

THE HISPANIC JEWS OF MOROCCO

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THE HISPANIC JEWS OF MOROCCO

The world of the Sephardic Diaspora in North Africa, a world that was lost and then regained, stands out because of the uniqueness of its historical background, an identity forged from multiple influences, and a lingering flame that has illuminated Jewish communities the world over. During centuries of isolation from peninsular Spain, the Sephardic communities of Morocco enriched their Hispanic roots and their Judaic devotion with powerful accretions from the local context. A fascinating culture emerged from this melting pot, finding its expression in liturgy, language, folklore, and cuisine.

Through this exhibit, Casa Sefarad-Israel wishes to pay tribute to those who kept alive the memory of Spain and nourished affection for Sefarad over the centuries. *Sanos y buenos, ricos y validos, cabales y cumplidos.* (Traditional expressions among the Jews of Morocco. Literally translated, they mean: "Healthy and good, wealthy and esteemed, upright and upstanding.")

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Spain and Morocco

The first linkage between both sides of the Strait of Gibraltar took place in 68 C.E., when Rome unified *Mauretania Tingitana* (Morocco) and *Betica* (the South of Hispania). The resulting combination was called *Hispania Transfretana*.

Another example of linkage came about in 931, when Abd al-Rahman III incorporated the north of Morocco into the Caliphate of Cordoba.

In 1069, under the command of Yusuf ibn Tasufin, the Almoravids conquered Fez and continued to advance northwards until they crossed the Strait of Gibraltar in 1086; the process repeated itself a century later with the expansion of the Almohads. Once again, both sides of the Strait of Gibraltar were controlled by a single authority, but this time, the power emanated from the south.

Starting in the 15th century, Morocco became the staging ground for the ambitions of the major Atlantic and Mediterranean powers of the time: Portugal and Spain in the west and Turkey in the east.

The Spanish-Moroccan War took place between 1859 and 1860. During the course of the conflict, the Spaniards temporarily conquered Tetuan. This conflict provided the opportunity for Spain to be reunited with the Hispanic Jews of Morocco.

The *forasteros*

There was a native Jewish population in Morocco, known as the *toshavim* (Hebrew — residents), whom the Hispanic Jews called *forasteros* (Spanish — strangers, outsiders). The *toshavim* settled in Morocco centuries before the arrival of the Arabs, and, needless to say, before the arrival of the Spanish Jews.

One possible origin of the toshavim could be the tribes lost after the destruction of the Kingdom of Israel by the Assyrians in 721 B.C.E.

There is a record of Judaized Berber kingdoms, such as the Jrawa tribe, whose kings, Kahina and Koceila, stopped the initial advance of the Arabs in the area at the end of the 7th century. Over the course of the same century, the intolerance of the Visigoth rulers caused many Jews to cross the Strait of Gibraltar and settle in Morocco.

Idris I, from the Idrisid Dynasty, capitalized on the support from the Berber Jewish tribes to defeat the Abbasids in 788. He later betrayed them, forcing them to convert to Islam. When he did not achieve this, he subjected them to *dhimma* status, which established the legal inferiority of the Jews.

The advance of the Almohads in the middle of the 12th century was a disaster for the Jews of Morocco and the Iberian Peninsula. The case of Maimonides is a perfect example; he had to abandon his native Cordoba, and the journey of his family and many others led them to settle, temporarily, in Fez.

In the wake of the killings in the Spanish Jewish quarters that began in 1391, many Jews emigrated to North Africa, forming therein a Hispano-Jewish proto-population.

Many forasteros assimilated into the arriving Hispanic Jewish community. In any case, a rural Jewish *toshavim* population survived in different *kabilas* (tribes) well into the 20th century. Thus, in 1940, approximately 1,000 *forasteros* lived in the Spanish Protectorate.







History of the Hispanic Jews of Morocco

In Morocco, the Jews who were expelled from Spain and Portugal, called *megorashim* [Hebrew—the expelled (plural)], developed a culture of their own, based on their heritage. As examples, one could cite haketia, a Judeo-Spanish language with local loan words, or the folklore, family law and customs of medieval Spanish Jewry.

Other Sephardim had arrived in Morocco before the expulsion: in 1479 with the establishment of the Inquisition in Seville; in 1487 with the conquest of Malaga, and in 1490, following the conquest of Almería.

Although the first contingents arrived in 1479, there were four major waves of immigration following the expulsion of the Jews from Spain and Portugal. These outflows of population all stemmed from the March 31, 1492 edict of expulsion.

- 1492: Jews who had been expelled from Spain
- 1493: Spanish Jews from Portugal
- 1496-7: Jews from Portugal
- 1498: Navarrese Jews

During their voyage, they suffered frequent abuse from Christians and Muslims. Many died in great pain and others, unable to resist, opted to convert to Christianity and return to the Iberian Peninsula.

In the 16th and 17th centuries, the Hispanic Jews lived mainly in rural areas and in cities under Muslim control, such as Tetuan, Xauen and Alcazarquivir. Starting at the end of the 17th century, they also settled in cities such as Tangier, Larache and Arcila, which the Muslims got back from Spain and Portugal.

In the first years of the 19th century, the Hispanic Jews tried to free themselves of dhimma status. Their failure to do so left them with two alternatives: emigration or a rapprochement with the Western powers.

The Spanish-Moroccan War was the occasion for a mutual rediscovery between Spain and the Hispanic Jews of Morocco.

The Spanish protectorate

The Algeciras Conference, held in 1906 in order to resolve the so-called "First Moroccan Crisis," charged Spain with the responsibility of administering a protectorate in the northern zone of Morocco. This protectorate commenced officially in November of 1912 and concluded in April, 1956.

During that time, the situation of the Jews improved substantially, especially that of the bourgeoisie that constituted the industrial and commercial class of the cities in the Protectorate. Unlike the French Zone, anti-Semitic laws were not enacted in the Spanish Protectorate during the Second World War.

A census conducted at the beginning of the Protectorate registered 8,515 Jews, while a similar number (7,872) was recorded at the end of the Protectorate. Nevertheless, a population peak of 14,734 was attained in 1940.

Tetuan

The newly created city of Tetuan was consolidated thanks to population flows from the Jews expelled from Spain and Portugal. Tetuan was under Spanish control twice: between 1860 and 1862, as a result of the Spanish-Moroccan War, and during the Protectorate.

The Jewish population increased despite abusive taxes and painful episodes, such as the sacking of the Jewish quarter of the city by Kabyle troops in 1790, when atrocious crimes were committed.

At the beginning of the 19th century, the Jews had to abandon the Jewish quarter, and a mosque was built there. They were resettled in a smaller, inferior location, which led to overcrowding and an increase in emigration.

In 1860, the Spaniards conquered Tetuan, where they remained for two years. The Spanish occupation radically changed the Hispano-Moroccan world, since it marked the beginning of a re-Hispanization of the language and customs.

In the years after the Spanish presence, scarce opportunities and difficult living conditions meant that emigration from Tetuan continued non-stop to Tangier, Oran and Latin America. Around 1880 a Tetuan family, the Pintos, who worked in the pastry trade, were able to settle in Seville thanks to royal authorization.

According to census figures, there were 4,250 Jews in Tetuan at the beginning of the Protectorate. By 1940, this figure had reached 8,000. Afterwards, the Jewish population dropped constantly because of increased emigration to Tangier, Latin America, and the newly created State of Israel.

Tangier

Tangier was Portuguese from 1471 through 1661, when it came under British control. The British left in 1864, and Tangier was then under Moroccan control. It has remained under Moroccan control ever since, with the exception of the period of the international statute and the Spanish occupation of the city during World War II.

Since it was then under Portuguese control, Tangier was not a port of refuge for the Jews expelled from Spain and Portugal. During the British period, numerous Jews arrived, attracted by the freedom of worship that had been implemented in the city. Their numbers continued to rise with the restoration of Moroccan authority.

Tangier was the place where, in the middle of the 19th century, the Jews began to exercise their rights, especially freedom of opinion, with the creation of newspapers for the first time ever in Morocco.

In January, 1906, after the Algeciras Conference, the principle that the city would be controlled by the foreign authorities residing therein was established. Even so, it was not until December, 1923 that the Statute of the International Zone of Tangier was created. The Statute remained in effect until 1956.

In 1940, in the context of the Second World War, Spain occupied the International Zone of Tangier, abandoning it in 1945. During that period, the city saw the arrival of numerous refugees from Nazi Europe.

In 1923, 10,000 Jews were living in Tangier. By 1956, at the time of independence, that number had reached 17,000, only to begin a continuous decline. Today, there are barely 100 Jews left.



Larache

Larache was under Spanish control twice, from 1610 to 1691 and under the Protectorate. When the city was handed over to the Spaniards in 1610, the intermediary who received the city was Salomón Pariente, a Jew, who settled there himself.

From the very beginning, Larache was a refuge for Sephardim, although its being handed over to Spain in 1610 forced the Jews to move elsewhere. When the Alaouites reconquered it in 1691, a new Jewish community also put down roots.

At the outset of the Protectorate, 13.7% of the population of the city was Jewish. Throughout most of the Protectorate, the Jewish population remained constant at around 2,500. During that period, Larache was a major military, cattle-raising and fishing center, with a small airfield and airmail links with Seville.

Between 1920 and 1930, the Jews of Larache had a soccer team called *Los Macabeos* (The Maccabees).



Laws and liturgy

The suffering caused by the expulsion and subsequent departure from Spain offers some explanation as to why the Spanish Jews accepted as a lesser evil the rules of *dhimma* status, which recognized their right to exist and granted them complete community, religious and judicial autonomy. Nonetheless, this legal status condemned them to a situation of social contempt, hindering the development of their rights as citizens.

Dhimma status, which already applied to the *toshavim*, was based on the Covenant of Omar. It consisted of 12 rules. Infringement of the first 6 resulted in the death penalty and asset forfeiture.

1. Mocking or falsifying the Koran
2. Speaking with scorn about or insulting Mohammed or Islam
3. Having sex with a Muslim woman
4. Attempting to divert a Muslim away from his faith
5. Aiding the infidels in the war against Muslims
6. Carrying weapons

The next six rules consisted of obligations and prohibitions. Their violation was punishable with corporal and monetary sanctions.

1. Paying the submission tax
2. Wearing distinctive clothing
3. Building houses and places of worship lower in height than those of the Muslims
4. No public practice of religion or consumption of alcohol
5. No burial of the dead with wails or prayers recited out loud
6. No possessing or riding on noble animals such as horses

The Spanish exiles took with them their laws and customs, which continue to this day in every Sephardic community that shares the same origin.

In the twenties, the High Rabbinic Tribunal of the Protectorate was created, providing the Jews of the Spanish Protectorate with their own religious jurisdiction.

Language and folklore

Just as in other Sephardic communities, such as those of the former Ottoman Empire, the Spanish brought over from Spain was maintained, Arabic being used only for business relations. Over time, the language of the Hispanic Jews acquired special characteristics: loan words from Arabic and Hebrew were added to the Spanish, giving rise to *haketia*.

With the increased political, cultural and linguistic influence of Spain and France starting in the second half of the 19th century, *haketia* began to lose ground and started to adapt to modern-day Spanish, its only vestiges remaining in the popular conscience being proverbs and parts of the folk ballad tradition. Texts in Judeo-Spanish are still used occasionally in the synagogue liturgy.

Haketia expresses human sentiment with special tenderness:

"mi güeno, mi bien, mi rey…"	Terms of endearment, literally My good person, my dear, my king…
"Me vaya capará por ti"	Let me do atonement for you from the Hebrew *kapparah*, or atonement. The idea is that one will put his own life on the line to protect a loved one.
"escapado de mal"	May no evil ever befall you
"no vea mal en tus ojos"	May I never see evil in your eyes i.e. May there always be harmonious relations between us.
"tu boca en los cielos"	From your mouth to God's ears
"dulce lo vivas"	May you experience sweetness (said when someone offers you something sweet, such as a pastry)
"mi rey, mi alzofar"	My king, my pearl

With respect to clothing, there were marked peculiarities: "Salomón would wear his berberisco robe, composed of zaragueles (very wide shorts, closed off below the knees), a tight-fitting, dark-colored vest, buttoned up to the neck…" (Isaac Benarroch Pinto); the Jews soon adapted to modern custom, while maintaining their traditions. They spent their leisure time in ways very much similar to the way other Spaniards did.

Society, sport and leisure

The Hispanic Jewish communities of Morocco had a life rich in cultural and leisure activities. Recreational, sports, and charitable organizations, along with casinos and sports stadiums, all contributed to the entertainment of the communities' inhabitants. Sports were also an occasion for getting together. Soccer and bullfighting were the sports that would attract the greatest number of spectators.

In Tangier, Tetuan and other cities, European customs developed. In addition to religious festivities, numerous parties and dances were organized in places specifically designated for those events, such as casinos. The presence of numerous artists from Hollywood was a habitual occurrence, and generated an understandable hubbub in the cities.





Gastronomy

"…They also prepare some crème caramel, too sugary, with coconut milk. But that is a rare fantasy. A Jew from Tetuan doesn't really go for cream and butter. You can't savor cream and butter after eating a plate of meat without sinning." Blanche Bendahan. *Mazaltov* (Hebrew, good luck).

These communities followed the norms of *kashrut*, the laws that regulate which foods are permitted under Jewish law and how they can be prepared, and many facilities were made available for the observance of *kashrut*. There was a proliferation of specialized stores and the population was well aware of the rules of *kashrut*. The result was a sort of fusion cuisine, between traditional Spanish dishes and Moroccan tastes and aromas.

One of the most traditional dishes of the Hispanic Moroccans is *adafina*, a stew that would be sent to be heated up in the common oven, or, in people's homes, on a hotplate for an entire day. *Adafina* is composed primarily of potatoes, eggs, and chick peas. This dish, similar to the Madrid *cocido* (meat and chickpea stew), was served on Saturdays.

FIYUELAS (HOJUELAS)

A recipe from Mrs. Hadra from the book *Dulce lo vivas* (May you experience sweetness), by Anita Bensadón:

Ingredients:

- 2 eggs
- 2 eggshells with 0.4º olive oil
- 1 shell with orange flower water
- juice from half a lemon
- a pinch of salt
- Royal Yeast (half a teaspoon)
- 400 grams of flour

Preparation:

Mix the eggs, the oil, the orange flower water and the salt. Add flower until a homogeneous mass of dough is formed. Stretch a few times with the rolling pin or the pasta machine, gradually adding flour until the dough is compact, in a thin sheet. Cut the dough into narrow strips measuring about 4 x 30 cm. Insert the strip of dough between the two prongs of a fork with one hand and with the other, hold down the other end of the strip. The dough gets fried and rolls itself around the fork, acquiring the shape of a flower. Once fried, the *fiyuelas* are coated with syrup.

Syrup:

- 2 glasses of sugar
- 1 glass of water
- 1 lemon with peel (cut up into four pieces)
- 4 spoonfuls of honey

Put all the ingredients into a saucepan. Boil until the thread stage is reached.





Marriage

Besides their festive aspect, Jewish weddings entail contractual elements: the bride and groom enter into a contract, ketubah, a document that in many cases is decorated and in which the rights and obligations of the couple, including the compensation the husband is liable for to the wife, are specified. Jewish marriages from the north of Morocco are stipulated according to the regulations (takanot in Hebrew) of Castile. The takanot are rabbinic rulings in accordance with custom, and are applied in various domains.

In the Sephardic communities of northern Morocco, the weddings would last for days. Particularly noteworthy was the so-called Berberisca night or noche de paño. Three days before the wedding, the bride would don a traditional robe made out of velvet embroidered in gold, and would participate in a ceremony in which she was paraded around to the chants of Sephardic ballads and appropriate songs in Hebrew.

Song for the bride:

"Dice la nuestra novia cómo se llama la cabeza
No se llama cabeza sino campo espacioso
Ay mi campo espacioso
Dice la nuestra novia cómo se llama el cabello
No se llama cabello sino seda de labrar
Ay mi campo espacioso
Ay mi seda de labrar…"

Our bride says, "What's the name for the head?"
You don't call it a head but a spacious field
Ay my spacious field
Our bride says, "What's the name for hair?"
You don't call it hair but silk for embroidery
Ay my spacious field
Ay my silk for embroidery…

{A Sephardic wedding song cited in Sarah Leibovici's book *Nuestras bodas en Tetuán* (Our Weddings in Tetuan)}

Education

Education was characterized by a constant concern for the religious education of the young people, who were being prepared to celebrate their *Bar Mitzvah* at age 13. At the same young men were being incorporated into the labor force, they continued their rabbinical studies. Those who wanted to go on to higher education had to leave their city of birth behind, which is why many decided to continue as self-taught students.

The establishment in Tetuan in 1862 of an Alliance Israélite Universelle school was a historical landmark. It was the first school of its type to be created anywhere in the world, and it happened in Tetuan in 1862 thanks to the forward-looking, open-minded vision of the city's rabbinic leaders. The founding of the school meant the incorporation of women into the school setting, the broadening of study beyond purely Talmudic learning, and the union of different communities. It also represented, however, the advance of French culture at the expense of Spanish tradition. Some of the students from this school received subsidies from the Alliance to get training at the École Normale in Paris and successfully work as teachers or principals in various capital cities.

In every locality there were teachers who gave private classes to the children, in addition to elementary *Talmud Torah (Yagdil Torah)* religious schools.

Synagogues and other places of worship

The Hispano-Moroccan Jewish communities maintained traditional religious structures. Although Jewish religious holidays were observed, the communities were permissive and open. Their religiosity could be defined as a social and cultural link with Jewish tradition based on knowledge and wisdom, without extremism. In a word, varying religious perspectives coexisted without any difficulties, and religious holidays provided an opportunity for cultural and social interaction among Jews of different ideological persuasions.

Numerous synagogues were built in every city of the Protectorate, with very similar architecture. The *hechal* of the synagogues, the place where the person leading the prayers stands and from where the Torah is read, faces Jerusalem. The scrolls of the law are kept in an ark and are adorned, just as is the bride, with velvet and gold. The synagogues were of varying size, and all had separate sections for men and women.

"For a Jew from Tetuan, the week would be divided in a few days after *shabat* (the Sabbath) and a few days before *shabat*. Thus it was that starting on Thursday morning, you could observe a real hustle and bustle in the streets of the Jewish quarter, as people made their preparations for the week's big day." Abraham Botbol Hachuel *(El desván de los recuerdos)*(The Attic of Memories)





Economy

The economy of the Jewish communities of northern Morocco revolved mainly around commerce. There was an abundance of stores selling fabrics, shoes and miscellaneous items, including affiliates of international companies selling items such as cars or soft drinks. Commerce was the main activity, and it was based on trust, on non-aggressive competition in which efforts were made to coordinate product lines to avoid there being a monopoly. Companies were small and family-run.

In the mid-20th century, the less well off families would send their youth to far away places in search of opportunities. Many went to Argentina, Venezuela, or Canada, where they managed to get ahead. Their success served as an incentive to further emigration and, at the same time, brought about an influx of capital.

Community organizations

RELIGIOUS INSTITUTIONS

A rabbinic tribunal of the first instance, presided over by a rabbi in every city, which acted as a court and a civil registry.

A rabbinic court of appeals, made up of three chief rabbis, having its seat in and the capitals of each of the zones and having jurisdiction therein (the French zone, the Spanish zone, and Tangier, with a member from the other zones).

Not only did these courts deal with religious issues (marriage, inheritance, divorces) in accordance with the *halacha* [the collective body of Jewish law, including Talmudic, biblical, and rabbinic law]); they also intervened in civil matters, since under the Spanish protectorate, they had broad authority to intervene judicially, and wide latitude to hand down rulings and even to impose penalties.

ADMINISTRATION AND SOCIAL AFFAIRS

The Board of Directors of the Jewish community in every city oversaw the levying of taxes, the appointment of rabbis and the supervision of charitable associations.

The Boards of Directors were democratically elected by the members of each community, in accordance with each community's bylaws.

ASSOCIATIONS

- *CHEJ DEL BARRIO* (literally, "the neighborhood sheik," civilian authority for the neighborhood)
- *BATE KENESIYOT* (synagogues and places of worship)
- *YESHIVOT* (primary and secondary Talmudic education)
- *HEVRA KADISHA* (watching over the dying and provision of funeral services)
- *ANIYIM & EVYONIM & EZRA* (Hebrew: the poor, the needy, and aid), economic aid to the needy
- *MATERNAL* (aid to women in need who were about to give birth or had just given birth)
- OLD AGE HOMES, HOSPITALS, SANATORIA FOR CHILDREN
- DINING ROOM AND WARDROBES
- *MOHAR HABETULOT* (aid to young women before their marriage)
- *BIKUR HOLIM* (visits to the sick and financial aid for the ill)
- *HAJNASAT ORAJIM* (hospitality and attention to out-of-town visitors in need)
- RECREATIONAL CLUB AND CASINO
- *KKL ZIONIST ORGANIZATION – KEREN YAYESOD* (fund-raising for Israel)

The rabbis who acted as judges were called *dayan* (plural, *dayanim*), and had the power to act as judges in religious, family, and social matters, even with non-Jewish litigants who accepted their jurisdiction beforehand. They also issued licenses for the *shohetim* (ritual slaughterers), *mohelim* (Jewish ritual circumcisers), butcher shops and kosher food vendors.

There were numerous *shohetim* in every locality, especially for poultry, because families would purchase the birds when they were still alive and would present them to the *shohet* for ritual sacrifice.

Diasporas

Emigration began to become more widespread among the Hispanic Jews of Morocco with the conquest of Gibraltar by the English at the beginning of the 18th century. The Gibraltar Jewish community, established in 1714, can lay claim to being the first Jewish community founded by Hispano-Moroccan Jews outside of Morocco.

Brazil was also a major destination starting at the end of the 18th century, mainly cities such as Rio de Janeiro, Belem do Pará and Manaus. The Sephardim of Morocco were involved in the rubber, cocoa, and spices trades, and played a significant role in the development of the Amazon.

Starting in the middle of the 19th century, Algeria, and particularly, Oran, was also a destination for emigrating Moroccan Hispanic Jews. By the end of the 19th century, destinations such as Caracas, Buenos Aires, or Iquitos, Peru, had become much more commonplace.

The final Diaspora focused mainly on Venezuela and Spain, and, to a lesser extent, on Rio de Janeiro, Buenos Aires, Toronto, Montreal, Israel and France. The Jewish communities of Spain today are basically the result of this final Diaspora.

Although the final Diaspora is usually viewed as the result of the independence of Morocco, in reality, this began at the end of the Second World War and the creation of the State of Israel. Between that historical occurrence of 1948 and the independence of Morocco in 1956, 75,000 Jews had left the country for Israel. Nevertheless, only about 3,000 of them were Hispanic Jews, and consequently, they did not create communities of their own, but rather, integrated with the toshavim.

After the independence of Morocco, Jews were prohibited for leaving for Israel. In reaction to this measure, a period of clandestine emigration began, using boats that would transport the Jews towards European ports. The Sephardim would then use an expression to refer to their relatives in Israel: "…he's gone to Jerez." Starting in 1961, the Moroccan authorities permitted organized departures.

Jewish emigration was most intense between 1956 and 1973. During that time, the Jewish population in the north of Morocco plummeted from 30,000 Hispanic Jews in 1956 to barely 200 today.

CEUTA

The enclave of Ceuta was Portuguese starting in 1415, and Spanish once the Portuguese and Spanish crowns were united in 1580. There had been a Jewish community in Ceuta since the 11th century, but it disappeared after the Portuguese conquest.

Since it was a Portuguese enclave, few exiles expelled from Spain and Portugal reached Ceuta in 1492. Nevertheless, there is evidence of a Jewish quarter there in the 17th century, where Salomón Pariente lived. This relative tolerance ended in 1708, when the Jews were expelled from Ceuta and did not return until the middle of the 19th century. In 1948, Ceuta had 70,000 inhabitants, of which 1,000 were Jewish.

MELILLA

Melilla has been Spanish since 1497. In 1864, the city was declared a free port and shortly thereafter, a group of Jews settled there. In 1871, Spanish nationality was granted for the first time to a Jew from Melilla: Abraham Azerad Mengualid.

Around 1880, there were 20 Jewish families in Melilla, practically all of whom were from Tetuan, although some of them traced their origins to the kabilas of the Rif. During the first decades of the 20th century, more Jews from the Rif arrived in the city. These were *toshavim* who had neither Spanish culture nor Spanish language, but over time, acquired them. During the 1940s, many Jews from Melilla emigrated to the Iberian Peninsula, Venezuela and Israel.



Hispanic-Moroccan Jewish surnames

Abecasís, Abejzer, Abensur, Abitbol, Aboab, Abudarham, Abuzaglo, Adahán, Acrich, Aflalo, Ajuelos, Almosnino, Amar, Amrám, Amselem, Anahory, Anidjar, Anqawa, Arrobas, Asayag, Asebag, Aserraf, Assayag, Assor, Atías, Attia, Attias, Azagury, Azancot, Azerad, Azuelos, Azulay.

Barcesat, Barchilón, Barugel, Belilty, Belisha, Benacerraf, Benady, Benadiba, Benaim, Benalal, Benamor, Benarroch, Benasayag, Benasuly, Benassayag, Benatar, Benayón, Benchaya, Benchetón, Benchetrit, Benchimol, Bencid, Bendahán, Bendayán, Bendelac, Bendrao, Beneish, Benelbás, Benelbaz, Bengio, Bengualid, Benguigui, Benhamón, Benhamu, Benider, Beniflah, Benitah, Benlolo, Benlisha, Benmalcá, Benmamán, Benmergui, Benmusa, Benmuyal, Benoliel, Benolol, Benros, Bensabat, Bensadón, Bensasón, Bensheton, Bensimón, Bensliman, Bensusán, Bentata, Bentolila, Benudiz, Benyamín, Benyunis, Benzadón, Benzaquén, Benzecri, Benzimra, Berdugo, Bergel, Berros, Betan, Bibas, Binyamín, Bitan, Biton, Bohbot, Botbol, Botbot, Buzaglo.

Carciente, Caro, Castiel, Cazes, Chocrón, Cohén, Corcía, Coriat, Crespin, Crispin, Cuby.

Dahán, Danan, Dabella, Davela, Delmar, Deluya, Dondon.

Eddahan, Ederhi, Edery, Elbas, Elbaz, Elhadad, Elkoby, Elmaleh, Emergui, Emquies, Esaguy, Esebag, Essayag, Essebag, Ettedgui, Eturjman, Ezagury, Ezaui.

Farache, Foinquinos, Gabay, Gabbay, Gabizon, Garzón, Gibre, Gozal, Guahnich, Güitta.

Hacohen, Hachuel, Hadida, Halevi, Haligua, Haserfaty, Hasin, Hassán, Hayim, Hayon.

Israel.

Jalfón, Knafo, Lancri, Laredo, Lasry, Levi, Levy, Lezra, Loya.

Macías, Malcá, Malqui, Mamán, Marques, Marrache, Medina, Melul, Mergui, Meshali, Monsonego, Morely, Moryusef, Murcian, Murciano.

Nahmías, Nahón.

Obadía, Ohayon, Ojuelos, Osiel.

Palache, Pariente, Pérez, Pilo, Pimienta, Pinto.

Querub.

Ribbi, Rofé, Roffé, Ruah, Rute.

Sabah, Sabbah, Salama, Sananes, Saraga, Sason, Schiriqui, Serfaty, Serrulla, Serruya, Shriqui, Siboni, Sicsú, Sonego, Soto, Sultán, Susana.

Tangir, Tapiero, Taurel, Tobelem, Tobi, Toledano, Tordjman, Truzman.

Uziel.

Wahnon, Wahnich, Wizman.

Zafrani, Zamirro, Zrihen.

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