

זכרון ZichronNote

The Journal of the San Francisco Bay Area Jewish Genealogical Society

Volume XXII, Number 2

May 2002

CALENDAR OF GENEALOGICAL EVENTS

Meetings of the San Francisco Bay Area Jewish Genealogical Society

Please note: Unless otherwise indicated, the meeting schedule is as follows:

- San Francisco:** **Sunday, Doors open 12:30 p.m. Program begins at 1 p.m.**
Fort Mason Center, Marina Boulevard at Buchanan Street, Building C, Room 205
- Los Altos Hills:** **Monday, 7:30 p.m.** Congregation Beth Am, 26790 Arastradero Road

Sun. May 19 San Francisco: *Utilizing the Jewish Community Library as a Genealogical Resource.* Judy Baston, former SFBAJGS Librarian and volunteer staff at the Jewish Community Library (JCL) for the last 10 years, will discuss the many ways in which the JCL's 30,000-plus volume collection can aid in Jewish genealogy research. She will discuss the JCL's books on Jewish genealogy methods, name origins, reference works, Jewish community histories, bibliographies and more.

Mon. June 17 Los Altos Hills: *Family Research at the Center for Jewish History in New York.* Jerry Delson will evoke the excitement that awaits you on a visit to New York's Center for Jewish History. The Center is the new home of the Leo Baeck Institute, YIVO Institute for Jewish Research, American Sephardi Federation, and the Yeshiva University Museum. Delson, a member of the SFBAJGS and a descendant of the Strashun family of Vilna, will present a tour of the Center, using a film he made at the dedication of YIVO's Strashun rare book collection. Note: Meet in the conference room at Beth Am.

Sun. July 21 San Francisco: *Using the 1930 Census.* A representative of the National Archives and Records Administration (NARA) will provide tips to using the 1930 U.S. Census, which became available to the public on April 1, 2002.

Mon. August 19 Los Altos Hills, and Sun. September 15 San Francisco: *Highlights of the 22nd International Conference on Jewish Genealogy in Toronto, Canada.* JGS members who attended the seminar will tell us about the exciting new developments in Jewish genealogy and regale us with their adventures.

More Genealogy Events of Interest on Page 4

ZichronNote

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People Finder queries are free to Society members. Non-members may place queries for \$5 each, limited to 25 words not including searcher's name, address, telephone number and e-mail address.

Back Issues are available for \$5 per issue. Requests should be addressed to the SFBAJGS at the Society address below.

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Membership is open to anyone interested in Jewish genealogy. Dues are \$20 per calendar year. The Society is tax-exempt pursuant to section 501(c)(3) of the IRS Code. Make your check payable to "SFBAJGS" and send to: SFBAJGS, Membership, P.O. Box 471616, San Francisco, CA 94147.

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Meetings: Odd-numbered months-**3rd Sunday of each month, 1 p.m. at Fort Mason Center (Marina at Buchanan), San Francisco.** Even-numbered months-**3rd Monday of each month, 7:30 p.m. at Congregation Beth Am, 26790 Arastradero Road, Los Altos Hills.**
SFBAJGS Web Site: www.jewishgen.org/sfbajgs

President's Message

It Began at a Seder

by Jeremy Frankel

As I write this, Passover is here and many people celebrate with family and friends the first two Seder nights. It is one of many occasions when the family comes together, and we take a moment or two to think about those who are not with us. For me, Passover has a special meaning. It was on the second night, back in 1985, after the family service. My mother and Bubbe were clearing things away. My two younger brothers were off playing, and my father and his brother-in-law were chatting in the living room.

I was sitting opposite my Zeide in the dining room. I don't know why he said what he did. Perhaps he, too, was remembering his family and those who could not be with us. He asked me if I knew that he had two sisters who "fell off the train when the family was leaving Poland in 1907." Did I know that his only brother had been married before he married Auntie Kitty? I sat there both spellbound and shocked.

This is how genealogy begins for many of us, with an innocuous statement or question. Did I say innocuous? For someone like me who delights in detail and minutia, genealogy was a whole new world I had suddenly stepped into, full of exciting (and yes, frustrating) paths to follow.

I was very fortunate in that my father owned the family printing business in London's East End. For 35 years my father "commuted" across London from the suburbs of a Jewish northwest London to 374 Commercial Road, Stepney, in the forever ethnically-changing East End. My paternal grandfather, Gustavus Isaac Frankel, "inherited" the place sometime after he married Jennie Koenigsberg in 1920. Her father had bought the building before 1900. The three floors upstairs used to be my father's home. He was born there in 1930.

The shop was nothing fancy, but as a youngster I remembered this dark, under-lit four-story building as an exciting place to explore. Two 75-year-old hand-fed printing presses took up the basement. The compositor worked in the back room. The first floor consisted of "the shop" in the front, selling items for school children such as pencils, erasers, rulers, and protractors (remember them!). My father did all sorts of printing for local businesses, from letterhead stationery to business cards and duplicate and triplicate books interleaved with carbon paper (remember them!). Every floorboard creaked, and every tread on the stairs was worn in the middle,

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SOCIETY NEWS

E-mail Address Updates

Bernstein, Jerry	jbernste@home.com (not working)	Rafael, Harold	haroldr@cruzio.com (not working)
Cohen, Kenneth	kicohen@attbi.com	Silverstein, Lois	lois@ablecom.net
Engel, Jan	engel@prodigy.net	Smith, James	jrs50@earthlink.net
Firestone, William	billf@baymoon.com	Steinberg, Gunther	gunther-steinberg-pv@worldnet.att.net
Fleisher, Paula	pbfleisher@att.net	Tuerk, Jan/Dan	jagtuerk@aol.com
Hausafus, Shirley	pearl10751@aol.com (not working)	Weiss, Katherine	katherineweiss1@attbi.com
Indig, Louis	hlindig@home.com (not working)		
Kalis, Batya	bkalis2@att.net		
Kay, Dorothy	dottie@kagi.com (not working)		
Kelly, Judy	kelly@aol.com		
Khuner, Jonathan	jkhuner@earthlink.net		
Licht, Norman	nglicht@worldnet.att.net (not working)		
Miller, Howard	howiemiller@pacbell.net		
Oser, Howard	haroldoser@prodigy.net (not working)		

New Members

Ensign, Jacque	jacque5@earthlink.net
Gallant, Lawrence	lgallant1@earthlink.net
Meyer, Burton	burtonm@covad.net
Osserman, Robert	(no email address)
Spatz, Lois	loispatz@aol.com

If you have an e-mail address but have not been receiving occasional SFBAJGS messages, or your e-mail address has changed, send a message to galleto@pacbell.net so we can keep you up to date.

Cemetery Project Launched

Will Provide Access to Pre-1906 San Francisco Burial Records

The San Francisco Bay Area Jewish Genealogical Society has begun an ambitious cemetery project that may help genealogists find records of Jewish ancestors who died in San Francisco prior to the 1906 earthquake and fire. The project involves recording information from registers of burials going back to the 1860s. These may be the only remaining records for some individuals, since most civil death records were destroyed in 1906.

Jerry Jacobson and Ron Arons, members of the SFBAJGS, photographed all the records from three different burial registers at two Jewish cemeteries in Colma, near San Francisco. With permission and cooperation from personnel at the Home of the Peace and Hills of Eternity cemeteries, Jacobson and Arons made 600 separate photographs of the register pages comprising an estimated 12,000 to 15,000 records of deaths from the 1860s through the 1930s. This stage of the project took several days of experimentation to find the best type of equipment needed to reproduce quality images of the old pages and then two full days of non-stop photographing.

According to Arons, the information on the records varies. All show at least the name and the date of

death or burial. Some show the age and place of birth, and some contain additional remarks.

The next stage of the project will be to transcribe the names into an index that will be entered in the Online Worldwide Burial Registry at JOWBR. Volunteers are needed to do this work. The records have been placed on a CD, so volunteers must have a computer with a CD drive and have Microsoft Excel. Anyone who is interested should contact Sita Likuski at sitaL@attbi.com.

Board Requests Dues Increase

At its February meeting the Board of Directors of the SFBAJGS voted to increase annual membership dues from \$20 to \$25. This is the first increase within more than five years, and the directors felt that it was the minimum needed to help the organization keep up with the effects of inflation on printing and mailing costs, an increase in rent for meeting rooms at Fort Mason, and expenses associated with activities like the cemetery project.

The by-laws require a dues increase of more than three percent to be approved by a vote of the membership. The Board recommends that members vote yes on this modest increase when asked to do so. Ballots will be sent in the mail.

CALENDAR, cont.

More Genealogy Events

Local

Wed., June 12, 7:00 p.m. **San Mateo County Genealogical Society, Migration.** Belmont Central School, 525 Middle Road, Belmont. www.genealogy.org/~smcgs/

Wed., June 26, 7:30 p.m. **Marin County Genealogical Society, A New Definition of Genealogy** with speaker Steven Freidman. Lutheran Church of the Resurrection, 1100 Los Gallinas Avenue, San Rafael. www.maringensoc.org

Wed., July 10, 7:00 p.m. **San Mateo County Genealogical Society, My Favorite Snapshot.** Belmont Central School, 525 Middle Road, Belmont. www.genealogy.org/~smcgs/

Regional

Mon., June 17, 7:30 p.m. **Genealogical Society of Los Angeles. Jewish Records Indexing (JRI Poland)** 1,500,000 record indices and more. Speaker is Mark Halpern, JRI-Poland board member. Skirball Cultural Center, 2701 N. Sepulveda Blvd., Los Angeles. (818)771-5554. www.jgsla.org.

Sun., July 14, 12:30 p.m. **Genealogical Society of Los Angeles. Jewish Life in the American West: Generation to Generation.** Autry Museum of Western Heritage, 4700 Western Heritage Way, Griffith Park, Los Angeles. Parking is free. (818)771-5554. www.jgsla.org.

Mon., Oct. 21, 7:30 p.m. **Genealogical Society of Los Angeles. Arthur Kurzweil, author of "From Generation to Generation."** Co-sponsored by the Skirball Cultural Center. Skirball Cultural Center, 2701 N. Sepulveda Blvd., Los Angeles. (818)771-5554. www.jgsla.org.

International

July 30 - August 2, **2002 Genealogy and Family History Conference**, Provo, Utah. Brigham Young University. Faculty will include many lecturers from the Family History Department of BYU and other places in the country. ce.byu.edu/cw/cwgeneal/

August 4-9, **International Conference on Jewish Genealogy**, Toronto, Canada. For more information see pages 9 - 12 or visit www.jewishgen.org/iajgs.

August 7-10, **Federation of Genealogical Societies Annual Conference**, Ontario, California. About 2000 participants. Program features six or more tracks of presentations and demonstrations, vendors, and special activities. Convention Center, Ontario California. For more information visit www.fgs.org.

President's Message, cont. from page 2

from all those years of use. He also did much of the printing for bar mitzvahs and weddings in our large extended family. He was able to recall many of them and so provide me with the basic skeletal framework to begin the task of recording our family history.

In 1985 when my father retired, I was cleaning up the shop. I was upstairs in one of the gloomy store rooms sweeping up years of detritus that lay everywhere: old advertising boards, books, ledgers. As I swept, I flipped over one small piece of brown card, torn around the edges, about 5 by 7 inches, nothing much. If I hadn't looked down, I wouldn't have noticed that there was a photograph glued to the other side.

I picked it up and stared at it. Looking back at me was the grandfather I had never known, Gustavus Isaac Frankel, my father's father, and the person for whom I am named, Gershon Yitzhak. He stood solemn-faced in his printing jacket, streaked with ink. Sitting behind him was his younger brother, Sam. To the left was a young boy with rolled up shirt sleeves. Who he was I will never know. On the wall was a calendar and I could see that the photograph was taken in September, 1922, before they moved to Commercial Road.

The Jews left Egypt, and my family came out of the docklands of London's East End to the leafy suburbs of northwest London. I emigrated to America, finally settling in California. We may not always know where we are going. All we have to go by is our history and where we are now.

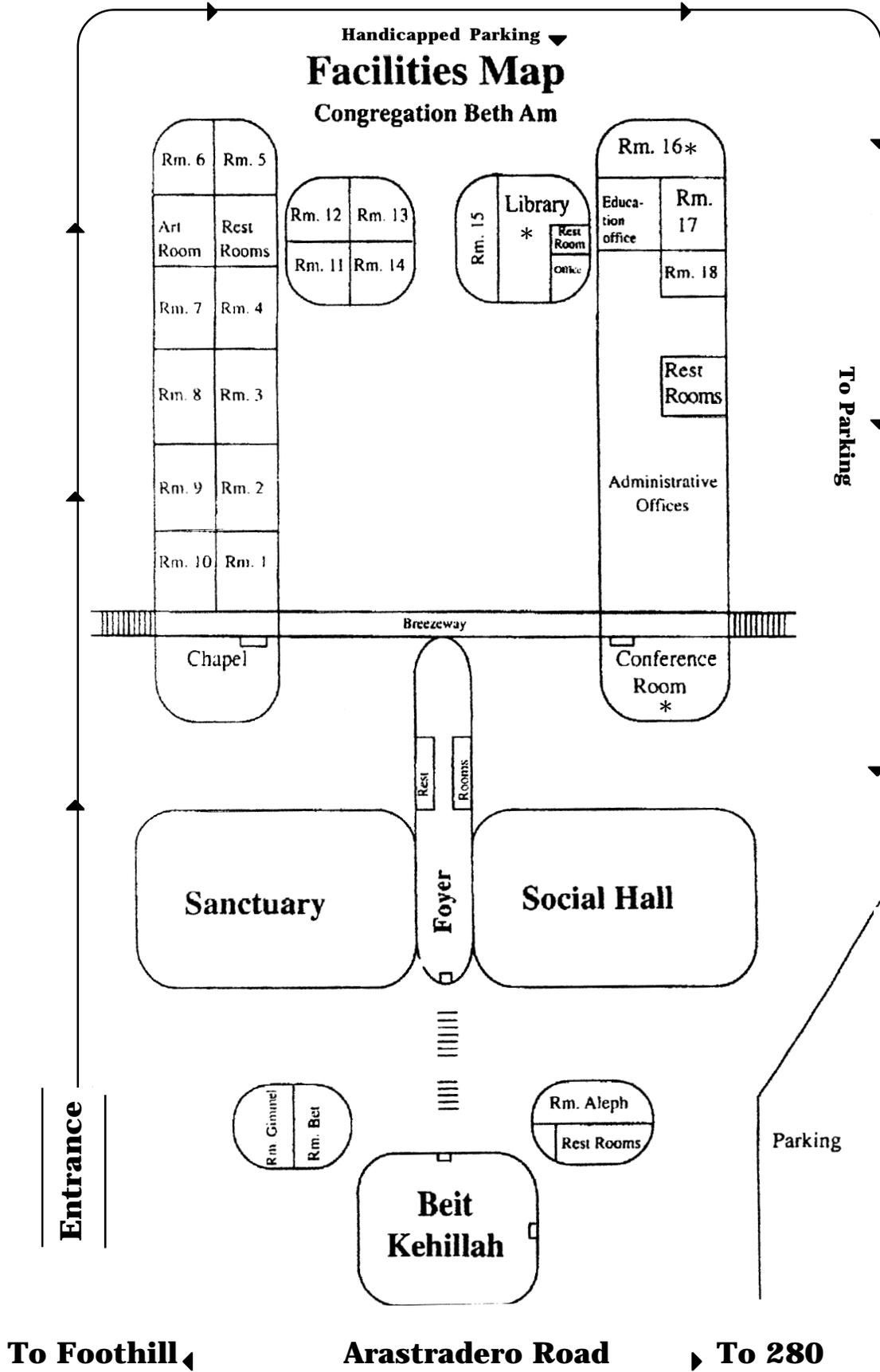
Family can mean different things. For our Society it can mean linking up, forging closer ties to other Jewish organizations, so that we will always have a better sense of who we are. I hope the projects we take on will strengthen those ties. Some of our members, like Ron Arons and Marc Seidenfeld, are giving talks dispensing genealogical advice. We have also begun the exciting cemetery name-index project. I want to thank Ron Arons and Jerry Jacobson for filming all those pages (600 at the last count) and Sita Likuski for taking on the name transcription part of the project. I know Sita would like more people to assist, so do contact her, please.

Finally, the next *ZichronNote* will come out after the IAJGS Conference at Toronto. An exciting roster of speakers has been published and I look forward to hearing about the conference from our members who attend.

— *Jeremy Frankel, Oakland, California*

Meetings will take place at Congregation Beth Am, located at 26790 Arastradero Road, Los Altos Hills, on alternate months.

* Meetings at Beth Am will usually be held in Room 16, next to the library. Note that the June 17 meeting is scheduled to take place in the conference room.



SFBAJGS Family Finder Update

The surnames and towns being researched by our newest members are listed below. This database is maintained for our membership. If you have a correction or update you would like us to know about, contact: SFBAJGS, P.O. Box 471616, San Francisco, CA 94147, or send e-mail to: BurgAuer@aol.com.

<u>Surname</u>	<u>Town, Country</u>	<u>Member</u>
ABRAMS	Bialystok, Poland	Ensign, Jacque
BALLONIK, BALONIK	Minsk, Berezen (Bereznik, Beresoir, Berezniow), Russia	Davis, Shelley
BERMAN	Mogilev Gubernia, Belarus	Meyer, Burton
CHITLER, CHULTER	Kielce, Poland	Davis, Shelley
FRADKIN	Kolpena, Russia	Horn, Irene
GALLANT	Berditchev, Ukraine	Gallant, Lawrence
GOLDENBERG	Kinshnev, Moldova	Gallant, Lawrence
HIMMELBLUM	Poland	Meyer, Burton
HILTER	Kielce, Poland	Davis, Shelley
HORNSTEIN	Bohemia	Horn, Irene
JACHETA	Kielce, Poland	Davis, Shelley
KALUZINSKY	Czestochowa, Poland	Wilnai, Ruth
KAPLAN	Bialystok, Poland	Gallant, Lawrence
KAZHDAN, KAZDEN, CASDEN	Unknown	Davis, Shelley
LEVINSON	Unknown	Spatz, Lois
LIFSHITZ	Rakow, Belarus	Wilnai, Ruth
LONDON	Bialystok, Poland	Ensign, Jacque
MEYER	Vilnius Gubernia, Lithuania	Meyer, Burton
MOSZKOWICZ, MARKOWITZ	Kielce, Poland	Davis, Shelley
NICHOLEV	Mogilev Gubernia, Belarus	Meyer, Burton
OSSERMAN	Bausk and Mitau, Courland, Lithuania, Kroz, Poland,	Osserman, Robert
OSERMAN	Krosy, Kovno, Poland	Osserman, Robert
ROTHSTEIN	Grodno, Belarus	Wilnai, Ruth
RUBIN	Minsk, Berezen (Bereznik, Beresoir, Berezniow), Russia	Davis, Shelley
RUTLADER	Dubin, Poland	Meyer, Burton
SPATZ	Unknown	Spatz, Lois
STIERLIN	Mogilev Gubernia, Belarus	Meyer, Burton
SZNAIDERMAN	Zawierce, Poland	Wilnai, Ruth
ZENCHELSKI	Unknown	Spatz, Lois

Seeking descendants or others with knowledge about Dr. Simon L. Katzoff (b.1889 Lithuania/Latvia, d.1965 San Francisco), daughters Dorothy and Gertrude. Related families include Key, Kaiser, Aarons. Contact Debra Katz, 144 Sunkist Lane, Los Altos CA 94022, (650) 947-7144, dkbk44@att.net

1930 U.S. Census Now Available at NARA

by Beth Galletto

The long awaited 1930 U.S. Census has now arrived at the National Archives and Records Administration (NARA) in San Bruno. Because of the demand to see the 1930 census microfilms, time at microfilm viewers at the archives may be limited. To save time, researchers are advised to look up the microfilm numbers they need in advance, using online resources.

For this census only 12 southern states were

soundexed. The National Archives site at www.nara.gov/genealogy/1930 contains a search by state. For those that were soundexed, entering a name or a soundex code will yield the numbers of the microfilm rolls for that soundex.

For the other 38 states, the NARA site offers a key word locator based on street names or geographic locations. The locator uses a transcription of the boundaries of the enumeration districts. Thus it will find a district that has the key word as a boundary street, but it will not find street names that are within the district but not part of its boundary. To fill this gap, Stephen P. Morse, Joel Weintraub, and David R. Kehs have created a site at home.pacbell.net/spmores/census that reads a database of transcriptions of all streets within enumeration districts in major cities. They are continuing to expand the database by adding more cities.

Jews Interned by Britain During the War: There But for the Grace of God ...

by Naidia Woolf

Originally from Birmingham, England, Naidia Woolf has lived in the San Francisco Bay Area since 1964. She operates a home-based word processing and editorial service. Naidia is researching **DROZDIASZ** and **SAFIRSTEIN** from Karczew, Poland; **KYJAWSKI (KUJAWSKI)** from Lodz, Poland; **ISAACS** from Birmingham, England and Poland; and **HORN** from Poland, town unknown.

All countries have blots on their reputations and England is no exception. In terms of its treatment of the Jews, British policy has always been at best ambivalent. In 1905, during a period of worsening economic depression, the House of Commons passed the Aliens Act, the intent being to limit the number of “undesirable aliens” (mainly Jews) entering the country. The driving force behind the Act was local social and economic grievances in London’s East End. The terms “undesirable” or “pauper Jew” were used to describe the poor and unschooled Jews from Poland and Russia.

After arriving in England, many Jewish immigrants settled in London’s East End where they worked as “sweats,” doing piece work in the tailoring trade. Sweats were accused of taking jobs away from unemployed English workers and contributing to overcrowded and unsanitary housing conditions. Unfortunately, there was considerable justification for the latter accusation since many of the poorer immigrants were ignorant of basic hygiene.

In 1914, the Aliens Restriction Bill – proposed on the eve of war and passed in a single day – required all aliens, not just Jews, to register with the police. My grandfather, originally from Poland and a resident of Birmingham since the turn of the century, had to register at the local police station; my English-born grandmother, as wife of an alien, had her British citizenship revoked.

Another example of Britain’s ambivalent policy towards Jews was the Balfour Declaration of November 1917 whereby Britain promised to establish a national home for Jews in Palestine with the proviso that nothing should be done that might harm the civil or religious rights of other non-Jewish communities in Palestine. After Britain’s administration of Palestine was formalized in 1922 and confirmed by the League of Nations, the text of the Balfour Declaration was incorporated into the mandate. Subsequent British governments came to regret this pronouncement.

In early September 1939, Britain declared war against Germany. After the fall of Denmark and Norway in April 1940 and of the Low Countries and France in early May, fears of an imminent invasion

of Britain and of a fifth column caused British public opinion towards all resident aliens (not just Jewish) to harden.

In his book, “Britain and the Jews of Europe: 1939-1945” Jewish historian Bernard Wasserstein reveals that British treatment of Jewish refugees between the years 1933 and 1938 was relatively “generous.” Political asylum was provided to a relatively large number of refugees and so was financial support by private individuals and non-Jewish charities, as well as by Jewish welfare agencies. As restrictions against Jews intensified in Europe, increasing numbers of Austrian and German Jews sought refuge in England. My father’s cousin and his wife were among those who got out in time. Several thousand Jewish children were taken to England first by train and then by boat; this was part of an international effort launched by the Red Cross and other welfare agencies which later became known as *kinder transport*.

No sooner had those Jewish refugees reached “safe harbor” in England than they were called in for questioning by the police (and in some cases, by MI5). Several thousand men and youth were arrested and herded into internment camps. Conditions at the early makeshift camps established on the mainland were primitive. Robert Fraser recounts how in March 1939, his father (then a young student) arrived in England and found employment as a sewing machine trainee. In May 1940 he was arrested and then interned at various camps where he endured thirteen months of imprisonment and mental anguish. The first was a “disused, ugly cotton mill near Bury [north of Manchester] . . . with barbed wire all around, wooden bunk beds, terrible grub, and no W.C.’s, just a ditch outside and rough wooden boards across . . .” Later he and several hundred other internees were moved to another camp where conditions were no better if not worse: inmates were housed in tents and slept on the bare ground. With the approach of winter, however, he and thousands of other men and boys were transported to the Isle of Man, an island off the northwest coast of England which almost overnight was turned into a prison

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Interned by Britain, cont. from page 7

island. Those of recruitment age were given the choice between serving in the British Army Pioneer Corps (a poorly-regarded non-combat unit) and remaining in the camps. Predictably those offered the choice agreed to serve in the army.

Not all of the mainland camps were primitive: hunting around for suitable accommodations, the enterprising British government commandeered several hotels and country estates, a working man's holiday camp, and three or four race courses. Even a school for the deaf, with child-sized furniture and toilets, was put to use for this purpose.

Early on, a camp for German Jewish refugees was established in Richborough, Kent, at a former army training establishment. The camp was renamed Camp Kitchener after the Secretary of War and the nation's Chief Recruiting Officer during the First World War. "The camp had been deserted and left derelict since it was last used by General Kitchener's troops in 1918. It was transformed into an emergency home for 300 refugees from Germany in February 1939. The camp population reached [a total of] 3,500 men, mostly young German and Austrian Jews who were granted temporary sanctuary. They reconstructed the camp, working from 8:30 a.m. to 5:30 p.m. for their food, lodging and sixpence a week for pocket money. Fifty huts with 36 double bunks each were the sleeping quarters. There were classes in English after work. They could leave the camp after work, but had to return before the 10 p.m. roll call . . . The camp was run on a self-sufficient basis. Of the 60 doctors in the camp, all but two performed ordinary camp tasks. Artists decorated the camp with pictures and mottoes. A former member of the Vienna Philharmonic Orchestra organized a camp orchestra, and professional and amateur actors and singers provided the entertainment." (Victor Singer, writing about his father's experiences at Camp Kitchener.)

Information about Kitchener Camp varies according to source. Peter and Leni Gillman, in their history, "Collar the Lot!," describe how the former military establishment was taken over by the (British) Council for German Jewry in August of 1939 to house nearly 3,000 German Jewish refugees aged 18 to 45. Among them were many "professional or skilled men - nearly all hoping to emigrate to the United States or elsewhere - hardly surprising as the British Medical Association would only permit those few who held Italian qualifications to treat even their fellow refugees in the camp." An unfortunate irony, considering that one year later, Italians residing in Britain were classified as dangerous enemy aliens! According to the Gillmans, there were

as many as 80 medical doctors in the camp.

One internee was a Jewish lawyer born in Vienna in 1894. For his entire professional career he worked for the Southern Railroad Company (apart from serving in the Austrian Army infantry during the First World War). In July 1939, after being dismissed from his job after *Anschluss* (Hitler's take-over) he fled to England by air. In May 1940, he was arrested as an enemy alien and interned, first in London and then at Hutchison Camp on the Isle of Man. In July 1940, he and thousands of other men and youth were shipped out of the country to Canada and Australia. An additional number were deported from Singapore to Australia aboard the *Queen Mary*.

The day Italian dictator Mussolini declared war on Britain in April 1940, police in London began rounding up Italians. Many of those arrested were in the catering business: one had been general manager of the Ritz Hotel for 30 years; others were famous chefs. At the lower end of the social scale were humble ice cream vendors. There were also several prominent, anti-fascist activists. Three of the Italians were journalists with the BBC.

On July 2, 1940 the *Arandora Star*, a 15,000 ton former cruise liner (well beyond its prime) en route to Canada and carrying an uneasy mixture of passengers, including Italians and Germans, Jewish refugees and British soldiers, was torpedoed and sank off the coast of Ireland. Half of the passengers drowned. Despite the tragedy, and the critical reactions of several foreign powers (including Germany, which used the sinking as effective anti-British propaganda), the American Embassy, and International Red Cross, the British Government proceeded to deport as many other "dangerous" aliens as possible. A week later on July 10 the 11,000-ton HMT (Hired Military Transport) *Dunera* sailed from Liverpool bound for Australia. A total of 2,542 men were loaded onto the ship, which had a capacity of only 1,600. On board were several internees who had been fished out of the icy Atlantic waters when the *Arandora* went down.

Many of the British troops guarding the internees on the outgoing voyage had survived the Dunkirk evacuation; subsequently they were very bitter and treated the German Jewish deportees as enemies. On the various transport ships bound for Australia there were also German P.O.W.'s whose bullying presence made the crossings even more difficult for the Jewish refugees. "The British ship officers regarded the Germans as honorable soldiers (and the Jews as cowards who had betrayed their German homeland) and put the German P.O.W.'s in charge. The crossings were severely traumatic experiences

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 - Special sessions on Poland are planned, including a panel of renowned scholars on the millennium of Polish Jewry, entitled "Poles and Jews: A Common History, A Divided Memory."
- Features on Canadian research
- Workshops, breakfast with the experts, SIG luncheons and more
- Jewish Genealogy Film Festival
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Interned by Britain, cont. from page 8

and there were many suicides among the Jews," one deportee remembered. The appalling conditions on the Dunera have been thoroughly documented. Four of the British officers in charge were court-martialed upon their return to Britain.

Two of the Jewish refugees onboard the Dunera were the young sewing machine trainee and the lawyer from Vienna. Upon arriving in Australia, they were again interned, first in the New South Wales outback, then in Tatura, Victoria. After the British government realized that a gross miscarriage of justice had been perpetrated, most of the internees were released within months. Some, however, were released only if they agreed to join the 8th Employment Company, where they were used as laborers, unloading wheat and goods trains and picking fruit. Among them were members of the professional classes; for such individuals, doing hard physical labor exacted a frightful toll, emotionally as well as physically. The lawyer from Vienna was one of those finally released on July 6, 1944 as being medically unfit. Some of those released elected to stay in Australia; others returned to England.

Beginning in late May 1940, while British and French troops were retreating from Belgium, internment in Britain was extended to include Austrian and German women in Category B, "aliens who [until then] were not to be interned but were subject to restrictions." Separate camps were established for women and girls over the age of sixteen. In "What did you Do in the War, Mummy?" Mavis Nicholson's collection of interviews with women who had lived through war-time Britain, a German Jewish refugee, Renate Olins (formerly Steinert) describes how she and her parents arrived in England in 1938. A month after her father was arrested, police officers came to arrest her mother. Renate, being only six, was exempt from arrest and should have left in the custody of her mother's sister (also living in London); however, she refused to be parted from her mother and had to be taken along. Mother and daughter found themselves in a deserted army barracks with other women and their children. Shortly after, they were sent to Port Erin, a women's camp on the Isle of Man. After learning her father was at Camp Douglas, the island's capital town, just 12 miles away, Renate and her mother were allowed two-hour monthly visits. Renate retains some pleasant memories of her island stay, of playing outdoors, exploring the sea rocks, the seagulls soaring overhead and the dramatic changes in weather. Her education received an excellent start when a woman educator from Germany started a school. A married camp was established a year later,

three months before the Olins were released.

Another Renate, Renate Scholem, was only 17 when as a student she left Vienna for England. Her experience of being arrested was humiliating. She was first taken to Holloway (the women's) Prison, where she was told to strip and then examined. The female inmates assumed she was a collaborator or spy and hurled insults at her. However, once she decided to pose as a German prisoner and enemy alien, the verbal abuse stopped. From Holloway, she was sent to the Isle of Man and interned at Port St. Mary, another women's camp. Like the younger Renate, the 17-year-old enjoyed the natural beauty of the island.

Hotel keepers were paid one pound a week/per resident internee by the British government to cover residents' room and board. Much of the money was pocketed by unscrupulous hotel managers who made the residents work in the kitchen, do laundry and other chores. Hapless internees saw their meager savings dwindle to nearly nothing. The more fortunate received occasional food parcels from relatives and friends on the mainland.

Work outside the camps involved manual labor, mainly farm work, for which internees were paid a few shillings a week. "The men in charge told them they did not have to work too hard unless an officer came around. Then they were supposed to look busy." (Sylvia Jacobs talking about her father's internment on the Isle of Man.)

Internment in the Island camps was not all *sturm und drang*. Some of the Jewish men looked back on their time on the Island of Man as a pleasant experience with plenty of male bonding. "They were given free rein ... played sports, cooked, told stories, and earned English." An internal survey done by inhabitants of the camp at Onchan revealed a large number of artists and writers or journalists, teachers, lawyers, engineers, scientists, and physicians. Educators offered classes and lectures in English, Russian, Spanish, telegraphy, and advertising. There were also concerts, song recitals and dancing. One former internee remembered an actor who later became famous performing in a scene from Shakespeare's *Midsummer Night's Dream*. Inhabitants mounted an art exhibition and published a newspaper.

Artistic life also flourished at Camp Douglas. What later became known as the Amadeus String Quartet performed before camp audiences.

Camp life also provided moments of light relief. At Onchan, for example, the "better" newspapers such as the Sunday Times were finally allowed by the unwilling camp authorities — but not the BBC.

Continued on next page

Interned by Britain, cont. from page 13

Budding young entrepreneurs, hearing that islanders believed they were German P.O.W.s, began making swastikas and iron crosses. (This was brought to an abrupt halt once the camp commander got wind of their nefarious activities.)

By mid-summer 1940, of the over 27,000 men and women originally interned in Britain, 7,350 had been deported and 650 drowned. The remaining 19,200 were detained in camps throughout Britain, including over 10,000 on the Isle of Man. Within a few months, however, as the initial “spy hysteria” subsided, they were gradually released. By the summer of 1942, fewer than 5,000 remained on the island. Some camps were closed; others consolidated. Nevertheless, several hundred internees remained in the camps until as late as 1944: the last group was not released until late May 1945, after the end of hostilities.

Use of the Isle of Man as an island prison was nothing new. For some of the older internees it must have felt like a nightmarish *deja vu*. During the First World War, thousands of Germans and other aliens were interned on the island in make-shift, often overcrowded camps. A German (gentile) journalist named Karl Wehner was one of them. Wehner was interned four times in two world wars: the first time was for the duration of the First World War; the remaining three, over 20 years later. During the war of 1914-1918, one of the camps in the Island village of Knockaloe had been used in peacetime by the British Territorial Army; the other, Cunningham’s, was a former freelance enterprise owned and operated by a local farmer of that name. There, in November 1914, inmates staged a protest demonstration in the mess hall against overcrowded conditions. The military guard panicked and opened fire. Five of the internees were fatally wounded. Prisoners also complained about the food: potatoes infested with wire worms and equally tainted meat. To add to the misery, during the wet winter months, the camp, an assortment of hastily constructed huts elevated over heavy clay soil, nearly sank into the mud.

The British authorities responsible for internment during the early months of the Second World War learned a few lessons from the earlier internment fiasco, and the international censure it aroused at the time. At least, none of those interned on the Isle of Man (or elsewhere) 20 or more years later were fed contaminated meat, killed during a riot, or nearly drowned in mud.

Looking back over more than half a century, it is easy to condemn the British government’s decision to intern and (in some cases) deport thousands of innocuous aliens, in particular, Jews who had barely escaped the concentration camps. However, one

must bear in mind the atmosphere of fear and turmoil, and the threat of imminent invasion by the German armies positioned across the British Channel, just 23 miles away. Obviously some initial vetting of aliens was necessary to identify the real security risks. Nevertheless, as was cogently expressed by a member of the House of Commons in the early 1990’s, Britain has always “weaseled” out of its moral responsibility and has yet to develop a compassionate and cohesive refugee policy.

Other than offering feeble excuses before the House in 1941 and 1942, as aliens were being released from the camps, no apology has ever been extended to those so unjustly uprooted from their homes, families, and friends. To quote one authority on the subject, “the issue of compensation/apology has never occurred to the British Government.”

What I find unforgivable, however, is the government’s head-in-the-sand attitude when notified of the cattle cars loaded with Jews, en route to concentration camps. Why they chose not to blow up the railroad tracks and bomb Auschwitz I will never understand. Carefully documented reports were either ignored outright or dismissed as grossly exaggerated. One British minister at the time complained about those “wailing Jews” (presumably a snide reference to the Wailing Wall in Jerusalem). In “Britain and the Jews,” Bernard Wasserstein seeks to explain — but not condone — the prevailing attitude in Westminster by comparing it to that of an exclusive gentlemen’s club. From their isolated, privileged position in the upper echelon of British society, those honorable gentlemen could not imagine the desperate straits of those Jewish refugees, many of whom had barely escaped Nazi-occupied Europe with their lives.

As a second generation Anglo-Jew, I’m struck by how fortunate I was to have been born and living in England during the Second World War. As British nationals, my parents, sister and I were not classified as enemy aliens, interned or shipped out of the country. If England had been invaded, I probably wouldn’t be alive today. “There but for the grace of God would be I...”

Note: In researching this article, Naidia drew heavily from the following: “Britain and the Jews of Europe: 1939 - 1945” by Bernard Wasserstein; “Collar the Lot!: How Britain Interned and Expelled its Wartime Refugees,” by Peter and Leni Gillman; “What Did You Do In The War, Mummy?” by Mavis NicholSEN; Bernard Gainer’s “The Alien Invasion: The Origins of the Aliens Act of 1905”; and “Radical Assimilation in English Jewish History” by Todd M. Endelman. Valuable insights were provided by Lorraine Bertelsen, whose late stepfather was deported to Australia on the HMT Dunera and later endured life in camps there, and other Jewish genealogists.

Calques, Kinnuim and Couplets: The Use of Alternative Names by Jewish Families

By James Koenig, SFBAJGS Recording Secretary.

Jim has made presentations on Jewish names at SFBAJGS membership meetings and is a member of the American Names Society.

Occasionally, while doing research, a genealogist may come across the name of a family member that is puzzling. As a hypothetical example, let us say that great-grandfather Abraham was born in the same year as another member of the family named Kalman. Are they twins, one of whom appears only episodically in documents? Or, are they the same person, somehow known by different names? Why is great-aunt Feige sometimes called Tsipporah? And can distant cousin Shlomo also be Gottlieb and Yedidiah, as mentioned in family letters?

Understanding the use of alternative names is at the heart of Jewish genealogy.

In Eastern and Central Europe of the 18th to 20th Century, most Jews carried more than one name. There was the Shem haKodesh, or sacred name, which was registered at the synagogue shortly after birth, and used for important ritual occasions. In addition, a secular name was registered with the government authorities. This might be the same name as the Shem haKodesh, perhaps spelled somewhat differently, to reflect the patterns of the local language (for example, the Polish spelling Icik for Isaac/Yitzhak).

Often, however, a different secular name was chosen. This might be the Yiddish-language version of the Shem haKodesh (such as Osher for Asher). Or, it might be any name chosen from the local national language.

If the secular name carried a meaning similar (or even generally related) to the sacred name, it is known as a calque.

A calque is a translation. For example, the French name Bonhomme has essentially the same meaning as the German name Guttmann, 'a good man'. In Yiddish, Guttmann becomes Gutman, and Bonhomme is reduced to Bunem. One is a calque of the other.

The Hebrew name Tuvia/Toviya means 'God is good'. Although the meaning is not exactly equal, Bunem and Gutman are calques for Tuvia/Toviya. Both Bunem and Gutman were used regularly in place of Tuvia/Toviya, either in official documents or in everyday conversation.

In Hebrew Tsipporah/Ziporah means 'a bird'. From

the German word 'vogel', meaning 'a bird', comes the Yiddish feminine name Feige/Feyga. Feige/Feyga is a calque for Tsipporah/Ziporah.

Simcha ('joy' in Hebrew) can be a masculine or feminine name. The German word 'freude' means 'joy', and from this were derived the Yiddish feminine name Freyde/Freda and masculine name Freydmán. Both are calques for Simcha.

For men, the Shem haKodesh was almost always a Hebrew-language name. There were about 100 such names in regular or occasional use in Eastern and Central Europe.

Calques typically were words taken from local languages and used as names, such as Gutman or Bunem.

For women, the picture was significantly different. Because women had a lesser role in the synagogue, there was less significance in establishing a feminine Shem haKodesh.

Very few Hebrew-language women's names were in regular or occasional use, probably less than 40 in all. To make up for this shortfall in names, a large number of words from various European languages were turned into feminine names: Sheine/Sheyna, Beile/Beyla, Golda/Golde, for example. A few, such as Feige/Feyga, were calques of Hebrew names.

Most secular names had no relationship in meaning to the sacred names, either masculine or feminine. A few, however, became so closely associated with specific Shemot haKodesh that they became almost inseparable. Those secular names, different in meaning from the sacred name but closely associated with it, are called kinnuim (singular: kinnui). Kinnuim could be used to replace the sacred name in everyday use.

For example, the Yiddish name Anshel/Anchil is derived from the German name Anselm, whose meaning is very different from that of the Hebrew Asher. However, Anshel/Anchil was so commonly used as a secular name to supplement Asher that it became a kinnui for Asher, replacing it in everyday use. Even further, the names were so closely intertwined that they were used together as if they

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COMPUTER/ONLINE NEWS

**Update on JewishGen
Yizkor Book Project**

Joyce Field, Yizkor Book Project Manager, JewishGen

Despite the preparations for the holidays and the distressing news from Israel, our donors recently submitted a goodly amount of material which our staff got online in record time. During March we processed five new books, 13 new entries, and 14 updates. New listings include books about Bricheva, Moldova; Gombin, Poland; Lomza, Poland; Novy Targ, Poland; and Sokal, Ukraine. For a full list of additions and updates, see the following website. All translations are indexed at www.jewishgen.org/yizkor/translations.html.

I would like to commend Morris Wirth for his valuable work coordinating the translations of the Pinkas HaKehillot, Poland, Volume 1: Lodz area. Due to his efforts, we already have 22 chapters from this volume online. Other people who would like to do the same for the other volumes, please contact me at jfield@jewishgen.org.

Two new projects merit your attention. Warren Blatt is coordinating a special project involving the translation of a rare book on the Kielce cemetery. If you go to www.JewishGen.org/yizkor/Kielce/CemBook/ and click on the highlighted "Kielce Cemetery Project," you will be taken to an explanation of the project with two images of sample pages of the book.

Ada Holtzman is coordinating the scanning and computerizing of the Pinkas Hanitzolim, the Holocaust Survivors List. The introduction to Volume 2 of this book can be seen on line at www.JewishGen.org/yizkor/pinkas_hanitzolim/pinkas_hanitzolim.html. The project will start with the computerizing of the names in Volume 2, which contains names of almost 58,000 Jews who were found in Poland after its liberation.

As always I would like to remind JewishGenners that yizkor book fundraising projects need financial support. If you find these translations valuable, please show your appreciation by making contributions so that more material can be translated and put on line. Click on www.jewishgen.org/JewishGenerosity/YizkorTrans.html to make a contribution.

**Rabbinic Genealogy SIG
Bibliography Available On Line**

Shirley Rotbein Flaum, JewishGen

The Rabbinic Genealogy Special Interest Group (Rav-SIG) has launched a major project, the comprehensive Rabbinic Genealogy Bibliography. More than 300 resources for rabbinic genealogical research are listed in categories such as bio-bibliographical dictionaries, Chassidic rabbis, biographies, family genealogies, Sephardi and Mizrahi resources, regions and countries, periodicals, audiotapes, and CD-ROMs. Indexes by author and by names of rabbis found in the bibliography are also provided. The bibliography is located at www.jewishgen.org/Rabbinic/infocfiles/biblio.htm.

The bibliography is a major step forward in aiding both novice and experienced researchers in discovering and understanding little-known resources, in a variety of languages. Especially useful are critical comments describing contents of and methodology in the use of these resources. The bibliography will be a constantly evolving project, as new resources are added and commentaries by knowledgeable researchers are contributed.

We owe great appreciation to the Rav-SIG Bibliography Committee, composed of Chaim Freedman, Hadassah Lipsius, Daniel Polakovic, and chaired by Dr. Neil Rosenstein. A special debt of gratitude is owed to Chaim Freedman, who donated his recently published book, "Beit Rabbanan," to Rav-SIG. This book is the source of his numerous comments found throughout the bibliography. We would like to acknowledge with appreciation the many additional contributors to the bibliography.

JewishGen Adds Holocaust Database

They will not be forgotten. A new online database integrates 37 data sets and 140,000 Holocaust records into one searchable resource. It can be accessed at www.jewishgen.org/databases/Holocaust. Included are concentration camp data; databases on Norway, Denmark, Czechoslovakia, and Poland; and ghetto registers from various cities such as Lvov, Krakow, Brest, and Pinsk. New material will be added in forthcoming quarterly updates.

PAST MEETINGS

Preparation Pays Off in Hiring a Professional Researcher

by Rodger Rosenberg

Professional Jewish genealogist Sherrill Laszlo provided a special look into the world of a professional researcher at the SFBAJGS meeting in March at Fort Mason. Sherrill, who has been providing genealogical research services for more than ten years, stressed that careful pre-planning is important in hiring a professional researcher. She advised having a clear research question in mind and sharing everything you know, in written form, about the topic to be researched. Type all information and provide copies of all documents.

Sherrill emphasized the importance of a clear research plan. With that in mind, she offers a consulting service in which she meets with clients one-on-one to review their materials and assist them in coming up with such a plan. She noted that this service is not common among most professional genealogists.

Sherrill was very candid about fees for services when this topic came up; the usual rate is between

\$30 and \$60 per hour. Sherrill admitted that she is not an expert in every area or country, but she has developed research techniques that can be applied anywhere. It is important to note that the researcher is being paid for his or her research techniques and for time spent on the project. Thus even if the researcher gets negative results, the client must expect to pay for the research that was done. She showed an example of a MOU (Memorandum of Understanding), that she gives to every client to clarify her services and matters of privacy. When the work is completed she sends a bill itemizing both time spent on the work and expenses, so that it is "clear up front what you are paying for."

Sherrill suggested that it is important to ask lots of questions when hiring a researcher. Certainly, ask for references. She suggested checking with the SIGs (Special Interest Groups) for names of potential researchers.

Soundex Coding Correction

Renee Steinig, JewishGen

Have you had trouble finding a soundex card for names containing the letters H or W? Genealogist Tony Burroughs' article in the Dec. 2001 issue of the National Genealogical Society quarterly tells why. Burroughs unearthed the original rules followed in the 1930s by Works Project Administration indexers and concluded that the National Archives has been publishing the wrong instructions about coding certain names. Here are the correct rules about "consonant separators." (Wording and examples are mine.):

When two or more consonants that have the same soundex code are side-by-side in a name, they are treated as one letter. Example: Brackstein is coded B-623 (B, 6 for the R, 2 for the C, K, and S, 3 for the T).

If a vowel (A, E, I, O, U) separates two consonants that have the same soundex code, the consonant to the right of the vowel *is* coded. Example: Brakestone is coded B-622 (B, 6 for the R, 2 for the K, 2 for the S).

If "H" or "W" separate two consonants that have the same soundex code, the consonant to the right of the vowel is NOT coded. Example: Brachstein is coded B-623 (B, 6 for the R, 2 for the C, H and S ignored, 3 for the T), *not* B-622 (as would have been

previously instructed). Note that the letters A, E, I, O, U, H, W, and Y are always ignored unless they're the first letter of the name.

Instructions on the National Archives Soundex page at www.nara.gov/genealogy/soundex now reflect these rules, but most printed instructions still don't. I just looked at the "1930 Federal Population Census: Catalog of National Archives Microfilm." Unlike the 1920 census catalog, which says nothing about consonant separators, the newly released 1930 guide elaborates on what has come to be known as the "Ashcraft rule" about "H" and "W" as consonant separators. But NARA's revised coding rules, like Burroughs' article, end with a caveat: Bureau of Census employees who created the original Soundex entries may not have always followed the "Ashcraft rule"!

Meta Search Sites Yield Fast Results

For quick and detailed online searches try the following sites, which offer meta searches:

www.ixquick.com

www.freality.com

Calques, Kinnuim, Couplets, cont. from page 15

Hebrew Name (masc.)	Calques and Kinnuim
Aaron/Aron/Aharon	Selig/Zelik
Alexander/Aleksander	Zuskind/Ziskind/Suskind; Zusman/Zisman/Susman
Asher/Osher	Anshel/Anchil; Selig/Zelik; Lemel
Avram/Avraham	Kalman; Zalman; Selig/Zelik
Baruch	Bendet
Benjamin/Binyamin	Wolf/Wulf; Ze'ev; Bunem
Chaim/Khaim	Feitel; Feyvush/Faibish
Eleazar/Elazer/Lazar	Feyvush/Faibish; Lipman; Zalman; Zusman/Susman; Zelig/Zelik
Eliakim	Getzl/Gottshalk; Zalman/Zalkind; Selig/Zelik
Eliezer/Lazer	Feyvush/Faibish; Lipman; Zalman; Zusman/Susman; Selig/Zelik; Helftott; Fuks
Emanuel/Emmanuel	Zusman/Susman
Ephraim/Efraim	Fish/Fishl; Gumpel/Gimpl; Selig/Zelik; Karp
Ezekiel/Yekhezkel	Feyvush/Faibish
Gerson/Gershom	Mendel/Manush
Hanoch/Enoch/Khanokh	Zundel
Issachar/Yissokher	Dov; Ber/Beril
Isaac/Yitzhak	Ber/Beril; Selig/Zelik; Zusman/Susman
Israel/Yisroel	Zuskind/Ziskind/Suskind; Zusman/Susman
Jacob/Yakov/Yaakov	Bendet; Bonfat; Gumpel/Gimpl; Selig/Zelik
Joel/Yoel	Feyvush/Faibish; Zusman/Susman; Zuskind/Ziskind/Suskind
Jonathan/Yonatan	Falk
Joseph/Yosef/Yusuf	Gottlieb/Zundel
Joshua/Yehoshua	Falk; Selig/Zelik; Zusman/Susman
Judah/Yehuda	Lieb/Liberman; Aryeh; Selig/Zelik; Zundel; Traut
Menahem/Menakhem	Mendel/Manush/Mane; Nahum/Nokhum (see Nahum)
Menashe/Menasha	Man/Mane
Meshulam	Zalman; Zusman/Susman; Zemel; Selig/Zelik; Feybush/Faibish
Michael/Mikhail	see Yekhiel
Mordecai/Mordekhai	Markus/Marx; Gumpel/Gimpl; Zuskind/Ziskind/Suskind
Moses/Moshe	Gutman; Zusman/Susman
Naftali/Naphtali	Hirsh/Hersh; Tsvi/Zvi
Nahum/Maum/Nokhum	see Menahem
Nathan/Notan	Selig/Zelik
Nathaniel/Nataniel	Gottlieb
Nechemiah/Nekhemiya	Feyvush/Faibish: Todres: Trost
Reuben/Ruben/Ruvein	Fridman; Selig/Zelik
Samuel/Shmuel	Bonfat; Bendet; Feyvush/Faibish; Fish/Fishl; Heilman/Gelman
Shemtov	Bunem
Shimson/Samson	Feyvush/Faibish
Shneur/Shneur	Zalman/Azlkind; Selig/Zelik; Feyvush/Faibish; Zusman/Susman; Zuskind/Ziskind/Suskind
Sholem/Shalom	Fridman
Shraga	see Uri
Simcha/Simkha (masculine)	Bunem; Freydman
Solomon/Shlomo/Salomon	Zalman/Zalkind; Yedidiah; Selig/Zelik; Fridman; Falk; Gottlieb
Tuvia/Toviya/Tobias	Gutkind/Gutman/Bunem
Uri	Shraga; Feyvush/Faibish; Lipman; Gumpel/Gimpl
Yedidiah	Gottlieb; also see Solomon
Yekhiel	Michael/Mikhail
Yekhutiel	Selig/Zelik; Zuskind/Ziskind/Suskind; Zusman/Susman
Yerakhmiel/Rachmiel	Zusman/Susman; Zuskind/Ziskind/Suskind
Yomtov/Yontef	Bendet; Liipman; Bunem

were a couplet: Asher Anshel (or Osher Onchil in a dialect of Yiddish).

It must be stressed that calques and kinnuim are not diminutives or nicknames. Diminutives are

shortened or lengthened or internally modified forms of a given name: for example, diminutives of Yakov (Jacob) included the shortened form Yakl, the lengthened form Yakushke, the truncated form Kof,

Hebrew Name (fem.)	Calques and Kinnuim
Dvora/Dvore/Deborah	Bune/Bine
Hadassah	Esther/Ester
Malke/Malkah	Reyna/Reine
Margolit	Perl/Perle
Nekhama/Nechame	Trost
Shoshanah/Susannah	Lili/Lilyana; Rosa/Roze; Blume/Bluma
Simcha/Simkha (feminine)	Freyde/Freda/Freida
Tovah/Tovye	Gute; Bunah/Buna; Dobre/Dobra
Tsipporah/Ziporah	Reige/Faige/Feyga
Tsivye/Tsviya	Hinde

the ornamental form Kofman, and the internally modified form Yankel. None of these is a calque or kinnui for Yakov/Jacob.

The calques and kinnuim for certain Hebrew names were in such common use that someone hearing the kinnui Falk would understand that a person named Joshua was being talked about.

The table above shows some of the calques, kinnuim and couplets that were in use in 18th to 20th Century Eastern and Central Europe. The list is not complete. Most of the listed names were in common use, but some may have been used only in certain districts or countries. In addition to the spellings given, there are numerous others, reflecting variations in pronunciation in Yiddish and local languages.

It can be seen that several of the masculine calques and kinnuim are used for more than one Hebrew name. Among these are: Selig/Zelik ('happy, blessed'), Zusman/Susman ('sweet man'), Zuskind/Ziskind/Suskind ('sweet child', except perhaps in the case of Alexander, where it may derive from words meaning 'victorious warrior'), Bunem ('good man'), and Feyvush/Faibish (indicating 'light', 'brightness', 'illumination'). These kinnuim are used for the names of Biblical prophets, religious leaders, great kings, and other revered figures. As such, these are attribute names: it is the inferred attributes of these honored figures that are celebrated in kinnuim.

Other kinnuim are based on euphony, the pleasing sound of words that sound (somewhat) alike: Mikhail Yekhiel; Menahem Mendel; Asher Anshel, for example. Still others, as explained in a previous article, are based on the animal-like attributes of four of the sons of Jacob and one of his grandsons: Judah, the lion; Benjamin, the wolf; Naftali, the deer; and Issachar, the bear; plus Ephraim, the fish.

Certain names appear often as couplets. Judah Leib and Aryeh Leib, Issachar Ber or Dov Ber, Naftali Hersh or Hersh Tsvi, and Benjamin Wolf or Wolf Ze'ev derive from the four sons mentioned above. Shlomo

Zalman, Joshua Falk, Hanokh Zundel, Alexander Ziskind, Mikhail Yechiel, Asher Anshel, Menahem Mendel, Uri Shraga, Uri Feyvush, Baruch Bendet, Simcha Bunem and Shneur Zalman are other well-known couplet names. In these cases, the calque or kinnui is used as if it were a middle given name.

In a few cases, triplet names appear. The best known of these are: Uri Shraga Feyvush and Judah Leib Aryeh.

Finally, a few women's names are run together into new name combinations. Some of these may have multiple origins, but most likely Khayena/Haiyenna is Khaya + Khana/Hannah; Khayetta/Khayeta is Khaya + Ester/Esther; Khayasora is Khaya + Sora/Sarah; and Maryasha is Miryam + Rachel/Rakheil.

Researchers may encounter one or more of these names or name sets in their family histories. The lists given herein are not to be used as dogma but rather as general guides in unraveling puzzles or resolving uncertainties. To answer the questions posed at the beginning of this article, yes, Abraham has Kalman as a kinnui, Feige is a calque for Tsipporah, and Shlomo/Solomon can be known on occasion as Gottlieb and Yedidiah, as well as the more common Zalman.

Sources for this paper include published works by Rabbi Shlomo Gorr, Dr. Aleksander Beider, Michael Falk, Professor Edwin Lawson, Professor Aaron Demsky, Boris Feldblyum, Andrea Brill, and Warren Blatt, plus personal communications with several of these persons.

Readers having questions can contact the author, James Koenig, at jbkoenig6332@msn.com or by phone at 510-234-3373.

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ZichronNote

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