

NOTES ON NAMES AND TERMS

One of this book's primary goals is to reclaim from the magnitude of witnesses and victims of the Holocaust the individual voices of Berlin's seventeen hundred Jews who survived by living a submerged life in and around the city. I can think of no better way to do this than to use the full names of the survivors. Names are the doorway to our human identity; they exert tremendous power over us. They are our introduction to others. Perhaps for these reasons, some of the archives I visited for my research have in place strict privacy rules governing the publication of names. The reader therefore will notice that I sometimes use full names and sometimes simply use the first name and last initial.

As for spelling, I use the name of the survivor at the time they were in hiding, even if those names changed after the war due to marriage or emigration. Thus, I discuss the hiding experiences of Annelies B., even though I cite her as Annelies H., because she was still known as Annelies B. at the time she was in hiding. Some confusion might arise in one other instance. In 2008, I was fortunate enough to be able to interview Mrs. Ruth Gumpel née Arndt. In my study, I refer to her as Ruth Arndt. However, I cite her as Ruth Gumpel when referring to our interview, and I abbreviate her name as Ruth G. when citing the interview she gave to the Fortunoff Archives.

Concerning the use of place names: Jews hiding in Berlin spoke German, and in their testimonies, they use German place names. As they rarely left Germany, the spelling of place names is a bit confusing in only one instance. Those individuals writing immediately after the war refer to the Łódź ghetto by its German name: Litzmannstadt. I do not see this as a problem. They called the ghetto Litzmannstadt, and this is their history. I only use the name Łódź in one instance, and that is from a quotation in a memoir written several decades after the war. Otherwise, I keep to the original survivor terminology.

One final note, and of critical importance for this book, is how I refer to Jews who hid in and around the city. As will become evident, hiding as

an act of evasion during the Holocaust works as a category of analysis, but the verb “to hide” is a largely deceptive and inaccurate term for what Jews in the city did to survive. This is why they do not use the noun “the hidden” to describe themselves; indeed, they use the verb and its adjectival and noun forms quite seldom. Instead, they employ their own language to describe themselves and what they did. In an effort to pay full justice to their experiences in the city, this book will use their language throughout. However, due to the sheer diversity of the terms employed by survivors, and the fact that this study makes use of them all, the following is a list to help the reader navigate:

auftauchen (v.)—to surface; to emerge; colloquially, to bob up. Often used by survivors to describe the act of shedding their false identities and places of refuge at the end of the war. The term, especially the colloquial definition, can also apply to those individuals who were able on occasion to move among the non-Jewish population during the war, even if they might have to dive again after a while.

flitzen (v.)—to dash; to dart; colloquially, to hotfoot it.

Geflitzte(r) (n.)—dasher; darter; someone who makes a run for it or is on the move with the specific purpose of not being caught or seen.

illegal (adj.); *Illegalen* (n. pl.)—illegal; illegals. A term used by both surviving Jews and the Soviet occupation authorities in postwar Berlin, referring to Jews who survived submerged to differentiate them from Jews who survived the camps. Phrased on restitution applications as *illegal gelebt* (lived illegally).

tarnen (v.)—to camouflage; most often used in the sense of concealing one’s Jewish identity, although particular clothing to disguise oneself or alterations to one’s physical appearance also were employed.

tauchen (v.)—to dive. See below; diving evokes similar imagery as submerging, which uses the same root verb. *Tauchen*, however, indicates a particular act of evasion at a particular moment that divers repeated again and again over the course of their time evading capture, in order to live submerged.

Taucher (n.)—diver(s).

U-Boot (n.)—U-boat, or submarine. A Berlin colloquialism, found only elsewhere among hidden Jews in Vienna. The term is strongly evocative of the acts of *untertauchen* and *tauchen*. A common moniker to describe the city’s submerged Jews.

untertauchen (v.)—to submerge. Within the context of deportation, the act of fleeing arrest and living either physically concealed, under a false identity, or in a state of moving around continuously to avoid denunciation. It also implies an act of some duration, i.e., living submerged.

verstecken/verbergen (v.)—to hide. In the case of Berlin, used almost exclusively for particular acts of physical concealment. Sometimes used as an adverb (i.e., lived hidden). Rarely used as a noun (i.e., the hidden).