

Thinking about Genealogy and the Transmission of Psychic Life¹

by Helen Brunner

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Every individual's life is a novel: You and I, we live as part of an invisible web, a web we also help to weave. Yet if we open up our perception and develop what Theodor Reik referred to as our third ear² and what eastern philosophies refer to as our third eye³—that is, if we learn to hear what is difficult to hear and see what is difficult to see—then when we can grasp, better understand, hear and see the repetitions and coincidences in our family history, and our individual lives can become clearer. We can become more aware of who we are, of who we could be. But how can we escape from the invisible threads of our family history, from the triangular alliances established in our family structure, from the frequent repetitions of difficult situations.⁴

Genealogy ... is the instrument that gives us the chance to learn our story, that of our family and also history itself.

The quotation above from the French psychologist Anne Ancelin Schützenberger encapsulates most of the subjects discussed in this paper. Indeed, the topic raises ever more enigmas and, at the end, readers may find themselves with more questions than answers.

Beginnings

I started to be involved in what, much later, I understood was called genealogy more than 25 years ago after my mother and my grandmother on my father's side died. The process of mourning also meant dealing with documents, papers, objects that were symbols of an important, complex, sometimes awkward, and in many ways denied, family story. The pain of those losses activated, or maybe one should say reactivated, mostly in an unconscious way, the desire to know and understand the many episodes, persons and stories that until then had not interested me and that I had often rejected, possibly because of my younger age, but more likely because of the many conflicting issues evoked.

Using some tools that come from my training and professional experience, I began the work of reading and re-reading my family history looking for the links that at least for me were new, trying to imagine the different possible ways of recounting stories and lives. In particular, owing to my family origins, my interest has obviously been in Jewish genealogy, which has many specific aspects but, at the same time, has much in common with genealogy in general.

I am grateful to many people who have helped me during this journey, who have suggested paths to follow and have encouraged me to continue in my research. In particular, I have a special debt of gratitude for my second cousin Felice Jaffé, recently deceased who, from a generational point of view, is my uncle because he belongs to the previous generation. His persistence, sometimes unbearable, has forced me to deal with people and situations very remote in time and in degree of kinship, people who at the beginning I learned only to know and then slowly also to love. This article is dedicated to him.

What is Genealogy?

Let us use a few words to define the topic. Genealogy (from the Greek: γενεά, *genea*, “generation” and λόγος, *logos*, “knowledge”) is the study of families, their origins and history. Genealogy often is confused with heraldry, the specific field of genealogy that covers the study of coats of arms, relating to the aristocracy and their titles, but genealogy really refers to all human beings, as all of us have parents, grandparents and such. Genealogy also is the instrument that gives us the chance to learn our story, that of our family and also history itself. This is truly important because, as the philosopher George Santayana says, “Those who cannot remember the past are condemned to repeat it.”⁵

Since the beginning of human history, people have been interested in topics that relate to one's own origins. As we can see from the following quotation, the *Tanakh*, for example, specifically in the Pentateuch, presents the genealogies of the Patriarchs, the tribes and the Kings of Israel, as well as those of the Cohanin and the Levites. Similar practices are found also among the ancient Egyptians, the Greeks and the Romans—to look no further than the major Mediterranean cultures. Quotation from Genesis: 11.10–32, Abraham's genealogy:

These are the generations of Shem: Shem was a hundred years old, and begot Arpakhshad two years after the flood: and Shem lived after he begot Arpakhshad five hundred years, and begot sons and daughters. And Arpakhshad lived thirty-five years and begot Shelah. And Arpakhshad lived after he begot Shelah four hundred and three years, and begot sons and daughters. And Shelah lived thirty years; and begot 'Ever: and Shelah lived after he begot 'Ever four hundred and three years, and begot sons and daughters. And 'Ever lived thirty four years, and begot Peleg: and 'Ever lived after he begot Peleg four hundred and thirty years, and begot Re'u: and Peleg lived after he begot Re'u two hundred and nine years, and begot sons and daughters.⁶

And so forth.

Genealogy has two essential tools. One is the family tree, a graphic representation of family relationships, often a chart with a tree structure. The other is onomastics or ono-

matology, the study of the origin and forms of proper names of all kinds and the origins of names. The words are from the Greek: ὀνομαστικός (*onomastikos*), “of or belonging to naming” and ὀνοματολογία (*onomatologia*), from ὄνομα (*ónoma*) “name.” A principal branch of onomastics is toponymy or toponomastics, the study of place names. Anthroponomastics is the study of personal names.

In recent years, ever more connections have been developing between genealogy and other disciplines, such as medicine, in particular immunology, DNA research, genetics, neurosciences, and also history, geography, economics and psychology. This development leads me to consider the other subject of this paper, which has to do with the transmission of psychic life.

Psyche

Before going into the subject, I would like to offer some clarifications on the meaning of the word psyche. Quotation from the Oxford English Dictionary:

Psyche (Gr. *Ψυχή* breath, hence, life [identified with or indicated by the breath]), the animating principle in man and other living beings; the source of all vital activities, rational or irrational; the soul or spirit, as distinct from its material vehicle; the *sóma* (*σῶμα*) or body; sometimes considered as capable of persisting in a disembodied state after separation from the body at death.

a. The soul, or spirit, as distinguished from the body; the mind.

b. The animating principle of the universe as a whole, the soul of the world or *anima mundi*.

c. In later Greek mythology, personified as the beloved of Eros (Cupid or Love), and represented in works of art as having butterfly wings, or as a butterfly; known in literature as the heroine of the story related in the Golden Ass of Apuleius.

d. *Psychol.* The conscious and unconscious mind and emotions, esp. as influencing and affecting the whole person. Also *Comb.*⁷

Psyche, therefore, is the soul, a highly significant word full of emotional echoes. In this respect Bruno Bettelheim says:

With the German word *Psychoanalyse*, on the other hand, the accent is on the first syllable—on “psyche,” the soul. By coining the term “psychoanalysis” to describe his work, Freud wished to emphasize that by isolating and examining the neglected and hidden aspects of our souls we can acquaint ourselves with those aspects and understand the roles they play in our lives. It was Freud’s emphasis on the soul that made his analysis different from all others.⁸

In this case, Bettelheim refers to the myth of Eros and Psyche and to the fact that Psyche has to descend into the underworld, the kingdom of the dead, and to return with a phial containing beauty from Persephone, its queen, before she herself can become a goddess and gain immortality. This is the reason why, when Freud speaks about soul or psyche, he wants to indicate one of the more precious things that the human being has when alive. From his point

of view, the soul is the seat of the mind but also of passions and is mostly unconscious. In a word, when one talks about or deals with the psyche, one should always metaphorically put up a sign on which is written “handle with care.”

To close this digression about the meaning of the word psyche, I propose some words of Voltaire that are still valid today, “We call soul that which animates. We know little more about it; our intelligence being limited. Three-quarters of mankind go no further, and do not worry about this thinking being; the remaining quarter seeks the answer; nobody has found it or will ever find it.”⁹

Transgenerational Dimension

In recent decades, studies about families and the so-called transgenerational dimension have developed increasingly in the psychoanalytical as well as in the systemic-relational field. The tools for working in this mode have become more sophisticated, so that today one talks about psychogenealogy¹⁰ and, echoing Jacob Moreno’s¹¹ theories, the genogram¹² and the genosociogram¹³ are used as therapeutic instruments at an individual level as well as in groups.

In the psychoanalytical field, some authors tend to make a difference between two types of family transmission: the intergenerational one, which is conscious, “metabolized,” and the transgenerational one, which is unconscious and not “metabolized.” “Intergenerational transmissions” are transmissions thought and spoken about between grandparents, parents and children. They include family habits, skills, ways of being: one is a doctor, a teacher, a farmer, a notary, a sailor, or an army officer from father to son; one “works for the government” or has “a green thumb,” “a good ear,” is a “good cook,” or “eats a lot.” Either we follow suit or decide to do the contrary.

“Transgenerational transmissions” are not spoken about; they are secrets, unspoken, kept quiet—hidden events which are sometimes banned even from thought, sometimes they are unthinkable—and they are passed down from generation to generation without being thought about or assimilated. Then we see traumas, illnesses, somatic manifestations, or psychosomatic manifestations which often disappear when you talk about them, cry, scream or work them out.¹⁴

Other authors, “when discussing the central issue in the debate on inheritance and the role the link between generations plays in shaping the psyche, its fundamental structure and processes,”¹⁵ speak of “intersubjective transmission,” which is the transmission between the subjects and their psychic reality. Its original space is “the family group, which precedes the individual”¹⁶ and also is “where the transgenerational transmission is located, with consequent effects at the intrapsychic as well as at the intersubjective and interpersonal levels.”¹⁷ The same authors also say that the intrapsychic transmission is pathological because it implies the suppression of boundaries and the subjective space. To this kind of transmission belong the phenomena of induction and suggestion, as well as “contagion”¹⁸ and “psychic infection.”¹⁹

All authors agree that the transgenerational dimension is

“tightly linked to the formation of identification²⁰ processes”²¹ and, consequently, to introjection²² and incorporation.²³ If “a name transmitted from a grandparent to a grandchild, a tradition, a professional choice or a family story can function as an element that contributes to the identity of the individual and one that increases the unity and cohesion of the group,”²⁴ then the question also becomes “what determines in the psychic economy the identification with an ancestor one has never seen or has known only through the memory of others,”²⁵ and if it can be still called identification.

Returning to genealogy, the family tree, as mentioned above, is a graphic representation of the kinship within a family that also gives an overall view of the relations through the generations. On one level it seems a rigid instrument, because it shows just simple information about names and surnames, with the possible addition of birth, death or marriages dates. In fact, as we know, behind every name there is a story that is not simply determined by being the son of... the grandchild of... the descendant of... and so forth. Behind every name are relationships, conflicts, love, hate, affections, grudges, traumas—in other words, the whole web of human passions. This is where we meet the psyche.

Names

Consider the question of names. The ancient Romans used to say *Nomen Omen* (name is a sign) to indicate that in a name there is a presage, a destiny. The first name defines the identity of a person, the surname his or her first ties of belonging. Brunner, for example, is quite a common surname in Austria, in the South Tyrol, in the German part of

Switzerland and in southern Germany. Indeed, I occasionally receive telephone calls from people asking if I am related to Alex Brunner, a well-known Italian football player; on the other hand some people are aghast when they hear my surname. It took me years to understand why they reacted like that; eventually I discovered that reason: Alois Brunner was Eichmann’s right-hand man, and he ordered the extermination of tens of thousands of Jews.

Brunner most probably is an ancient genitive form of the German word *Brunnen*, meaning spring, well, fountain, source, font. Originally the Brunners, the ones of my “tribe,” when they lived in Hohenems, a village in Vorarlberg on the border with Switzerland, were called by the patronymic Wolf, which means wolf (*lupus*). In fact, from 1722 to 1806 there lived a man, a descendant of Josle Levi the Elder (1610–1688), called Wolf,²⁶ and it is from him that we all descend. In 1813,²⁷ a law issued by Maximilian I of Bavaria obliged Jews to adopt a German surname. According to family tradition, not knowing what surname to take, and having a well in front of the house, the brothers Henle (Heinrich) and Abraham (Arnold) Wolf took the surname Brunner, that is, “those of the well.”²⁸

With regard to the transmission of psychic life what, how much and in what way has a story like the one above (telling of an external imposition—enforced by law—of a surname) been transmitted to the following generations? After 200 years and eight generations, is it possible to find traces of this past episode in the behavior, attitudes, neuroses and fears of the descendants? Transgenerational studies suggest that in some case such traces can be found.

To speak of something nearer, let us try to think of what the consequences were of the imposition by the Nazis of the

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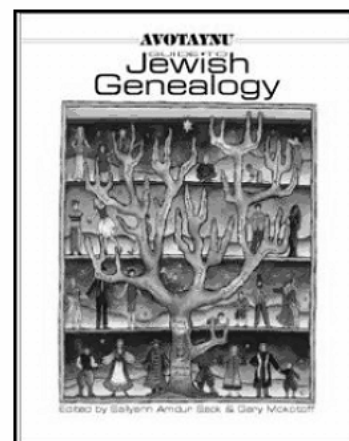
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name Israel on all the Jewish men and Sara on Jewish women. I do not think that, once the Nazi regime was over, everything returned to what had been before with a simple bureaucratic change. I believe rather that all this had serious psychological repercussions, mostly at the unconscious, 'not-metabolized' level, not only for the people who suffered directly from the violence, but also for the following generations. On the other hand, clinical evidence, as well as research that has recently been done on the psychological consequences of genocide, contemporary social atrocities and catastrophes, tells us, for example, that "We even see terrifying nightmares in the grandchildren of concentration camp prisoners, members of the French underground or the Nazis, those dead at sea or without a burial site, and even in descendants of survivors traumatized by a very difficult past experience, like the trauma of the 'wind of the cannonball.'" ²⁹ Some other studies show that these types of psychological consequences are more severe for the descendants than for the people who have lived these experiences directly. ³⁰ This brings us back to the unconscious aspects, which have become silent, indescribable and, therefore, unimaginable in the transmission of psychic life.

As always, literature can be a great help in explaining this kind of phenomenon. From this point of view the character of *Momik* in David Grossman's novel, *See under: love*, ³¹ describes this issue better than many theories.

Among the concepts that are most used in this field are those of family loyalties and family secrets that intertwine. Likely, every reader can identify in these words elements of his or her own experiences. With regard to the question of secret, the German language may be of help. In German, secret is *geheimnis*, a word that incorporates the root *heim*, home, that connects also to the adjectives *heimlich*, the familiar, and *unheimlich*, the uncanny, so well discussed by Sigmund Freud in his essay "The Uncanny". In this connection, Freud says:

It seems as if each of us has been through a phase of individual development corresponding to this animistic stage in primitive men, that none of us passes through without preserving certain residues and traces of it that are still capable of manifesting themselves, and that everything which now strikes us as "uncanny" fulfills the condition of touching those residues of animistic mental activity within us and bringing them to expression. ³² In the second place, if this is indeed the secret nature of the uncanny, we can understand why linguistic usage has extended *das heimliche* (homely) into its opposite, *das Unheimliche* (uncanny); for this uncanny is in reality nothing new or alien, but something which is familiar and old—established in the mind and has become alienated from it only through the process of repression. ³³

Example of a Family Secret

Here is a personal example of a family secret. My name is Helen, which is the English version of the name Elena in Italian, Helene in German, H       in French. So far, this is easily explained because I was born in England and there-

fore...let's say when in Rome, do as the Romans do. In my family different versions of the name Helen appear frequently. It is a family name and this is the reason why I have many namesakes. After reading the following story, readers may conclude that I am a bit crazy—but to continue....

I always knew that my name is a family name given me at the last moment without great emotional investment, because I think my parents would have preferred a boy. I also always knew that it was the name of an ancestor, but although I applied myself seriously to family genealogy when I wanted to work out more precisely what my link was with this ancestor, a kind of "mist" prevented me from finding the connection. It was as if a vast distance had been created that I was unable to reach across.

Surely genealogy is contagious and is also a very good form of mental gymnastics. Some time ago while at a concert, I found myself thinking about this subject and, thanks to a sudden insight, the mist dissipated. I realized that Helene was my great-grandmother from my father's side. I do not know who, to use an expression of Dante's, was the *galeotto*, ³⁴ the agent. I do not know if it was Beethoven, Borodin or Dvor  k who helped the mist to dissipate. It was certainly one of these very prominent personages.

This is a real example of psychic transmission, problematic to say the least. How is it possible that a person is not able to name his or her great-grandmother. And why? What secret is concealed here? Why, for example, are we extremely interested in one side of the family and know much about them, while the other side is wrapped in mystery?

What I was thinking about when the mist dissipated was that since childhood whenever I thought or spoke about my grandfather on my father's side, I always referred to him as the husband of my grandmother. This is obviously quite different from saying "my grandfather" because all the emotional and relational aspects are absent. For many years I have been aware that there was a psychological distance, something unsaid, something cold, at a distance, without an emotional coloring; in other words, a family secret. As I did not know my grandfather because he died many years before I was born, all this was clearly my childhood personal working through of something that had been transmitted from someone else.

Now I must tell a bit of family history. The Brunners, known by the many family branches as the Brunner group, went bankrupt in 1929. From an external point of view, the bankruptcy marked the exit of the family from the city's economic scene; from an internal point of view it produced an enormous crisis within the family. The person who guided the group in those days was Arminio Brunner, the husband of my grandmother, or rather my grandfather. Helene was his mother.

I think that this small example explains quite well what a family secret means and what psychological effects it can produce, how the effects of a bankruptcy go beyond the economic vicissitudes of a family, and how this kind of

event is transmitted to the following generations with the risk of repetitions and possible consequent emotional after-effects. Moreover, I believe that in this story there is still something more, something that goes deeper, because that branch of the family is the one where there are more pronounced endogamic tendencies between first cousins. In the past, endogamic marriages were very frequent among the Jews and generally among all minority groups. The reasons for this are, on one hand, the fact that these groups were excluded from the fabric of society; on the other hand, there was the need to preserve religious and ethnic identity as well as the patrimony.

Endogamy refers to one of the great prohibitions that govern the coexistence of human beings: the incest prohibition. So, in this case, to hazard a guess, on the basis of those strange equations that are produced in the unconscious, the mist through which I could not see might also have hidden a kind of ancestral guilt transmitted down succeeding generations, through an ancestry one might characterize as para-incestuous. Also, if going back through the generations, by virtue of endogamy, you arrive at those two brothers, Heinrich and Arnold, whom I mentioned above, could there not be hidden here some insuperable elements that relate to unresolved rivalry between brothers, especially to the intricate dynamics of the relation between the first-born son and the other brothers?

Family Myths

Hypotheses, pieces.... "But we, who are born later, what do we know of somebody who lived in the past? Only ideas, speculations, a fascinating game, one piece put next to another until an image appears from the puzzle.³⁵ All this brings us back to myth. Earlier, I referred to the myth of Eros and Psyche, which stands counter in some ways to the Oedipus myth. Without speaking of the many possible ways that one can interpret it, what I want to say here is simply that the Oedipus case has genealogy written all over it. Even the name represents a destiny, the possible etymology of the name Oedipus being "swollen foot." According to the myth, when Oedipus was born, his father Laius injured his son's feet before abandoning him, and the shepherd who found him called him Oedipus precisely because of his deformed feet. Subsequently, precisely because of his horror of patricide and incest, but unaware of his origins, he put into practice the two prohibitions he wanted to escape.

So-called "public" myths are part of the foundation of a society and are shared, as is, for example, the Oedipus myth. Humans also have "family" myths, interesting fields of research when dealing with the transmission of psychic life through generations. The family myths are part of the symbolic universe of a family. They "generally have to do with family history and they reshape themselves as time passes, while leaving at source an intact core that sometimes remains secret through generations. All members of a family contribute to the persistence of these myths, generation after generation, organizing in this way the continuity

of family group culture and perpetuating a traumatogenic mechanism in pathological situations."³⁶

Conclusion

In conclusion, I return to what Sigmund Freud in *Totem and Taboo* (1913) says on this subject:

Social psychology shows very little interest, on the whole, in the manner in which the required continuity in the mental life of successive generations is established. A part of the problem seems to be met by the inheritance of psychical dispositions which, however, need to be given some sort of impetus in the life of the individual before they can be roused into actual operation. This may be the meaning of the poet's words:

*Was du ererbt von deinen Vätern hast,
Erwirb es zu besitzen.*³⁷

The problem would seem even more difficult if we had to admit that mental impulses could be so completely suppressed as to leave no trace whatever behind them, but that is not the case. Even the most ruthless suppression must leave room for distorted surrogate impulses and for reactions resulting from them. If so, however, we may safely assume that no generation is able to conceal any of its more important mental processes from its successor. For psychoanalysis has shown us that everyone possesses, in his unconscious mental activity, an apparatus which enables him to interpret other people's reactions, that is, to undo the distortions which other people have imposed on expression of their feelings. An unconscious understanding such as this of all the customs, ceremonies and dogmas left behind by the original relation to the father may have made it possible for later generations to take over their heritage of emotion.³⁸

Notes

1. This paper is a revised and updated version of the lecture "Genealogia e trasmissione della vita psichica" delivered at a meeting organized by the Associazione Goffredo de Banfield of Trieste during the exposition "Family Trees—Historical and artistic itinerary of our memory," February 2007, Trieste. I am grateful to Rita Cian for having invited me.

2. Theodor Reik, *Listening with the Third Ear* (New York: Farrar, Strauss and Company, 1983).

3. Eric de Rosny, *Les Yeux de ma chèvre* (Paris: Plon, 1981); *Healers in the Night of the Duala* (New York: Orbis, 1985).

4. Anne Ancelin Schützenberger, *Aie, mes Aieux* (Paris: Desclée de Brouwer, 1993); *The Ancestor Syndrome: Transgenerational Psychotherapy and the Hidden Links in the Family Tree* (London: Routledge, 1998).

5. George Santayana, *The life of Reason*, Vol.1 (New York: Prometheus Books, 1998); originally published in 5v.: *Life of Reason or; The Phases of Human Progress* (New York: C. Scribner's Sons, 1905–06).

6. *The Jerusalem Bible* (Jerusalem: Koren Publishers, 1992).

7. *The Oxford English Dictionary—Second Edition* (Oxford: Clarendon Press, 1989).

8. Bruno Bettelheim, *Freud and Man's Soul* (New York: Knopf, 1983).

9. Voltaire, *Philosophical Dictionary* (London: Penguin Books, 1974).

10. Word coined by Ann Ancelin Schützenberger, *Ibid*, 1998.

11. Jacob Levi Moreno (1889–1974) was a Romanian psychiatrist who died in the United States. He is known for having developed sociometry and group theory through action methods in addition to the better known psychodrama.

12. A genogram is an analytical tool that enables one to visualize the family structure through a succinct and rapid graphic image often over several generations. It shows the alliances and ruptures and the generational repetitions of behaviors of dependence and vulnerability.

13. A genosociogram is a more comprehensive tool than the genogram.

14. Anne Ancelin Schützenberger, *Ibid*, 1998.

15. René Kaës, Haydée Faimberg, Micheline Enriquez, Jean-José Baranes, *Transmission de la vie psychique entre les générations*, (Paris: Dunod, 1993). Translated from the original French by the author.

16. René Kaës, Haydée Faimberg, Micheline Enriquez, Jean-José Baranes, *Ibid*, 1993.

17. Anna Maria Nicolò Corigliano, *Il transgenerazionale tra mito e segreto*, www.psychomedia.it, 19.07.1996, revised article published in the *Journal Interazioni*, n.1/96 (Milano: Franco Angeli, 1996). Translated from the original Italian by the author.

18. Psychic infection is the spread of psychic effects or influences on others on a small scale, as in *folie à deux*, or on a large scale, as in the dance and witch manias of the Middle Ages or the spread of hysteria or panic in a crowd. Also called psychic contagion (*H.B.*).

19. Anna Maria Nicolò Corigliano, *Ibid*, 1996.

20. Identification is a psychological process by which one ascribes to oneself the qualities, characteristics, or views of another person or group (*H.B.*).

21. Anna Maria Nicolò Corigliano, *Ibid*, 1996.

22. Introjection is the unconscious internalization of aspects of the world (especially aspects of persons) within the self in such a way that the internalized representation takes over the psychological functions of the external objects.

23. Incorporation is perhaps the most basic form of taking the outside world into the inner world, being focused on bodily sensation and ingestion. Freud used incorporation to refer to a primitive wish to unite with or cannibalistically destroy an object. It is a mechanism of the oral phase and a template for later identifications.

24. Anna Maria Nicolò Corigliano, *Ibid*, 1996.

25. Anna Maria Nicolò Corigliano, *Ibid*, 1996.

26. In the Jewish tradition it is common to give names from the animal world.

27. See: A. Tänzer (1905), *Die Geschichte der Juden in Hohenems*, (Bregenz: H. Lingenhöle, 1982)

28. Helen Brunner, "Once Upon a Time: Tales and Stories of a 'Tribe,'" *In Touch*—The Newsletter of the American Friends of the Jewish Museums Hohenems, Inc., Vol. 8, Issue 2, July 2007.

29. Anne Ancelin Schützenberger, *Ibid*, 1988.

30. See: Dina Wardi, *Memorial Candles: Children of the Holocaust* (London: Tavistock/ Routledge, 1992).

31. David Grossmann, *See Under: Love* (London: Cape, 1990)

32. Cf. My book *Totem and Taboo* (1912–13), Essay III, "Animism, Magic and the Omnipotence of Thoughts", where the following footnote will be found: "We appear to attribute an 'uncanny' quality to impressions that seek to confirm the omnipresence of thoughts and the animistic mode of thinking in general, after we have reached a stage at which, in our judgment, we have abandoned such beliefs". (Standard Ed., 13, 86).

33. Sigmund Freud, *The "Uncanny"* (1919), The Standard Edition of the complete *Psychological Works*, Volume XVII (1917–1919) (London: The Hogarth Press and the Institute of Psychoanalysis, London, 1955).

34. The etymological meaning of *galeotto* is prisoner, but in Dante's interpretation in *The Divine Comedy* (Inf.V, 137) the "Galeotto" is a go-between because the book Paolo and Francesca were reading, a chivalresque romance, has inserted itself between literature and life. This meaning comes from Galehaut, in French romance the name of the friend that helped Lancelot secretly to meet Guinevere.

35. Grete Weil, *Der Brautpreis* (Zurich/ Frauenfeld: Verlag Nagel and Kimche AG., 1988). Translated from the original German by the author.

36. Anna Maria Nicolò Corigliano, *Ibid*, 1996.

37. Goethe, *Faust*, Part, Scene I: 'What thou hast inherited from thy fathers, acquire it to make it thine.'

38. Sigmund Freud, *Totem and Taboo* (1913) {1912–1913}, The Standard Edition of complete *Psychological Works*. Vol. XIII (London: Hogarth Press, 1955)

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