

Žaneta Dvořáková

✉ z.dvorakova@ujc.cas.cz

🌐 <https://orcid.org/0000-0002-3947-2019>

🏠 Department of Onomastics, Czech Language Institute
of Czech Academy of Sciences

🌍 Prague, Czechia

🌐 <https://doi.org/10.4467/K7501.45/22.23.18053>

Neighbours Who Disappeared: Non-Settlement Names With the Element *žid* ('Jew') in Bohemia

Abstract

In this paper, I focus on non-settlement geographical names (anoikonyms, microtoponyms or minor place names, i.e. names of fields, meadows, forests, waters, roads, etc.) which preserve traces of the Jewish population in Bohemia, i.e. a part of present-day Czech Republic. The research is based on the Collections of anoikonyms gathered between 1963 and 1980. Names containing the element *Žid* ('Jew') are quite common here, e.g., *Židák* (56), *Židovka* (93), *Židovna* (157), etc. They differ in terms of age and are located throughout Bohemia. These names are motivated by: (1) places where Jews lived and where they were buried (e.g., Jewish cemeteries were often called *Židák*); (2) the ethnicity or religion of land owners; (3) tragic events (e.g., the field in Lžín *U mrtvého žida* 'at the dead Jew's'); (4) metaphors (names using the adjective *židovský* 'Jewish' as a synonym of a separated place or land of bad quality). Some minor place names arose from the personal name (surname or nickname) *Žid* and it cannot be ruled out that some anoikonyms, which are assumed to originate from a common noun or ethnonym, also come from a personal name. In many cases, these names are the last memories of Jewish neighbours who disappeared.

Keywords

anoikonym, minor place name, Bohemia, Jew

1. Introduction

The earliest mentions of Jews in Bohemia come from the 10th century. The first Jews were merchants who only passed through our territory; later they began to settle here (Pěkný, 2001, pp. 11–14). We can find streets leading to the original Jewish ghettos in most large medieval Bohemian and Moravian towns, they were called *via Judaeorum* in Latin sources, *Judengasse* in German or *Židovská* ('Jewish') in Czech (Vilímek, 1998, pp. 141–142).¹

However, in this paper I will focus not on urbanonyms, but on the area of anoikononyms (minor place names, microtoponyms) in Bohemia (i.e. a part of present-day Czech Republic) because even these non-settlement names preserve traces of Jewish inhabitants. My study is based on the "Collections of Minor Place Names in Bohemia" (hereinafter referred to as Collections), which were gathered between the years 1963–1980. They are stored in the Department of Onomastics of the Czech Language Institute of the Czech Academy of Sciences. Thanks to local informants we managed to obtain about half a million names consisting of 45,000 lexical units (see Olivová-Nebezďová, 1995a, pp. 35–51), which are gradually being processed in the "Slovník pomístních jmen v Čechách" [Dictionary of Minor Place Names in Bohemia] (<https://spjc.ujc.cas.cz>).²

In the beginning, I should also say that the analysed anoikononyms relating to Jews come from the majority Czech society. We do not have any information in our sources about how these places or objects were named by the local Jews, whether they adopted minor place names used by their neighbours, or whether they created different ones.³

¹ Jewish settlement is also evidenced by names of streets and town quarters such as *U synagogy* ('by the synagogue') (ČBr/Úvaly) or unofficial urbanonyms such as *Rabinský pláček* ('rabbinical square') (Jl/Polná), etc. In the Collections we have several documents of names referring to the synagogue as well, e.g. houses *U synagogy* (ČBr/Přistoupim). The synagogue is sometimes also called *templ* in Czech, i.e., the 'Jewish or ancient temple' (PSJČ 6, 1951–1953, p. 76). However, none of the anoikononyms *Templ* and *U Templu*, which we have documented in the Collections, relate to the synagogue. They are mostly names of places where there is a chapel, columns, etc., which are more reminiscent of an ancient temple.

² The anoikononyms *Žid*, *Židovec*, *Židovina*, *Židovka* and *Židovský* can also be found in Moravia and Silesia, i.e. other parts of today's Czech Republic, but this material is not available. It is stored in the Department of Dialectology of the Czech Language Institute of the Czech Academy of Sciences and will be processed in the "Slovník pomístních jmen na Moravě a ve Slezsku" [Dictionary of Minor Place Names in Moravia and Silesia] (<https://spjms.ujc.cas.cz>).

³ Cf. anoikononyms with the element *Cikán* ('Gypsy / Roma'), see Dvořáková (2022).

Interestingly, there are only two anoikonyms of German origin related to Jews in the Collections, namely the meadow at the site of the former pond *Judnteichl* ('Jewish pond') (HBr/Mírovka) and the 'Jewish road' *Judenweg* (Bíl/Hnojnice), about which it is said that "Jews went there to Třebivlice with funerals" (Collections).⁴ Other documented minor place names are Czech.

2. *Žid* ('Jew') in Czech language

2.1. *Žid* as a common noun and ethnonym

The contemporary Czech language distinguishes between the common noun *žid* ('Jew'), meaning 'a believer of the Mosaic religion, Israelite' (PSJČ 8, 1955–1957, p. 1040) – cf. Czech common nouns *křesťan* ('Christian'), *muslim* ('Muslim'), *buddhista* ('Buddhist'), etc.⁵ – and the ethnonym *Žid* ('Jew') denoting 'a member of the Semitic nation of Israel' (PSJČ 8, 1955–1957, p. 1040) – cf. ethnonyms *Čech* ('Czech'), *Němec* ('German'), *Polák* ('Pole'), etc. Previously, these two meanings merged into one, for example, in Jungmann's (1839, p. 845) dictionary we can find the definition of Jew as a man from the tribe of Judah and also generally a man of the Israeli family and faith.

We usually cannot distinguish whether an anoikonym was derived from the common noun *žid* or from the ethnonym *Žid*. It is not possible to determine it from the mere form of the name (e.g., *Židova louka* 'Jew's meadow', Par/Opatovice nad Labem), and uppercase or lowercase letters are not helpful either, because respondents probably did not always know the difference – cf. the forest *U Žida* (Hři/Holovousy) and the forest *U žida* (JH/Jemčina).⁶

⁴ German origin anoikonyms *Judengrunty* ('Jewish homesteads') and *Judenvég* ('Jewish road') are listed in the database for "Slovník pomístních jmen na Moravě a ve Slezsku" [Dictionary of Minor Place Names in Moravia and Silesia] (<https://spjms.ujc.cas.cz>).

⁵ Other folk and dialectal meanings of the common noun *žid* as 'kind of card game', 'inedible mushroom', 'stain, smudge' or 'kind of dance' (PSJČ 8, 1955–1957, p. 1040) are not considered here, these meanings were not applied in minor place names.

⁶ Minor place names are given in the form in which they were documented by informants in the Collections. The location into a specific municipality, including the court district, is

2.2. *Žid* as a surname and nickname

As of 2016, there were 232 inhabitants of the Czech Republic with the surname *Žid*. The female form *Židová* was used by 275 women (Malačka, n.d.). In addition, there are other surnames in Czechia, such as *Židů* (indicating family affiliation) and derived ones like *Židek*, *Židek*, *Židák*, *Židoň*, etc. The personal name *Žid* is documented as early as 1387 (Petri Zyd) (Moldanová, 2019, p. 226). Beneš (1962, p. 247) included the surname *Žid* in the category of names “from words denoting affiliation to churches”, in addition to such surnames as *Křesťan* (‘Christian’), *Katolický* (‘Catholic’), *Pohan* (‘Pagan’), etc. On the other hand, Kotík (1897, p. 133), Svoboda (1964, p. 195) and Knappová (2002, p. 25) described *Žid* as a surname “from the names of nations”, alongside surnames like *Uher* (‘Hungarian’), *Slovák* (‘Slovak’), *Rakušan* (‘Austrian’), etc. Moldanová (2019, p. 226) does not rule out the possibility that someone who “resembled a Jew in some way” was named that way.⁷

As indicated in the Collections, the surname *Žid* motivated, for example, the road and the town quarter *Židova dolce* (Úpi/Velké Svatoňovice), whose “owner was a farmer named *Žid*” (Collections), or that the name of creek *Židovka* (PM/Nížká Srbská) “originated from the owner of the first mill on the creek, his name was *Žid*” (Collections). I can also mention anoikonyms based on other surnames from the same semantic base, for example the forests *Židků lesík u ohrad* and *Židků lesík na bratruželi* (Str/Kuřimany) are named “after the former owner” (Collections) called *Židek*, or the abandoned pond *Židoňův rybník* (Táb/Planá nad Lužnicí) “belonged to house No. 17” (Collections) of the owner with the surname *Židoň*.

The house name *U židů* (ČD/Hlavice) was probably motivated by the nickname of the owners, as noted in the Collections: “Tvrzník family used to have

then given in brackets. The list of abbreviations of the names of districts can be found in the end of this study.

⁷ In addition, Moldánová (2019, p. 226) mentions the Moravian dialect common noun *žid* (i.e. ‘mushroom *Neoboletus luridiformis*’), or the adjective *židký* (i.e. ‘sparse, liquid’) as possible starting points for the surname. However, this seems less likely to me. Profous and Svoboda (1957, pp. 838–839) interpreted toponyms *Židlov*, *Židněves* (in German *Judendorf*) and *Židovice* from the personal name *Žid*. However, according to them, this personal name *Žid* was based on verb *žbď*- (‘žďátí’). The Old Czech verb *žďátí* meant ‘to wait, to expect’ (Bělič et al., 1979, p. 685). So according to Profous and Svoboda, these toponyms were not related to the common noun *žid* or the ethnonym *Žid* (‘Jew’).

a shop and bakery. Probably a metaphorical name, the former owners did not have a documented Jewish nationality”. According to Beneš (1962, p. 180), a person was given the name of a nation as a nickname because he had characteristics typical for the nation in question. In this case, stereotypical anti-Semitic ideas about traders and their character probably played a role.

It cannot be ruled out that some minor place names, which are supposed to originate from a common noun or ethnonym, also come from a personal name.

3. Minor place names

3.1. Morphology

From the formal point of view, it is possible to distinguish one-word minor place names (e.g., the hill *Židák*, Hři/Hořice) and multiword names (e.g., the hunting ground *Na židových hrobech* ‘On Jewish Graves’, UJ/Soběšín), names without a preposition (e.g., the forest *Židovka*, RK/Lipovka) and prepositional names (e.g., the meadows *U žida*, Lbá/Hřmenín). By morphology, among the minor place names we can distinguish non-derived (e.g., the pond *Žid*, MB/Nová Telib) and derived (e.g., the pond *Židovák*, Klt/Obytce) ones. A wide range of suffixes was used to create these anoikonyms (for details, see Štěpán, 2016). Minor place names derived from the ethnonym, common noun or personal name (surname or nickname) *žid/Žid* have the form of:

(a) Nouns:

- no suffix: the forest *U žida* (JH/Jemčina);
- suffix *-ák*: the hill *Židák* (Hři/Hořice);
- suffix *-árna*: the hunt *Židárna* (Pel/Sázava);
- suffix *-ov*: the location *Židov* (Par/Pardubice);
- suffix *-ovák*: the pond *Židovák* (Pac/Vodice);
- suffix *-ovec*: the hunt *Židovec* (MK/Městec Králové);
- suffix *-ovina*: the field *V Židovině* (VM/Nasavrky);
- suffix *-oviště*: the field *Židoviště* (Kou/Bohouňovice);
- suffix *-ovka*: the meadow *Židovka* (Sdc/Kvaštov);
- suffix *-ovna*: the field *Židovna* (Blo/Záluží);
- suffix *-ovsko*: the field *Židovsko* (Nym/Nový Dvůr).

(b) Adjectives:

- suffix *-ácký*: the location *Za židáckou cestou* (RL/Židovice);
- suffix *-ovský*: the grassland *U židovského hřbitova* (Vly/Hošnice);
- suffix *-ový*: the field *U židový záblati* (BL/Všetaty);
- suffix *-ův*: the field *Židův kopec* (Žam/Mistrovice).

(c) Substantivized adjectives:

- suffix *-ovský*: the location *Na židovské* (Přš/Borovy);
- suffix *-ový*: the hunt *Na židovým* (BL/Martinov).

Some minor place names were also created by the process of univerbation. This is the case of the very common anoikonym *Židák*, which was formed using the suffix *-ák* most often from the phrase “Jewish cemetery”, signifying location,⁸ or from another originally two-word name, for example, the name of the hunting ground *Na židáku* (Chru/Chrast u Chrudimě) was “derived from the original name *Židův kopec*”, according to the informant (Collections). Although in Czech there is a pejorative common noun for a Jew, *židák* (PSJČ 8, 1955–1957, pp. 1040–1041), it seems that it motivated anoikonyms rather exceptionally, and it is possible that such interpretations are only later invented by the informant. From the extended base (*žid-* + *-ov (ský)* + *-ák*) there is, for example, the name of the field *U Židováku* (Přš/Přeštice), for which the parallel names *U židovského hřbitova* (‘by the Jewish cemetery’) and *U židáku* are also used. This example illustrates possible ways of creating different names relating to the same object.

Likewise, the minor place names *Židovka* probably also arose by univerbation, with the suffix *-ka*, created from phrases such as “Jewish meadow/road/ditch”, etc., rather than from the common noun or ethnonym *židovka/Židovka* (‘Jewish woman’), although even the latter interpretation is possible for some anoikonyms – for example, about the forest *U Židovky* (Nep/Kramolín) our informant wrote that: “A woman of Jewish origin once committed suicide here” (Collections).

Dialectal elements are also reflected in minor place names, both at the phonetic level (e.g. dialectal bilabial *-v-* in the names *Židovna – Židouna, Židovský – Židouský*, see Olivová-Nezbedová, 1995b, p. 80) and at the morphological

⁸ See, for example, parallel names for the field and the hunting ground *Na židáku* and *U židovského krchova* (‘by the Jewish cemetery’) (Ben/Poříčí nad Sázavou).

level; seen, for example, in possessive adjectives such as *Židovo skála* (rock, Plz/Nadryby), *Na židovom* (field, Pac/Velká Chyška), or in appropriation to the family by a fixed genitive of the plural such as *Židovic lesík* (forest, Dbš/Malá Hraštice), *V Židojc cihelně* (former brickyard, Man/Kaznějov) (see Olivová-Nezbedová, 1995b, p. 70).

3.2. Motivation

The data collected by voluntary local informants are crucial for our interpretation of anoikonyms. The informants wrote down not only the names, but also information about the object, its location, quality, etc., and they often provided folk interpretations or other helpful information.

3.2.1. Jewish cemetery or ghetto

Minor place names used to be motivated by their location near the part of town formerly inhabited by Jews (e.g., the hill *Židák*, Hři/Hořice, is “where the Jewish ghetto began”, Collections), or also near to Jewish buildings, such as a synagogue (e.g., the pond *Židák*, HV/Hluboká nad Vltavou, lies “near the abolished synagogue”, Collections). However, most often they relate to a Jewish cemetery (e.g., *Židovák* or *Židovský hřbitov* (‘Jewish cemetery’) Táb/Nemyšl, Prudice).⁹ There are currently almost four hundred Jewish cemeteries in the Czech Republic (Haidler, 2019, p. 190). They often lie further from municipalities, in less accessible places, on plots of poorer quality. Haidler (2019, p. 143) believes that the requirement to acquire sacred ground at the outset of a standard Jewish community is one of the reasons why many Jewish cemeteries are located in various gorges, ravines, wetlands, between forests and fields, often at a great distance from the housing estate itself. Sometimes we tend to think that even this speaks to a certain discrimination of Jews by the majority society. He adds that in addition to the reluctance to sell “good” land to the Jews, the lack of buyer’s finances often played a significant role.

⁹ On the current map, this locality is called *Na Židovně* (mapy.cz).

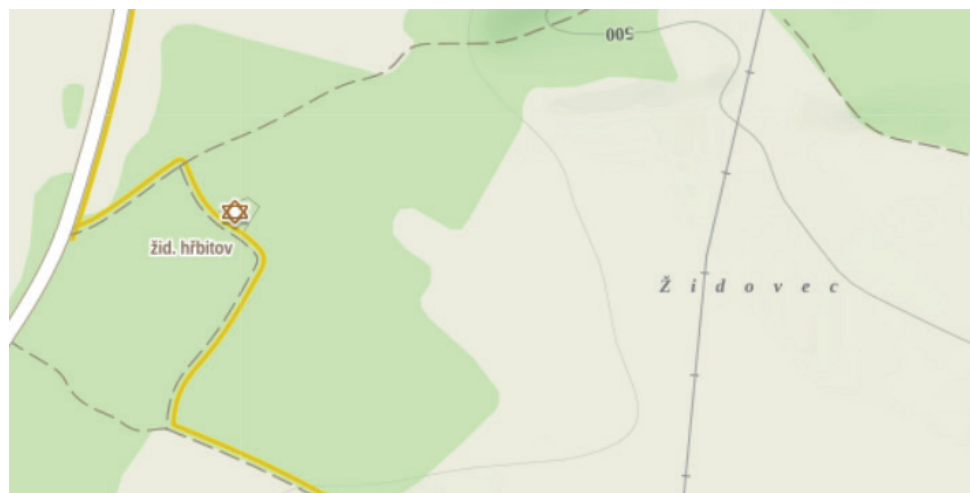


Figure 1. The locality Židovec (JH/Velký Pěčín) next to the Jewish cemetery

Source: mapy.cz (2021).

The Jewish cemetery was sometimes called ‘Jewish garden’ and ‘Jewish hill’ by non-Jews (Steinová, 2011, p. 15), but we have no document of such a minor place name in the Collections.

3.2.2. Jewish owner

After the reforms of Emperor Joseph II of 1781, the Jews were allowed to practice all trades and rent manorial lands. For the first time in centuries, they were allowed to cultivate land. The ban on land ownership still persisted (Javůrková, 2009, p. 54). This did not change until the constitution of 1867, which allowed Jews to move freely, acquire real estate and engage in any trade (Pěkný, 2001, p. 125). Thus, minor place names relating to Jewish owners can be dated to the 19th century. For some places, we also learn from informants about the circumstances under which the Jewish owner acquired them (e.g., the field and meadow *U židovky* (Bře/Buková) “fell to a Jew because of the owner’s debts”, Collections).

It seems that the expression of ethnicity or religion of the owners was more important for the locals than their name, which does not appear in the place name, e.g., the field *Židovy doličky* (Čás/Žáky) was “owned by the Jewish

family Hochman from Horní Štrampouch” (Collections), the field *Na Židovým* (Nym/Kostomlaty nad Labem) was owned by “Leopold Pick, a Jew, innkeeper in Kostomlaty No. 19” (Collections), etc. Similarly we have the field *Židovo (Steinerovo) pole* (Táb/Malšice), which “used to be the owned by Filip Steiner, a Jew from Malšice, and his son Moric” (Collections). Parallel anoikonyms exist only very rarely (e.g., the forest *U Židovýho lesa* was also called *U Margoliusovýho lesa* (Chot/Uhelná Příbram), its “owner was Margolius, a Jew”, Collections).

3.2.3. Event

Many anoikonyms are motivated by various (often tragic) events, for example, according to the information in the Collections about the rock *Židovo skála* (‘Jew’s rock’) (Plz/Nadryby), “a Jewish boy from nearby Darová was allegedly thrown from the rock by a furious goat which he grazed” (cf. *Kronika obce Nadryby*, p. 6), about the forest *U žida* (Bře/Buková) it is said that “a Jew – a furrier once got lost and was found frozen” (Collections), etc. Watercourses are especially frequently associated with someone having drowned in them (e.g., in the pond *Židovák*, Klt/Obytce, the pond *Žid*, MB/Žerčice, or in the creek *Židovka*, PM/Žabokrký).

Sometimes it was a violent death, a murder (e.g., the field and hunting ground *U zabitého žida* ‘at the killed Jew’, LS/Pavlov), or perhaps a suicide (e.g., in the gorge *Židovská jáma* ‘Jewish pit’, Man/Brdo, “a Jew once hanged himself”, Collections). However, it is always the death of individuals, there are no local legends about pogroms in the Collections.¹⁰

Minor place names also bring us valuable evidence of the events of World War II. Among these, there is the name *Židovka*, borne by two roads built – according to local informants – by Jewish prisoners during the war. A local witness wrote me about the road in Hol/Vysoké Chvojno:

Unfortunately, I cannot say much about the road *Židovka*. The path still exists and it is actually a shortcut from Chvojno to Podlesí, today part of the town Holic. There are no entries in the chronicle, entries from this period are

¹⁰ Cf., for example, the anoikonym *Judenpfad* near Würzburg, Germany, which is associated with the massacre of Jews in 1298 (Kapfhammer, 1990, pp. 9–10).

somehow missing completely. I only know that the Jews were guarded by German soldiers and the locals were not allowed to approach. (e-mail from October 30, 2019, Bedřich Centner).

A chronicler of the village wrote me about the road in JH/Mosty (today part of the village Kunžak):

I only know where it leads and that it was said that it was built by Jews during the war. Unfortunately, there is no other information, nor is there any in the materials of the so-called Kunžak archive, which I own. The road was during the war in the German Reich, so the locals could not go there. We do not know where the Jews were staying, from where they were taken to work or other details. (e-mail from October 25, 2019, Eva Krafková; cf. Vormá, 2011, p. 19)

In the Collections, they were explicitly referred to as “Jews from Hungary”.¹¹ In the neighbouring village of JH/Střížovice, ponds called *Židova studánka* (‘Jew’s spring’) are documented, and we learnt from the informants that “Jews had to build them on the orders of Germans”. We do not know the further fate of these prisoners, only these places remain in the memory of the landscape.

3.2.4. Metaphorical naming

I have already mentioned the house name *U Židů* (ČD/Hlavice) after the nickname with negative connotations of its non-Jewish owners. I also encounter stereotypical ideas in other anoikonyms, for example, the town quarter *Židovna* (Kar/Čakovice, Miškovice) is said to have been named “after the noisy

¹¹ Padevět’s (2018, pp. 231–232) publication *Za dráty* [Behind the Wires] about concentration camps in the territory of present-day Czech Republic mentions Dolní Bolíkov, located 23 km from Kunžak, where an internment camp for Jews from Hungary was established in 1944. It probably operated until the spring of 1945, and the Kačlehy camp 12 km from Kunžak, which was established in the summer of 1944 for Hungarian Jews. Padevět wrote me: “The camps for Hungarian Jews that I mention mostly existed from 1944, and there are no traces of them in the Czech archives, except perhaps for individuals in Znojmo. The Jews from these camps were undoubtedly deployed for construction work in the wide vicinity of the camps, so their deployment in the places you mentioned is very likely. The establishment of small work teams, mostly accommodated in local inns, cannot be ruled out either” (e-mail from December 11, 2020, Jiří Padevět).

behaviour of the inhabitants and owners” (Collections) – compare the Czech simile “Je to jako v židovně” (‘It is as in a Jewish house’), meaning ‘it is noisy (in here)’ (Kott 7, 1893, p. 1173).

The name of the fields *Na židovkách* (Kar/Dolní Počernice), which are “separated into other cadastrs” (Collections), can also be metaphorical. Many places were of poor quality – cf. common noun *žid* with meaning ‘inferior, poor quality’ (PSJČ 8, 1955–1957, p. 1040) – for example, the pond *Žid* (Nech/Kunčice) is “poor in fish, acid muddy water” (Collections), the meadows *Židoviny* (VL/Mažice) give “low yields, hence the name” (Collections), etc.

Other metaphorical names refer to plants. In the vernacular, we find a number of plant names with the adjective *židovský* (‘Jewish’) such as *židova* or *židovská brada* (‘Jew’s or Jewish beard’) for *Arum maculatum*, *židovský vous* (‘Jewish beard’) for *Saxifraga stolonifera*, *židovy gatě* (‘Jew’s trousers’) for *Consolida regalis*, *židovo ucho* (‘Jew’s ear’) for *Auricularia auricula-judae*, etc. (see Rystonová, 2007, p. 636). Hence the alleged anoikonyms for fields and pastures *V židech* (Lan/Dolní Heřmanice) – “Fine grass grows here, which is generally called *židovské vousy* (‘Jewish beard’), because this grass is very difficult to mow” (Collections). Also, the pasture *Na Židovce* (Tře/Branná) and the meadow *Na Židovce* (Sbt/Zámostí – Blata) were named “after the grass called *židovka* (‘Jewish woman’)” (Collections).

3.3. Geographical location

In the Collections we can find 157 minor place names *Židovna* (and 3 in dialect form *Židouna*), 155 anoikonyms *Žid* including possessive form *Židův*, 93 anoikonyms *Židovka* (and 1 dialect form *Židouka*), 56 *Židák* (and 16 in variant *Židák* and 3 *Židák*), and 49 minor place names *Židovský* (and 2 in dialect form *Židouský*), 26 anoikonyms *Židovák*, 19 *Židovina*, 5 *Židoviště*, 3 *Židov*, 3 *Židovec*, 2 *Židárna*, 1 *Židovsko* and 1 parallel name *Židácký* / *Židácký*.

If we look at the maps (Figure 2 and Figure 3)¹² with the location of the most frequent ones, we can see that they are situated throughout the analysed area.¹³

¹² Green dots represent districts, black dots are location of minor place names.

¹³ Kieval (2011, pp. 23–25) states that according to the 1724 census, Jews lived in Bohemia in 800 localities; in 1849 the Jewish population was already spread over 1,921 localities, though only 207 of them were real municipalities with more than ten families and a synagogue. After

3.4. Types of places

Various kinds of places are called by the minor place names relating to Jews. Jewish cemeteries, ponds and hills were most often referred to as *Židák* (e.g., *Židák*, Hři/Hořice, was “the hill where the Jewish ghetto began”, Collections), the prepositional names were related to land (fields, meadows, plots) in their neighbourhood (e.g., the fields and meadows *U židáku*, KL/Černovice, “near the Jewish cemetery”, Collections). Similarly, *Židovák* and the adjective *Židovský* are most often associated with Jewish cemeteries (e.g., *Židovský hřbitov* ‘Jewish cemetery’ or *Židovák*, Táb/Nemyšl, Prudice, was a “semi-demolished Jewish cemetery on a high hill of the same name”, Collections).

The recorded roads or paths (cf. the monograph by Rösch, 2009) lead to former Jewish quarters (e.g., the former road *Za židáckou cestou* or *Za židáckou cestou*, RL/Židovice, was “once a field path, a shortcut from the Roudnice district V židech. Today it is mostly plowed”, Collections) or cemeteries (e.g., *Židova cesta*, Sbs/Košice “leads from the pub to the former Jewish cemetery”, Collections), or they were used by local Jews (e.g., *Židovská cesta*, RL/Horní Beřkovice – “Jews from Cítov used to go that way to school and synagogue in Horní Beřkovice”, Collections).

Minor place names *Židovna* usually referred to buildings and were motivated by the ethnicity/religion of their inhabitants or owners (e.g., in Chot/Vilémov).¹⁴ The prepositional names were motivated by the location relative to the building named *Židovna*, e.g., the garden *Pod Židovnou* (Ber/Málkov), the field *Za Židovnou* (DoK/Habrovčice), the hunting ground *U Židovny* (Mil/Milevsko), etc.

Židovka was a name mainly for meadows, pieces of land and fields (e.g., the meadow *Židovka* DoK/Střítež after the “former owner, Jew Müller”, Collections), most often associated with the preposition *na* (e.g., meadows *Na Židovce*, NBd/Zadražany).

Židy, the unofficial name of the Jewish Quarter in Prague, was probably transferred to the name for any Jewish quarter, street or ghetto (cf. PSJČ 8,

the approval of the Free Movement Act (Freizügigkeit) in 1849, there was a great migration from the countryside to larger towns, especially to Prague, and a number of small rural Jewish communities disappeared.

¹⁴ Kott’s dictionary mentions common noun *židovna* meaning ‘Jewish house, church, school, das Judenhaus’ (Kott 5, 1887, p. 828), the suffix *-ovna* is typical for buildings due to the owner – cf. *hajný* (‘gamekeeper’) > *hájovna*, *kat* (‘executioner’) > *katovna*, etc. (R.P., 1923, p. 255).

1955–1957, p. 1040). Town quarters named in this way can also be found in the Collections – *Židy* (RL/Roudnice nad Labem; Bře/Březnice), *V Židech* (Lbo/Budyně nad Ohří).

3.5. The age of minor place names

Instability and variability are typical for anoikonyms: some disappear over time,¹⁵ others are newly created, and sometimes old and new minor place names are used side by side for some time. As we could see, while some anoikonyms refer to centuries-old Jewish cemeteries, others originated relatively recently and are reminiscent of war events.

Historical evidence is important for determining the age of anoikonyms. The first systematic list of minor place names for Bohemia is the documentation for the so-called Theresian cadastre (i.e. an inventory of land held by subjects in hereditary lease) from 1713–1715. The original documentation is stored in the National Archives in Prague. In the Department of Onomastics of the Czech Academy of Sciences, we have as internal material documents of 277,000 minor place names excerpted from these sources. Thanks to them, I can say, for example, that the town quarter *U židovského hřbitova* ('by the Jewish cemetery') (Ber/Liteň) in the Collection from 1965, which lies, according to the local informant, "near the Jewish cemetery, which was established in 1680", can be also identified in the documentation for the Theresian cadastre of 1713 under the German name *Bey d. Juden Kirchhoff*, so it is an anoikonym which had been at least 250 years old at the time when this Collection of the minor place names was made.

Another very valuable historical source for identifying the age of minor place names are maps of the stable cadastre from the first half of the 19th century, stored in the National Archives and available online (<https://ags.cuzk.cz/archiv/>),¹⁶ which we can also confront with current maps. For example,

¹⁵ For some anoikonyms, we are even able to determine this period thanks to local informants; for example, about the field *Na židovně* (Krl/Kralovice) we learn that "it was bought from the Jew Raich, in 1910 a water reservoir was built here, since then it has been called *U vodojemu* ('by the water tank')" (Collections).

¹⁶ The stable cadastre (in German Franziszeischer Kataster) was a set of data on all the land fund in the pre-Lithuanian part of the Austrian Empire, which was created by order of the

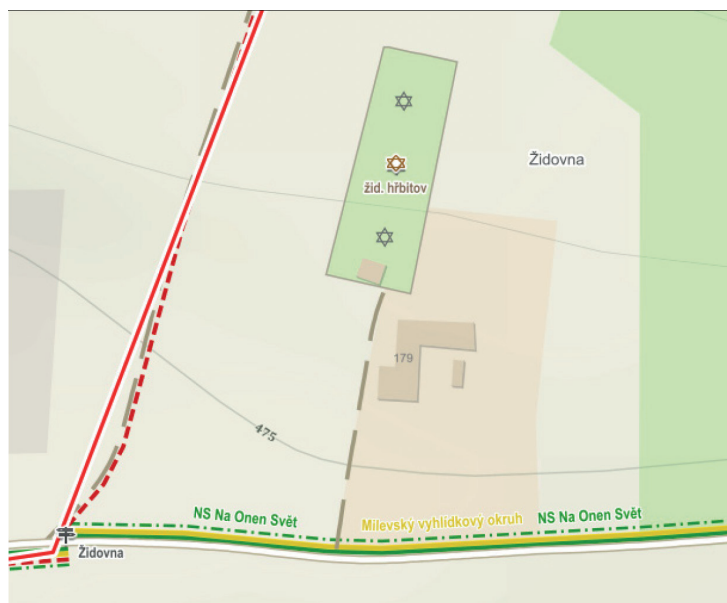


Figure 4. Anoikonym Židovna (Mil/Milevsko)

Source: mapy.cz (2021), detail of map.



Figure 5. Anoikonym U Židovny (Mil/Milevsko)

Source: imperial obligatory prints of the stable cadastre 1:2880 – Bohemia (1830), detail of map No. 6852-1 Sepekov (<https://ags.cuzk.cz/archiv>).

in the Collection from 1974, the field and meadow *U Židovny* (Mil/Milevsko) “near the Jewish cemetery” was documented. We can also see this locality on the current map (mapy.cz) and find it on the imperial obligatory prints of the stable cadastre from 1830 as well.¹⁷

The data from local informants are very valuable, since they help determine the time of origin/use of some anoikonyms. Thanks to them, we learn, for example, that *V židovně* (NBe/Košátky) was “a building by the road where Jewish refugees from Poland lived in the years 1914–1918” (Collections).

Regional and historical literature also provides information about the age of localities. From the Collections one learns, for example, the following about the forest site *Židův důl* (KO/Doudleby nad Orlicí): “It is said that a Jew was buried here. He was robbed and killed in the last century by robbers (legend)”. Černý (1937, p. 46) not only placed this event between the years 1850 and 1867, but also gave more details of this tragic event:

it is said that when the Petrovský gang once marched through the forests of Chlen, they met a foreign Jew who got lost here. He therefore asked Petrovský to show him the right way. “We’ll show you”, said one of the villains, “if you have money”. The Jew promised to pay well. And the Jew disappeared without a trace. After a while and only by chance, a place was found between the municipal forest and Novák’s, where it is now called *Židův důl* (‘Jew’s mine’), where water washed ashore bones, the bones of a killed Jew.

However, it must be said that I do not find a record of such a death in the Jewish registers.¹⁸

Some other illustrative examples – showing, among other things, the incompleteness of the available sources – are given in Table 1.

Austrian Emperor Francis II. In Bohemia, the measurement took place in the years 1826–1830 and then 1837–1843. Cadastral maps on a scale of 1:2880 were created separately for each cadastral municipality. Then the so-called imperial (compulsory) imprint of each map was archived in the Central Land Cadastre Archive in Vienna.

¹⁷ The locality is not listed in the documentation for Theresian cadastre from 1713, because the Jewish cemetery was founded in Milevsko only a year later (see “Židovský hřbitov v Milevsku”, 2021).

¹⁸ National Archives, Jewish registry, Doudleby nad Orlicí, BMD 1863–1874, No. 342; National Archives, Jewish control registry, parish office Doudleby nad Orlicí, D 1801–852, No. 152.

Table 1. The age of some anoikonyms

Municipality	Documentation for Theresian cadastre (1713–1715)	Indication sketches – Bohemia (1826–1830, 1837–1843)	Regional literature	Collections of minor place names in Bohemia (1963–1980)	Mapy.cz (2021)
HK/Rusek	1713 <i>na židowcze, na židowkach</i>	1840 <i>W Żidowkach</i> ¹⁹		1965 <i>Židovka, Zadní Židovka</i>	0
Kol/Veltruby	1713 <i>Za Židownau</i>	1842 <i>Židovka (?)</i> ²⁰	1915 <i>Za Židovnou</i> ²¹	0	0
LS/Bohdaneč	1713 <i>U Zyďoweho pole (?)</i>	1838 <i>K Židowýmu Dolu</i> ²²		1975 <i>Židův důl</i>	2021 <i>Židův důl</i>
PM/Nížká Srbská	0	1840 <i>Židovka Bach</i> ²³	1857 <i>Židovka</i> ²⁴	1975 <i>Židovka</i>	2021 <i>Židovka</i>
Ben/Třebešice	0	1841 <i>Židák</i>		0	2021 <i>Židák</i>
Kou/Dolní Kruty, Přestavky	0	0	1918 <i>Na židovišti</i> ²⁵	1971 <i>Židoviště, Na Židovišti, Na Židovišátech</i>	0
Sla/Drchkov	0	0	1912 <i>Na židovém</i> ²⁶	1969 <i>Na Židovým</i>	0

Source: own work.

¹⁹ National Archives, Indication sketches – Bohemia, 1840, No. 6630-1 Rusek – formerly Rusek, <https://ags.cuzk.cz/archiv/openmap.html?typ=skicic&idrastru=HRA412018400>

²⁰ This anoikonym is not recorded in the cadastre of the village Veltruby, but I find a locality called *Židovka* in the neighbouring village Pňov (National Archives, Indication sketches – Bohemia, 1842, No. 5852-1 Pňov – formerly Pňow, <https://ags.cuzk.cz/archiv/openmap.html?typ=skicic&idrastru=BYD304018420>). The question is whether it is the same object/locality.

²¹ Tůma, 1915, p. 86.

²² National Archives, Indication sketches – Bohemia, 1838, No. 0304-1 Bohdaneč – formerly Bohdanetsch (Bohdanec), <https://ags.cuzk.cz/archiv/openmap.html?typ=skicic&idrastru=CAS042018380>

²³ National Archives, Indication sketches – Bohemia, 1840, No. 5176-1 Nížká Srbská – formerly Niedersichel (Nisko-Srpsky), <https://ags.cuzk.cz/archiv/openmap.html?typ=skicic&idrastru=HRA320018400>

²⁴ Tomek, 1857, p. 202.

²⁵ Tůma, 1918, p. 286.

²⁶ Venc, 1912, p. 21.

4. Conclusions

Minor place names relating to Jews or to a person named *Žid* are of various ages and are located throughout Bohemia. Most often they named places where a Jewish cemetery or Jewish settlement was located, or these names were commemorating an event, often tragic, associated with Jews. The minor place names related to the personal name *Žid* were mostly motivated by ownership. It turns out that the expression of ethnicity/religion was more important for the locals than the name of the Jewish owner.

These toponyms are an integral part of the landscape and memory and preserve testimony about the life of Jews in Bohemia and the relationship of the majority to them, which is reflected, for example, in metaphorical names for land of poor quality or separated from the rest.

Abbreviations of the names of districts

Ben – Benešov	DoK – Dolní Kralovice
Ber – Beroun	HBr – Havlíčkův Brod
Bíl – Bílina	HK – Hradec Králové
BL – Brandýs nad Labem	Hol – Holice
Bla – Blatná	Hři – Hořice
Blo – Blovice	HV – Hluboká nad Vltavou
BM – Brno-město	JH – Jindřichův Hradec
Bře – Březnice	JI – Jihlava
Čás – Čáslav	Kar – Karlín
ČBr – Český Brod	KL – Kamenice nad Lipou
ČD – Český Dub	Klt – Klatovy
Chot – Chotěboř	KO – Kostelec nad Orlicí
Chru – Chrudim	Kol – Kolín
ČL – Česká Lípa	Kou – Kouřim
Dbš – Dobříš	Krl – Kralovice

KuH – Kutná Hora	Přš – Přeštice
Lan – Lanškroun	RK – Rychnov nad Kněžnou
Lbá – Libáň	RL – Roudnice nad Labem
Liš – Lišov	Sbs – Soběslav
LS – Ledec nad Sázavou	Sbt – Sobotka
Man – Manětín	Sdc – Sedlec
MB – Mladá Boleslav	Sla – Slaný
Mil – Milevsko	Što – Štoky
MK – Městec Králové	Str – Strakonice
NBe – Nové Benátky nad Jizerou	Táb – Tábor
NBd – Nový Bydžov	Tře – Třeboň
Nech – Nechanice	TS – Trhové Sviny
Nep – Nepomuk	UJ – Uhlířské Janovice
Nym – Nymburk	Úpi – Úpice
Pac – Pacov	VL – Veselí nad Lužnicí
Par – Pardubice	Vly – Volyně
Pel – Pelhřimov	VM – Vysoké Mýto
Pln – Plzeň	Žam – Žamberk
PM – Police nad Metují	

Acknowledgements

The preparation of this article was financed within the statutory activity of the Czech Language Institute of the Czech Academy of Sciences (RVO No. 68378092).

References

- Bělič, J., Kamiš, A., & Kučera, K. (1979). *Malý staročeský slovník*. Praha: Státní pedagogické nakladatelství.
- Beneš, J. (1962). *O českých příjmeních*. Praha: Nakladatelství Československé akademie věd.
- Černý, J. (1937). *Mlhavé obrázky z minulých věků z Doudleb, Vyhnanova, Příkaz a jejich okolí bližšího i vzdálenějšího*. Vamberk: J. Černý.
- Collections = Collections of Minor Place Names in Bohemia (gathered between the years 1963–1980) stored in the Department of Onomastics of the Czech Language Institute of the Czech Academy of Sciences.

- Dvořáková, Ž. (2022). „Cikán“ v pomístních jménech v Čechách. *Folia onomastica Croatica*, 31, 53–70.
- Haidler, J. A. (2019). *Židovské hřbitovy a pohřbívání*. Praha: Grada Publishing.
- Javůrková, J. (2009). *Právní postavení Židů v období vlády Marie Terezie a Josefa II.* Praha: Univerzita Karlova, Právnická fakulta.
- Jungmann, J. (1839). *Slovník česko-německý* (Vol. 5). Praha: České Museum.
- Kapfhammer, G. (1990). Judenwege, Untersuchungen zur jüdischen Mobilität und Migration mit besonderer Berücksichtigung Bayerns. *Blätter für oberdeutsche Namenforschung*, 27, 3–27.
- Malačka, O. (n.d.). *Kdejsme.cz*. Retrieved August 1, 2021, from <https://www.kdejsme.cz/>
- Kieval, H. J. (2011). *Formování českého židovstva. Národnostní konflikt a židovská společnost v Čechách v letech 1870–1918*. Praha–Litomyšl: Paseka.
- Knappová, M. (2002). *Naše a cizí příjmení v současné češtině*. Liberec: Tax Az Kort.
- Kotík, A. (1897). *Naše příjmení*. Praha: Jan Kotík.
- Kott, F. Š. (1878–1893). *Česko-německý slovník zvláště grammaticko-fraseologický* (Vols. 1–7). Praha: F. Šimáček. <http://kott.ujc.cas.cz/>
- Kronika obce Nadryby (1930–1977)*. Retrieved August 1, 2021, from <https://www.nadryby.cz/obec/historie>
- Moldanová, D. (2019). *Naše příjmení*. Praha: Agentura Pankrác.
- Olivová-Nezbedová, L. (1995a). Soupis pomístních jmen na území Čech v letech 1963–1980. In L. Olivová-Nezbedová, M. Knappová, J. Malenínská, & J. Matúšová (Eds.), *Pomístní jména v Čechách. O čem vypovídají jména polí, luk, lesů, hor, vod a cest* (pp. 35–51). Praha: Academia.
- Olivová-Nezbedová, L. (1995b). Pomístní jména v Čechách vzniklá ze jmen vlastních odvozováním příponami. In L. Olivová-Nezbedová, M. Knappová, J. Malenínská, & J. Matúšová (Eds.), *Pomístní jména v Čechách. O čem vypovídají jména polí, luk, lesů, hor, vod a cest* (pp. 52–80). Praha: Academia.
- Padevět, J. (2018). *Za dráty. Tábory v období 1938–1945 na území dnešní České republiky*. Praha: Academia.
- Pěkný, T. (2001). *Historie Židů v Čechách a na Moravě*. Praha: Sefer.
- Profous, A., & Svoboda, J. (1957). *Místní jména v Čechách. Jejich vznik, původní význam a změny* (Vol. 4). Praha: Nakladatelství Československé akademie věd.
- PSJČ = *Příruční slovník jazyka českého (1935–1957)*. Praha: Nakladatelství Československé akademie věd. <https://psjc.ujc.cas.cz/>
- R. P. (1923). Sokolovna. *Naše řeč*, 7(8), 255–256.
- Rösch, B. (2009). *Der Judenweg*. Göttingen: Vandenhoeck & Ruprecht.
- Rystonová, I. (2007). *Průvodce lidovými názvy rostlin i jiných léčivých přírodnin a jejich produktů*. Praha: Academia.

- Slovník pomístních jmen na Moravě a ve Slezsku.* (2014–). Brno: Ústav pro jazyk český AV ČR. <https://spjms.ujc.cas.cz>
- Slovník pomístních jmen v Čechách.* (2014–). Ústav pro jazyk český AV ČR. <https://spjc.ujc.cas.cz/>
- Steinová, I. (2011). *Maceva. Židovský náhrobek a symbolika jeho výzdoby ve světle tradice.* Praha: Národní památkový ústav, ústřední pracoviště.
- Štěpán, P. (2016). *Pomístní jména v Čechách z pohledu slovtvorného.* Praha: Academia.
- Svoboda, J. (1964). *Staročeská osobní jména a naše příjmení.* Praha: Československá akademie věd.
- Tomek, V. V. (1857). Paměti újezdu Polického, čili nynějších panství Broumovského a Polického z časů před válkou Husitskou. *Památky archaeologické a místopisné*, 5, 200–213.
- Tůma, J. (1915). *Kolínsko a Kouřimsko: Vol. 2. Paměti osad na Kouřimsku.* Kolín: Nákladem učitelstva školního okresu Kolínského.
- Tůma, J. (1918). *Kolínsko a Kouřimsko: Vol. 3. Paměti osad na Kouřimsku.* Kolín: Nákladem učitelstva školního okresu Kolínského.
- Venc, F. (1912). *Místní jména na Slansku.* Slaný: F. Velc.
- Vilímek, L. (1998). Židé v místních a pomístních jménech v Jihlavě a okolí. In P. Dvořák (Ed.), *Dotyky. Židé v dějinách Jihlavska* (pp. 141–142). Jihlava: Muzeum Vysočiny.
- Vorma, J. (2011). Židovská cesta, obecně nazývaná „Židovka“. *Kunžacký zpravodaj*, 1, 19.
- Židovský hřbitov v Milevsku. (2021, July 20). In *Wikipedia*. https://cs.wikipedia.org/w/index.php?title=Židovský_hřbitov_v_Milevsku&oldid=20218027