, but family legend says that there were several generations of them.

GOLUNSHTEIN / GOLDSHTEYN?, Movsha	Yosel	Rabbi	15	Keidan [Kedainiai]	LVIA/567/2/5482 CAHJP/HM2/9740.3
	-	Bulletin of Jewish educational institutions	March	Kaunas	-
			1846	Kaunas	238

The grandmother told her sons that her great-great-grandfather had moved to Lithuania from Hamburg. They settled down in the places of Keidany - Tauragė - Jurbarkas. The first place where the family settled in Lithuania was indeed Keidany. In 1697, legislation in Hamburg changed, a high tax was introduced for Jews, most of the Sephardim moved to Amsterdam or Altona. A number of representatives of the Sephardic community migrated from Altona to Eastern Europe - Poland through Gdansk <http://www.khazaria.com/sephardim-cnpoland.html>

Then from there they moved to the places of Lithuania and Belarus. In Lithuania, Poland and other Ashkenazi regions, Sephardic surnames were not actually preserved. Keidany was under strong German influence, there was an active migration from the German lands not only of Jews, but also of Germans. The owners of the city of Keidany (a family of Polish magnates Radziwill) invited Jews and German Lutherans to their own city for its economic development. In Keidany since the XVI century and until the 1930s lived, in addition to Jews, a group of German Lutherans (80 families). Keidany in the XVII - XVIII centuries was one of the most important centres of rabbinic and Talmudic learning in Lithuania. The connections between the communities of Hamburg and Keidany are also confirmed by the fact that in the XVII century Rabbi Dovid Katzlenbogen became the rabbi in Keidany, and his elder relative Yeheskel Katzlenbogen was a rabbi in Keidany at the beginning, and then the chief rabbi of the communities of Altona, Wandsbek and Hamburg (at this time exactly the Sephardic Jews of Hamburg and the Ashkenazi were actively rapprochement and assimilation). Among the Lithuanian rabbis was also Nathan ben Moshe Levin (1825 - 1898), born in Keidany and grandson of Rabbi Raphael from Hamburg [Nancy Schoenburg, Stuart Schoenburg. Lithuanian Jewish Communities. London, 1996, p.56]. All these ties are evidence that there were constant migrations between the communities of Hamburg and Keidany, ties of various kinds, and marriages. In the XVIII century the family moved from Hamburg to Keidany, where there were both good economic conditions for Jews and a high level of religious learning

<https://keidaner.com/019the-jewish-settlement-of-keidan/>

Another important point is that a number of Sephardic traditions have been preserved in the house. For example, grandmother Tauba Abramovich told her sons that her grandfather Aron-Wulf Goldstein (died in 1930) did the following during the Seder on Passover: he poured water, took a cane and walked around the table. Indeed, the Sephardim have a similar Passover custom of walking around the table with a sack, imitating the wanderings of the Jews. She also said that in the family there were contradictions between the parents about whether it was possible to eat peas and rice on Pesach, it is forbidden for Ashkenazim but allowed for Sephardim, this contradiction is the result of a mixture of traditions. Another important feature is that Tauba Abramovich believed and told her children that if a misfortune happened in the family and someone died, but a wedding was planned that cannot be postponed, then the wedding should be celebrated, and only then arrange mourning and commemoration. Tauba considered all these customs of her family to have been preserved from Sephardic Jews, and she passed them on to her sons.



Document 11



Document 12

Russian billionaire Abramovich visits Vilnius

BNS
2018 m. rugpjūtio 9 d. 18:08



Russian billionaire and owner of London Chelsea football club [Roman Abramovich](#) visited Vilnius this week, the 15min.lt news website reports on Thursday. aA



Roman Abramovich and Faina Kukliansky in Vilnius

The businessman stayed at the Hotel PACAI which was under heavy protection.

[Faina Kukliansky](#), chair of the [Jewish Community](#) of Lithuania, told the website she had a brief meeting with Abramovich, refusing to disclose what they talked about and just saying that he was interested in Tauragė from where his grandparents hail.

"It was a private conversation (...). I spent little time with him so I have nothing to say," Kukliansky said.

She told the delfi.lt news website that Abramovich "was very much interested in the life of the Jewish community, visited the Vilnius synagogue".

Abramovich is proud of his [Litvak](#) roots, she said.

According to Forbes, Abramovich is the 140th richest person in the world, worth 10.8 billion US dollars.

The businessman became an Israeli citizen earlier this summer after it took longer than usual for him to get a British visa.



Document 13



SHABBAT MEALS PROJECT
(JEWISH COMMUNITY OF OPORTO)

Jerusalem	Brooklyn	Odessa
New Delhi	Moscow	London
Bangkok	Shangai	Ashdod
Buenos Aires	Sydney	Johannesburg
Barcelona		Hamburg





Maio 2018

Rabbi's Message to the BOD (MINUTES number 53 of the BOD, Oct 2018):

La visita en Moscu fue muy interesante y se puede decir también muy sorprendente. Después de setenta años de persecuciones pensamos encontrar una comunidad muy asimilada que regresa al judaísmo poco a poco.

A cambio de eso encontramos una comunidad muy pujante con una excelente organización una muy gran sinagoga (Vimos solo unas pocas sinagogas de entre todas las existentes en Moscu).

En esa sinagoga hay minianim seguidos desde la mañana hasta la noche, de la misma manera que en lugares diferentes del mundo con gran concentración judía religiosa, como en Jerusalem New York, Benei Brak, Ashdod, etc.

En el edificio donde se encuentra esta gran sinagoga se encuentran las oficinas de la comunidad central que es también el centro de Jabad de toda la ex Unión Soviética, y donde hay una mapa que muestra los diferentes centros de Jabad en Moscu y en todo Rusia.

En el mismo edificio se encuentran dos restaurantes uno con productos de carne y otros con productos lácteos panadería y venta de productos kosher, kolel y otra sinagoga sefardi.

Fuera de la sinagoga, mas muy cerca se encuentran varios minimarket kosher, negocio de libros y artículos judaicos.

Cerca frente del complejo comunitario se encuentra un gran terreno entregado por el gobierno a la comunidad, y en él se encuentra un gran museo en el que se puede estar horas y días, sobre la historia de los judíos de Europa Oriental, la subida del comunismo y el holocausto en Europa Oriental y la lucha en la segunda guerra mundial. Fue uno de los museos más interesantes y mejor hecho que visite. En el mismo complejo se encuentran edificios de oficinas de diversos departamentos comunitarios, venta y revisión de mezuzot y tefilin, rabinato, oficina de verificación de Judaísmo, ya que muchos judíos desconocen su origen o carecen de pruebas de su judaísmo y hay muchísimos matrimonios mixtos, tribunal rabínico, etc. Hay edificios con colegios e ieshivot.

La comunidad organiza muchos cursos de diferentes temas, idiomas, etc. para que judíos hagan todas las actividades posibles dentro de la comunidad y sean atraídos a la comunidad. Dentro de ese complejo hay un gran edificio de ayuda social en el que concurre gente anciana, necesitada, reparten comida, a familias necesitadas y hay un gran comedor donde los ancianos y personas necesitadas comen, y todo muy bien servido en forma elegante, para que no sientan que reciben limosnas. En época de fiestas hacen repartos especiales de comida. (La donación de nuestra comida se utilizó para esto).

También estaban abriendo un centro odontológico y un centro de salud para atender las personas que no cuentan con un buen seguro de salud.

En la ciudad existen varios restaurantes Kosher, uno de ellos en uno de los principales Shopping center de la ciudad. Aparentemente muchos no judíos van a estos restaurantes que tienen un muy alto nivel.

En Shabat existen también varios minianim. Nosotros asistimos al segundo minian en el que habían más de 400 hombres. La sala de la sinagoga debe poder albergar a unas 1000 personas.

Existen varias comidas de Shabat para gente de diferentes estratos sociales y de edad de la comunidad.

Comida para los jóvenes, para los ancianos, para familias, etc.

Fuimos atendidos muy calurosamente por el Gran Rabino de Rusia y por diferentes rabinos de la comunidad.

Pudimos observar claramente la fuerza del pueblo de Israel y como los huesos secos se llenaron de carne y de vida.

Se calcula hoy que hay unos 150000 judíos reconocidos como tales en Moscu, y ellos estiman que en total hay unos 500000 en total, y que constantemente nuevos judíos lentamente van acercándose a la comunidad.



Document 14

MIRIAM ASSOR

Abramovich, the Israeli, Lithuanian and Portuguese Jew



Despite funding projects like the one that annually brings together 1,000 Jewish and Arab children in Israel through football all over the world, to break down barriers between young people from different cultures, Roman Abramovich knows for sure that many will never attribute positive intentions or pure feelings toward him.

(December 23, 2021 / JNS) He's very discreet. He does not give interviews. He does not pose for photos. He rarely expresses emotions. His children are Lithuanian citizens of the European Union. This is a prerogative of Roman Abramovich, a Lithuanian, Portuguese, and Israeli Jew, as well as a Russian.

Abramovich's family story is a story of pogroms: Assassinated in Poland and kidnapped in Lithuania, in the middle of the 20th century, perished in Siberia (where his grandfather, Nachman Leibovich, is buried); they suffered discrimination in Minsk, Poznan and Hamburg, and before that in the Iberian Peninsula and elsewhere; just as occurred two millennia ago in Judah.

Successive marching orders to neighboring countries, when those have agreed to take in Jews, as well as commercial relations and marriages between Jews of different ancestry, enforced the constant crossing of Jewish families from Iberia to Central and Eastern Europe.

The *Jerusalem Post* called him a "mega philanthropist" and "an ardent and long-standing supporter of Jewish culture throughout the world." Roman Abramovich has

been recognized by the Forum for Jewish Culture and Religion for his contribution of over \$500 million to Jewish causes in Russia, the United States, Great Britain, Lithuania, Israel, Portugal and elsewhere, over the past 20 years.

In the Jewish world, one of the greatest beneficiaries of his generosity has long been the international Chabad movement, based in New York, which supports 4,500 rabbis throughout the world. Chabad took its first steps in Poznan, Poland, on Portugali Street. It was officially founded by Zalman Schneur, a descendant of Rabbi Baruch Portugali, of Sephardic origin. His name is known, but the Hebrew one is not: Nachman ben Aharon. The name is reminiscent of the great 13th-century Sephardic sage, Moses ben Nachman, known as Nachmanides.

Abramovich is an honorary member of several Portuguese Jewish organizations such as Chabad Portugal (Cascais, which now has the largest Chabad Centre in Europe) and B'nai B'rith International Portugal, along with other philanthropist families from the United States, Russia, China and Israel.

In addition to donations of millions of dollars to the Jewish Agency for Israel and to Jewish communities globally, Abramovich engaged in symbolic projects such as planting a forest with some 25,000 trees in memory of the Lithuanian Jews who died in the Holocaust and the restoration of the cemetery of the old Portuguese Jewish community in Altona, now a neighborhood in the city of Hamburg.

After decades of helping the people of Israel and the State of Israel, in 2018 he obtained Israeli citizenship. Reports in the West claimed he did so with the aim to continue and enter London without a visa. For three years he was not seen in the city. When he did so, in 2021, to visit his family, it was reported that he became Israeli so he could enter the United Kingdom.

My father, the Lisbon rabbi for 50 years, always told me that in different times and contexts, the Jew was not identified with good attitudes and purity of intentions, but rather with money, business and sly behavior. The letter that a Polish relative of Abramovich wrote in 1940 to the Jewish community in Porto, then mostly Polish, imploring them to inform the family that he had arrived safely in London, led me to

conclude that, yes, he had fled the Nazis, but was hardly free from another kind of anti-Semitism based on the same myths and insults.

Described for years in the West as a luxuries-loving Russian billionaire, from the moment Abramovich became a citizen of Israel and launched the “Say no to anti-Semitism!” campaign, his Jewishness came into focus, as well as the stereotypes that have always dogged the rich Jew.

According to the latest Anti-Defamation League report published in June this year, he is the #1 target of online anti-Semitism in the football world. Endless content spills over the web such as: “Roman Abramovich is a Jew, stop supporting Chelsea,” and “Jews really rule the world. I was surprised to learn that Roman Abramovich is one, too.”

Chelsea FC works with people and authorities around the world to help fight anti-Semitism and hatred in general. As part of this effort, players, the management, and fans frequently meet with Holocaust survivors in a campaign with partners such as the World Jewish Congress, B’nai B’rith International, the Holocaust Educational Foundation and the Conference of the Presidents of American Jewish Organizations.

Despite funding projects like the one that annually brings together 1,000 Jewish and Arab children in Israel through football all over the world, to break down barriers between young people from different cultures, Roman Abramovich knows for sure that many will never attribute positive intentions or pure feelings toward him. The history of the Jews proves it.

*Miriam Assor is a journalist and author of the book *Os Judeus Ilustres de Portugal* (“Famous Jews of Portugal”).*

*This column originally appeared in **Israel Hayom**.*